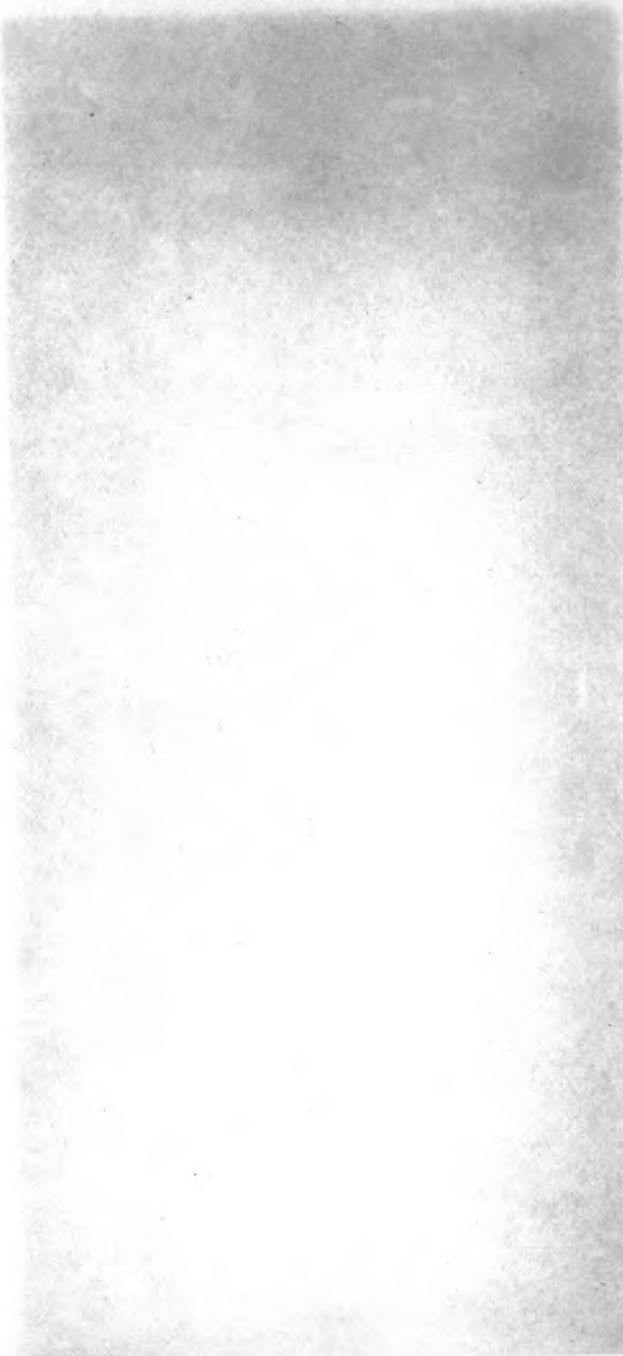
INTRODUCTION TO SCIENTOLOGY

BY RICHARD DEMILLE



INTRODUCTION TO SCIENTOLOGY

by

Richard deMille, Ph.D.

An introductory survey and evaluation of thirty years' work in the field of human thought, by L. Ron Hubbard, C. E., Ph. D., D. Scn., with special attention to technical publications dealing with Dianetics and Scientology.

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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.

—L. RON HUBBARD, in *The Factors*

SCIENTOLOGY

Scientology is a study of the principles which underlie life and the thinking processes. The word *Scientology* means literally "knowing about knowing." It is formed from the Latin word *scio,* which means *know,* and the Greek word *logos,* which means *word* or *thought.*

THE FIELD EMBRACED BY SCIENTOLOGY

The field embraced by Scientology is all knowledge. The territory claimed by it is the total universe. This is an ambitious claim, to be sure, but it is the only one which does not limit the inquiring mind to a damaging degree. We may say with certainty that unless we are willing to discover all we shall discover next to nothing.

COMPLEXITY AND SIMPLICITY

Let us suppose that two men go to the sea shore to investigate the beach. One walks in the sand with bare feet, compares sand to pebbles and pebbles to stones, sees the action of the waves upon all of these, and comes to a conclusion about the formation of the beach and about its utility and beauty. The other begins to catalogue the individual grains of sand, one by one, giving each a number and making a rough classification into categories of color, size and shape. He works all day in the hot sun, and when he has finished he has many sheets of paper with numbers written on them, but he has reached no useful conclusions about the beach.

What is the difference between these two investigators? It is a fundamental difference and

one which concerns us much in Scientology. The first man is looking for simplicity. The second is looking for complexity.

There is no problem, however easy, which cannot be made insoluble by the pursuit of complexity. There is no problem, however difficult, which cannot be solved by the discovery of an underlying simplicity.

When we say that Scientology is a study of all knowledge, we mean that it is a study of the principles of knowing — not that it is a catalogue of complexities within complexities. The purpose of any scientific investigation is the discovery of basic principles or "laws" which will make it possible to know at a glance things which formerly had to be deduced from arduously gathered data. True knowledge, once gained, is not a burden to be carried; it is a steed to be ridden.

In Scientology, we have a great advance into the simplicities of knowledge itself. We have principles which make a great mass of observed phenomena, once confused and unintelligible, clear and understandable.

THE BASIC THEORY OF PSYCHOLOGY HAS BEEN UPSIDE DOWN

Psychology in the first half of the twentieth century proceeded on the theory that thought was an unexplained and probably inexplicable *product of* an accidental combination of atoms and molecules of inert and lifeless *matter.*

The logical extension of this theory was that human thought was *created* by two factors: physical structure, and environment. If this was true, it followed that the ideas and behavior of a human being should be improvable by two methods: by modification of structure, and by training.

The first of these two methods has brought us "therapies" like convulsion therapy (electro-shock and insulin shock) and psycho-surgery (lobotomy, leucotomy, cortical undercutting, and so on). It cannot be denied that these procedures alter human behavior and ideas, but only the fanatical proponent would claim that the alteration is an improvement.

The second method, training, has brought countless procedures for forcing the adaptation of a human being to an accepted normal standard, without actually damaging the tissues of the body. Such procedures frequently succeed in making the patient more acceptable to society, but they are distinguished by their failure to remove the problem with which *the patient himself* is struggling. At best, they merely shift the symptoms of the problem to an area of behavior which causes less social friction.

THE SEPARATION OF THEORY AND PRACTICE IN PSYCHO-THERAPY

The most hopeful sign among psycho-therapists who have been trained in materialist psychology is that they frequently stray from what they have been taught. When they do so — when

they neglect to control the patient's thoughts and allow him to discover his own truth — they find that he improves in *personal happiness* as well as in social acceptability.

There is a recent book by one of the nation's leading psycho-analysts which gives a series of case histories each of which is followed by a theoretical evaluation of the patient and of the procedure used. A study of these cases and evaluations reveals a clear separation between theory and practice. It is obvious that the therapist is using one set of principles while talking about quite another. As might be expected in such a case, the author frequently expresses the idea that psycho-analysis is more an art than a science and that an intuitive understanding of the patient is necessary before the therapist can begin to apply the theory with beneficial results. What the author apparently has not realized is that the "intuitive understanding" constitutes an application of principles which are at wide variance with the professed theory of psycho-analysis.

A survey of contemporary practice of psychotherapy reveals a number of practitioners, of various schools, who are bringing benefits to their patients and clients. The professed theories of these practitioners contradict and oppose each other at every turn, but one thing is common to all of them: their patients feel better after therapy. Other practitioners, with equally varying theories, have the opposite result in common: their patients feel worse after therapy, and fre-

quently become permanent charges of the state, or commit suicide.

A situation exists in which formal theory is so far divorced from practice that the successful practitioner has no language with which to communicate his methods to others. In his published papers, he worries and tears at the same old theories which are followed by the proponents of psycho-surgery and convulsion therapy. His attempts to understand and communicate the hidden principles which he is actually using are bogged down in a sea of meaningless verbiage and traditional error.

UNIFICATION OF VALID PRINCIPLES INTO ONE SYSTEM IS AT HAND

To date, we believe, Scientology is the best approach to an integrated and comprehensive theory of human thought and behavior. Scientology usefully relates and explains the mysteries and paradoxes of the human mind. Theory is practice. There is no forced separation between the two — as there must be in any school of therapy which is based on the materialist fallacy.

Principles which successful therapists have been using unknowingly, or with partial understanding, have been formulated and set down clearly and simply. As might have been expected, they are neither complex nor difficult to grasp.

THE HUMAN MIND HAS MANY SIDES

Sigmund Freud, after making the useful observation that forgotten troubles act upon the

victim precisely *because* they are forgotten, went on to say that the human mind is best considered as a function of the organic sex drive.

General Semanticists declare that the mind is a function of the organic nervous system, operating to adapt itself to the physical environment.

Marxists agree with this, but go on to say that the mind has meaning only when related to a group of other minds, and that the group is a sacred entity which must be worshipped by the individual mind.

Religionists, on the contrary, say that the mind is a non-material creation of a being called God and that it owes allegiance only to God and finds meaning only through God.

Mystics say that the mind is part of an All-Soul and that it reunites with that All-Soul by renouncing the physical environment (which, of course, includes the body.)

Around each of these ideas a philosophy of being has grown, and these philosophies war upon each other, and their proponents call each other liars, villains, and fools, each saying that he alone knows what man is.

It should be clear, however, that man is not any *one* of these things .In one way and another, he is all of them, and more. Unless his problems are viewed from all of these standpoints — and from others less familiar — they cannot be resolved. When they are so viewed, they can be resolved. Man is much more than any previous school of thought has given him credit for being. He is a wonder which is just beginning to unfold.

GOALS OF SCIENTOLOGY

In our discussion of the mind, we deal perforce with therapy and mental illness, since any investigation of thought must run up against the failures and shortcomings which are to be found in the thinker himself. But we are not concerned with these failures and shortcomings, except as obstacles. We do not study them for their own sake, but in order to go beyond them. Our goal is unlimited. It is the totality of being and knowing which is possible.

Of course, we have sub-goals which are many and immediate. Among these are peace, health and sanity throughout the world. It cannot be said how long it will take us to reach these goals. But we have, today, every principle which is needed to bring them about.

How does it happen that we have grown bold enough to make such a statement? How can we, with such confidence, set for ourselves goals which heretofore were sought only by dreamers and poets? Whence has come the inspiration for such an attitude, whether justified or unjustified?

L. RON HUBBARD

Scientology was founded by and has been, for all practical purposes, the invention of one man: Lafayette Ronald Hubbard, popularly known as L. Ron Hubbard.

Born in Tilden, Nebraska, in 1911, Dr Hubbard has devoted his adult years to an original investigation of the principles of thought and life.

In his book, *Science of Survival,* (19*), he makes acknowledgement to some of the thinkers who have influenced him toward a fruitful course. These are Anaxagoras, Aristotle, Socrates, Plato, Euclid, Lucretius, Roger Bacon, Francis Bacon, Isaac Newton, van Leeuwenhoek, Voltaire, Thomas Paine, Thomas Jefferson, Rene Descartes, James Clerk Maxwell, J. M. Charcot, Herbert Spencer, William James, Sigmund Freud, Commander Thompson (M. C.) U.S.N., William A. White, Will Durant, and Alfred Korzybski. The foregoing are great men, and they have given much to mankind, but it is the opinion of the present writer that the work of L. Ron Hubbard will one day be placed higher on the scrolls of mankind than the work of any of them.

DIANETICS

The history of Scientology has been, until now, the history of its author, and it has been a turbulent one. Like most men who produce something worth the having, Dr Hubbard did not choose a quiet path.

In 1950, after twenty years of work, he published a flamboyant popular treatise entitled *Dianetics: The Modern Science of Mental Health,* which presented a simple and workable therapy, of limited applicability, and made for it unlimited and incredible claims, (2*).

The academic, professional and journalistic worlds, by and large, looked upon the advent of

*Numbers in parentheses refer to the bibliography.

this book with attitudes ranging from mild amusement to blind rage, and even to terror. Some persons of position and reputation, however, could not shake off the persistent feeling that underneath L. Ron Hubbard's enthusiastic presentation lay truth of brilliant and startling radiance.

Impressed by the originality of the book *Dianetics* and undismayed by its lack of conventionality, certain academicians approached the author with offers of degrees and honors. Whether suspicious of their motives or merely unwilling to limit himself by agreements with established organizations and practices, he turned them down and pursued his independent way, attended by a variegated host of followers, many of whom had turned to Dianetics in desperation, having failed to find help for their anguishes and tortures anywhere else.

To the amazement of the public and of most of the professional world, some of these desperate persons actually benefitted from the crude but eager attentions of students who had read Dr Hubbard's book and had heard a few lectures by him. Professional reactions to this were of three kinds: some denied the evidence; some acted upon it, and began to use Dianetics cautiously in their own work; and some merely said they would wait and see what might develop.

Over a period of three years, much did develop. And the most important development was an *applicability* of the principles of Scientology *to a wider range of people,* until now it can be

said that there is no person to whom Scientology has not a great deal to offer.

BEGINNINGS OF PROFESSIONAL AND ACADEMIC ACCEPTANCE

Coincident with the development of Scientology to this point, professional people who had been hanging back came forward and announced publicly that they had examined and used Scientology and had found it a useful tool and a proper replacement for previous materialistic theories of psychology. Many of these practitioners had been using Dr Hubbard's work since the first appearance of Dianetics but, in the face of the public furor of 1950 and 1951, had not cared to advertise the fact.

We are entering, apparently, a second stage of Scientology. Enough developmental work has been done by Dr Hubbard to make Scientology universally useful and communicable. The time has come when university courses in basic and applied Scientology may be given, with much value for the student.

THE FUTURE

If today Dr Hubbard should stop working on Scientology and develop it no further, he would already have given the human race one of the greatest gifts it has ever received. There is reason to hope, however, that he will continue to add to his work for a long time to come.

The future of Scientology depends upon two persons. It depends upon Dr Hubbard, and it

depends upon the student, and upon his desire to understand, perpetuate, and, in a true way, develop the work of a great man.

Scientology is for every member of the human race. It can be brought to every member of the human race, and if it is, our goals of peace, health and sanity will be achieved.

THE LANGUAGE OF SCIENTOLOGY

In order to communicate Scientology, we must have language. The words of this language are mostly English words, and for that reason we must clear away confusions before they arise by defining these words according to their meanings in Scientology.

If the student absorbs the meanings given here and differentiates them from meanings formerly attached to these words, he will avoid countless misunderstandings.

MUCH OF THE TERMINOLOGY IS TECHNICAL

The language of Scientology is a technical language, just as the language of physics is a technical language.

In physics, *moment* means *tendency to produce motion about an axis,* and the moment is obtained by multiplying distance by force. In geometry, *normal* means *perpendicular.* In Scientology, *reality* means *agreement,* and *regret* is the wish to stop time or make it run backwards.

A student of geometry who insisted that *normal* could mean only *well-adjusted* would not pass his examinations nor benefit from the study of geometry. Likewise, the student of Scientology should treat the language of Scientology as a technical language, no matter how familiar some of the words may look to him.

SOME IMPORTANT TERMS

Here follow, then, some of the important terms in the language of Scientology. If any difficulty is encountered by the student in understanding or reconciling himself to any of the definitions given, he should merely pass on to the next word. The more of these terms he has at his command, the more easily will he gain control of the rest.

Theta: The static. That which *is*. The source of life. The creator of motion, energy, space and time. Being-ness. That which remembers and knows and causes. (The word *theta* is the name of the Greek letter θ, which is used as a symbol for the static of life.)

Mest: The physical universe. *M*atter (occasionally, *M*otion), *E*nergy, *S*pace, and *T*ime — whose initials form the word *mest.* (The symbol for mest is the Greek letter *phi,* ϕ.)

Motion: The common denominator of the physical universe. A creation of theta.

Static: Having no motion (from the Latin *sto,* meaning *stand.*) Therefore, not part of the physical universe, which is all motion. Theta is considered to be the *only* static.

Matter: Much motion in a little space.

Energy: Motion as it exhibits certain qualities such as intensity, wavelength, direction of flow, absence of flow, dispersal, and confluence into ridges. A creation of theta.

Space: The viewpoint of dimension. That which is created by assuming a view point and putting out other points at given distances.

Time: The duration of objects. The result of having things. A game concerned with having a "past" in which to put "events," so that new events can be made in the present, and plans can be made for the "future." A creation of theta.

Illusion: A creative play by theta. (*Not* an *error.*) The positioning of energy in space and time. Also called *Mock-Up.*

Delusion: An illusion for which the individual no longer is responsible.

Reality: Agreement.

A reality is an illusion which has been agreed upon by more than one being.

The physical universe is an illusion (creative use of energy) which has been so thoroughly agreed upon that we are prevented, by our agreement, from destroying any part of it — hence the limited truth of physics that "matter (energy) can be neither created nor destroyed."

Facsimile: A memory. An energy recording. *Not* dependent upon organic physical structure.

Affinity: The attraction between created forms. Co-being-ness. At one level and in a limited sense, love.

Communication: Perception.

A-R-C: Affinity, Reality, and Communication. The triagonal manifestation of theta, as it operates in the physical universe. These three things may be considered separately, but they act together, always and inevitably, since they are merely three aspects of the same thing.

Dynamics: Divisions of theta's activity. Divisions of the main survival urge. There are eight

dynamics: (1) the individual organism, the being plus a body, (2) The sexual and procreative group, man, woman, and children, and the activities thereof, (3) The social group, (4) The racial group, mankind, (5) Life, all organisms, (6) Mest, the physical universe, (7) theta, the individual being, and (8) Supreme Being, that which is beyond what is considered in the first seven dynamics, the "infinity dynamic."

Self-Determinism: Relative ability to make one's own, independent way. Relative ability to position energy in space and time. Causation.

Other-Determinism: Relative inability to make one's own independent way. Relative inability to position energy in space and time. Assignment of responsibility and causation to "others."

The Tone Scale: A gradient scale of being. At the bottom of the tone scale is complete other-determinism. At the top is complete self-determinism. One limited section of this spectrum includes human emotions. In ascending order, these are: apathy, grief, fear, covert hostility, anger, antagonism, boredom, contentment, amusement, enthusiasm, and exhilaration.

The tone scale, as it exists at this writing, is graduated numerically from —8.0 to 40.0. These numbers do not refer to any physical measurements or quantities but are used as a convenient way of expressing relative self-determinism or emotional manifestation.

Life Organism: A portion of mest which has been organized by theta into an organic unit.

(The symbol for life is the Greek letter *lambda,* λ.)

Thought: A general classification of the higher activities of theta in the physical universe. Subdivisions are: aesthetics (higher), and reason (lower).

Emotions: A standardized set of organic responses, each manifested at a certain level of the tone scale. Emotion may be considered as the bridge between thought and effort in an organism.

Effort: Force directed by "I."

Thought, Emotion and Effort: The standard operating procedure of an organism. Thought directs effort through the medium of emotion. In an organism, these three things are always present and interacting, and may be thought of as one process.

Counter-Effort: The effort of another organism or being which counters and tends to nullify one's own effort.

Counter-Emotion: The same, on an emotional level. This is often felt as a "broadcast" of waves of emotion from another organism.

Counter-Thought: The thought of another being which tends to counter or invalidate one's own thought. This may be perceived directly as ideas or impressions, but usually outward signs such as language are necessary to call the attention of one human being to the thoughts of another human being.

Association: Thinking in terms of similarities, contiguities in space or proximities in time.

Thinking in terms of fixed relationships between objects. An individual who associates constantly and seldom differentiates may be considered neurotic.

Examples of Association: Mary's voice is just like Mother's. The Boss's frown is just like Father's. Johnny is just like me. Music and paintings both make me feel sad. Sunset and sunrise are both red. I don't like the man in apartment three, because Joe lived there, and I didn't like Joe. I always like to see Mr Jones, because, although we never met, he lived in Cleveland when I did. Success courts danger. The bigger they are, the harder they fall. Pride goeth before a fall. Beauty and ugliness go hand in hand. Whenever I hear "La Cucaracha," I think of Mabel. Love me, love my dog.

Identification: Thinking in terms of identities. Equating objects, energies, spaces, times, forms, emotions, and all other entities. Identity thinking is characteristic of the psychotic individual.

Examples of Identification: Mary is Mother. The Boss is Father. I am Johnny. Music is painting. Sunset is sunrise. The man in apartment three is Joe, come back from the dead. Mr Jones and I live in Cleveland. Success is failure. Beauty is ugliness. Pleasure is pain. Life is death. A is B. I am my body.

Differentiation: Thinking in terms of differences. Seeing differences in objects, energies, spaces, times, forms, emotions and all other entities. Differentiation is the sign and mode of rational thought.

Examples of Differentiation: One of these cigarettes came out of the package before the other. One is on the left and the other on the right. One is the one I am going to smoke and the other is the one I am going to put in my pocket. Mary is a better cook than Mother was. The Boss is shorter than Father. Johnny carries a tune better than I did. When I grow tired of music, I sometimes like to look at paintings for a change. Sunset is warm and satisfying, but sunrise is cold and full of challenge. The man in apartment three is nothing like Joe. Mr Jones runs his drug store efficiently. I prefer success to failure, beauty to ugliness, pleasure to pain, and life to death.

The thinking of every human being contains identifications, associations and differentiations. As the individual becomes more self-determined, the former grow less numerous and the latter more numerous. These three activities may be said to form a gradient scale of differentiation.

Thetan: A name given to the individual being. The self. "I." To be distinguished from the individual *human,* who is a thetan plus a body.

Entity: A created form. A created personality to which responsibility has been assigned by "I." Thereafter, the entity acts as an independent being until "I" again resumes responsibility for the actions and existence of the entity.

In terms of energy, an entity is a ridge, to which many facsimiles have been affixed.

Genetic Entity: The animal mind which runs the body and perpetuates the genetic line.

Dichotomy: A pair of opposite facsimiles, illusions, or concepts. When the two are used together, the differential between them creates an energy flow.

For example, the thought of love alternated against the thought of hate will create a flow of energy which can be felt in the body.

Dichotomies may be wide or narrow. Reason-emotion is a narrow dichotomy. Reason-effort is a wider dichotomy. Self-Determinism against Other-Determinism is the widest dichotomy.

Regret: The wish that a thing had never happened. The wish to stop time or make it run backwards.

Responsibility: The ability to answer up to one's self that one is cause.

Blame: The refusal of responsibility. The assignment of causation to others.

Audit: (Verb.) To listen and compute. To perceive the mind of another, without assuming control of that mind.

Auditor: One who listens to the communications of another and understands them, but does not evaluate them or judge the other person. One who listens for the purpose of increasing self-determinism.

Processing: Any procedure whereby self-determinism is increased, in one's self or in others. There are innumerable methods of processing, some slow, some rapid.

Clear: To sweep away problems and confusion and leave the mind tranquil and able.

Clear: (Noun) An individual whose confusions have been swept away to such a degree that

the remaining ones are no longer discernible to his contemporaries or to himself.

Preclear: An individual whose confusions are still discernible to himself and others, or at least to himself, and who, for that reason, has entered upon a course of processing.

Maybe: (Noun.) A yes-no situation. An indecision. A desire to return a motion, with an accompanying fear of returning it.

Motivator: A motion (counter-effort) received from the environment.

Overt Act: A motion returned against the environment, with a consequent destruction of survival values in the environment. A regretted action.

Valence: A personality. A group of facsimiles (memories) reproducing the personality of some individual or type. An actor learns many valences, which he assumes at will.

Demon or Demon Circuit: An entity. A ridge. Demons assume valences, too.

IMMEDIATE COMMAND OF THIS VOCABULARY IS NOT NECESSARY

These are some of the words in the language of Scientology. It is *not* expected that the student will be able to use all these words immediately. Some of them refer to phenomena with which the student may be entirely unfamiliar. Furthermore, life in contemporary society may have provided the student with beliefs, opinions and attitudes which conflict sharply with some of the ideas expressed above.

Such obstacles will be overcome. They are not cause for worry. The student should accept as much of the above material as seems right to him at this moment and leave the rest until later. If only half of the list is acceptable to him, then he should accept only half. If none, then he should accept none.

Forced agreement is a poor substitute for understanding.

The student should *not* assign meanings to these words which conflict with the meanings given above, just so he can say that he understands them. Such a course would only prevent further communication and, thus, prevent the student from reaching the understanding he desires.

THE THETA THEORY

In his book, *Science of Survival,* (19), Dr Hubbard put forth the theory of Scientology called the *theta-mest theory.*

Since the writing of that book (early 1951), this theory has evolved and changed, so that it now might be called the *theory of being* or the *theta theory,* theta standing alone as that which *is,* and mest being relegated to the position of a mere creation of theta.

However, it is instructive to trace the development of the theory.

MATERIALIST BEGINNINGS

In order to do so, we must go back to the first published book which dealt with the material of Scientology, *Dianetics,* (2).

In this book, the theta-mest theory is not immediately evident. It is hidden within a system of *engrams* ("cellular" recordings), *anaten* (analyzer attenuation), "mind" diagrams, and discussions which consider the organic aspects of being almost exclusively.

Dr Hubbard was convinced, apparently, that the twentieth century would accept no theory which was not solidly grounded on the material universe — preferably upon matter itself.

Engrams could be proved. They could be demonstrated easily by physical experiment. They were painfully real.

The theory of being, on the other hand, dealt with phenomena which the man in the street

found somewhat elusive and which the average man of science had been taught to believe non-existent, hallucinatory, and improper.

To make an impression in a materialist age, the theory of being had to be translated into material terms as efficiently as possible. The result was Dianetics.

For nearly a year, Dr Hubbard resisted making the jump from material reality to non-material reality. He watched the effects of Dianetics upon his contemporaries and saw how eagerly they seized upon its physical aspects and how reluctant they were to differentiate between *mind* and *brain,* between *being* and *body.*

But the heart of his work dealt with a being whose existence was completely denied by many of his contemporaries, and particularly by those who called themselves scientists. Twenty years before, he had embarked upon an exploration into the nature of "I," the individual *being,* and he had found it separate and distinct from the universe of matter, energy, space and time. He had found that "I" is not bound by time and not located in space. These were ideas which were foreign to his age. He hesitated to present them.

The wide, though uneven, acceptance of Dianetics laid the groundwork which made it possible to begin the translation back into non-material reality. People working with Dianetics had produced evidence that Dr Hubbard's discoveries were real, that he was talking about something which did exist and could be agreed upon.

People *could* remember things which had happened to them when they were unconscious.

They *could* remember back to birth and before birth. The effects of these experiences *could* be removed by repeated recallings of them. And when those effects were so removed, organic and behavioral changes for the better *did* appear.

These things were just as Dr Hubbard had said they were.

THETA-MEST

Encouraged by the success of Dianetics, Dr Hubbard took the bit in his teeth and presented the theta-mest theory. (19)

Briefly, this theory says that theta, the source of life, is not part of the physical universe, but that it has as one of its goals the conquest and organization of the physical universe.

THE CYCLE OF LEARNING

Theta, in its cycle of learning, attacks a portion of mest, becomes enturbulated by the force of this attack, and withdraws, taking with it new knowledge of mest.

It then uses this hard-won knowledge to make a further and more successful conquest of some other portion of mest.

In this way, more and more complicated organisms are built by theta. Through a series of organizations of mest into organisms, theta learns to build bigger and better organisms.

Through a cycle of birth, growth, decay, death, birth, growth, decay, death, theta passes from organism to organism, gaining new knowledge.

Death is only the withdrawal mechanism which theta uses to free itself from over-enturbulated organisms.

Starting with the simplest organization of mest into lichen and algae, theta works up to the human organism, remembering past experience all along the line.

Clearly, this is a theory of *immortality*.

This theory states that all life is created by theta, that without theta there is no life, and that theta is the causative agent in every life organism.

As a corollary, since the immediate function of theta is thought, this theory states that all life contains and is motivated by thought, and that there is no life without thought.

All this is in direct and violent contradiction of the standard life theories of the first half of the twentieth century, which said that thought and life were the *result of* an accidental combination of molecules of lifeless matter.

RECEPTION OF THE THETA-MEST THEORY

The presentation of the theta-mest theory to Dr Hubbard's public caused a split into two camps: materialist and non-materialist.

The materialists, suddenly or gradually, withdrew their support from Dr Hubbard. Some of them set up "conservative schools" of Dianetics. Others took what little they had been able to glean from Dianetics and used it as a basis for systems of their own. A few, apparently having learned nothing at all, returned to the use of

drugs, convulsion therapies and other standard and destructive practices.

The larger group, however, took kindly to the theta-mest theory. People, it seems, do not like to be told that they are merely carbon-oxygen motors, even if "science" has dinned this idea into their heads for a hundred years.

A hard core of earnest students set to work to prove the utility of the theta-mest theory as a tool for increasing the self-determinism of human beings.

DEVELOPMENT OF THETA-MEST

During the year which followed the publication of *Science of Survival,* Dr Hubbard refined the processing techniques which sprang directly from the theta-mest theory.

He set down a long list of axioms (28, 30) which expressed the relationship between theta and mest more fully and which took *motion* as the *common denominator* of mest.

THE THEORY OF BEING

In 1952, another revolution occurred. The theory of being, the theta theory, was presented. (35, 38, 40)

Theta was taken as that which *is.* Mest was demoted to a position of far less importance.

In a statement which shook the entire structure of materialism of the past hundred years, Dr Hubbard blandly affirmed that the material universe is nothing more nor less than an illusion—a pretty piece of imagination which has been so

confirmed by eons of agreement that it has grown indestructible.

The physical universe, he said, is just a "good, solid agreement."

THE PRACTICALITY OF THE OUTRAGEOUS

This was all "obviously nonsense," and many people said as much. The trouble was, it could not be *proved* to be nonsense. Furthermore, preclears agreed with it, used it, and became happier and healthier.

THE AXIOMS

In a book entitled *Advanced Procedures and Axioms,* a list of "Logics and Axioms" appears. (28, 30)

The axioms, as given in this book, express the relationship of theta to mest, within the framework of organic structures and stimulus-response thinking. Theta is represented as receiving motions (stimuli) from mest and turning those motions against mest (as responses) to conquer mest.

This is a limited view of theta, since it does not allow theta the function of *creating* motions but only of *using motions received* from the environment. Still, it is a useful view, when applied to organisms. It is superior to the nineteenth-century stimulus-response theory, because it recognizes that the goal of life organisms is to conquer the environment and adapt *it* to *them,* rather than to adapt themselves to the environment.

The axioms also analyze the function of randomness of motion and alignment of motion in life organisms. (Randomness is called *randomity* by Dr Hubbard, and is a technical term.)

THE LOGICS

The logics, on the other hand, describe the functioning of theta both inside and outside the organic frame of reference. They are a higher simplicity than are the axioms.

HIGHER PRINCIPLES

Above the logics, are two further principles. These are the highest operating principles of theta which have been formulated at this writing, and they form the basis for the demotion of mest to the role of a toy.

Since they are so important, we shall state them:

A function of theta is the creation of energy and the location of that energy in space and time.

Another function of theta is the creation of space and time in which to locate energy.

CONSISTENCY OF THEORY

Clearly, Scientology has come a long road, from engrams to the creation of space and time. That road, however, is one road. There is no break in theoretical development along the line. The student who wishes to master the theories of Scientology may start at either end of the road, or in the middle. He may follow it forwards or backwards. Any one of Dr Hubbard's

books which the student reads will elucidate the others.

SELF-DETERMINISM IN STUDY

There is no proper or prescribed way in which the student must study Scientology. The way of each student will be the best and only way for *him*.

SELF-DETERMINISM

Self-Determinism is the essence of Scientology. It is the one principle without which no part of Scientology may be used or understood. It is the idea which leads to all others and without which no others may be reached. It is the fundamental principle of being.

THE AUDITOR'S CODE

In *Dianetics,* and in subsequent volumes, (2, 19, 40), Dr Hubbard set down a list of rules to be followed by the auditor in his communication with the preclear. This set of rules is called the Auditor's Code.

In brief, the auditor's code says that the auditor maintains high A-R-C with the preclear, that he is trustworthy, that he is courteous and courageous, that he never evaluates the preclear's ideas for the preclear, that he never invalidates the preclear's ideas to the preclear, that he uses no authoritarian methods, and that he cares for and respects himself as an auditor.

It is frequently and repeatedly observed that an auditor whose own self-determinism is not high will not be able to follow the auditor's code long enough to be of assistance to a preclear. It is, conversely, observed that an auditor whose self-determinism is high will follow this code to the letter, even though he may never have read it.

The auditor's code is merely a set of partial restatements of the principle of self-determinism.

Whether the auditor requires ten minutes or ten years to gain an understanding of self-determinism, he will not follow the auditor's code until he gains that understanding.

WHAT SELF-DETERMINISM IS NOT

Perhaps we should say something about what self-determinism is *not.* Again, we avoid misunderstandings by clearing away previous conceptions before discussing present conceptions.

Self-Determinism is not selfishness.

Self-Determinism is not selflessness.

Self-Determinism is not arrogance, pride, willfulness, stubbornness, bigotry, zealotry, egomania, or fascism.

ONE MUST BE SELF-DETERMINED IN ORDER TO UNDERSTAND SELF-DETERMINISM

Self-Determinism is a principle which can be understood in direct proportion to the degree to which it is experienced.

A man who has signed ninety-nine-percent of his self-determinism over to his environment can read about self-determinism until he is black in the face, but he will understand only one-percent of the thing he is reading about.

The student is asked, again, not to be in too big a hurry to understand what is meant by self-determinism. All of Scientology is a study of self-determinism.

Self-Determinism is a principle which must be *used,* not merely talked about. One does not become self-determined by hanging a sign on

one's body which says "Self-Determined!" any more than the government can make everyone rich by printing lots and lots of money. This kind of "wealth" and this kind of "self-determinism" are only a mirage.

Self-Determinism is on a gradient scale. The higher one goes on that scale, the more one manifests creativity, perceptivity and sanity. Such high-scale behavior can be recognized easily only by high-scale beings. Low-scale beings almost inevitably fail and refuse to recognize high-scale behavior.

This may sound, at first, like the rankest snobbism, but the student will discover for himself — and, therefore, is not even asked to take the word of the present writer for the fact—that those who live on the bottom of the sea cannot fully consider the life of the birds. Fortunately, if the fish take a strong enough interest in considering their *own* lives, they may rise to the top of the water and grow wings. This is known as processing.

BROTHERHOOD

The analogy above is a useful one, but its flaws are immediately apparent. It suggests that the so-called birds are in a different world from the fish, or that high-scale beings have nothing to do with low-scale beings.

In a sense, this is true. But practically, it is not true. In terms of human affairs, we are all in this thing together. As long as any portion of the human race remains insane or unhappy, the

rest of the human race will not feel completely sane or happy. As long as any individual human being remains reduced in self-determinism, every other human being will find his own self-determinism somewhat reduced.

For this reason, it is to the interest of every human being that the self-determinism of every other human being should increase. One method for bringing this about is processing in which one individual audits another, or two individuals audit each other.

AUDITING IS SIMPLE IN PRINCIPLE

Auditing can be very simple. It does not have to include highly-trained skill and vast technical knowledge. Any individual can audit successfully if he knows just one thing: What is self-determinism? The more he knows about self-determinism, the better he can audit.

Auditing is listening to (with more than one's ears) and understanding the communications (including more than just words) of another being, with a desire to see that other being's self-determinism increase.

If every individual in the world had one other individual to whom he could go with his troubles and his ideas, and if he could tell that other individual all about his troubles and his ideas, and if that other individual would listen and understand, and if that other individual would not evaluate or invalidate or approve or give advice or in any other way try to control the thoughts of the speaker, the people of the world would

gradually and inevitably become sane, well and happy.

It is as simple as that.

The techniques and historical data which are given in Scientology are aids in the auditing procedure. They are valuable aids. In the extremities in which we now find ourselves, they are possibly indispensable to our survival. But they are not the most important thing.

The most important thing is the desire to increase one's own self-determinism and to see a similar increase in the self-determinism of other beings.

That, and that alone, is the road to sanity and greater creativity. If the student stays with his study of Scientology long enough to gain a foothold on self-determinism, he will have gained all.

TECHNICAL DATA

If self-determinism is the important thing, why must we tinker with motion, energy, space, time, theta, engrams, thought, emotion, effort, illusions, delusions, the static, affinity, reality, communication, facsimiles, dynamics, the tone scale, counter-efforts, perception, thetans, entities, dichotomies, regret, responsibility, blame, motivators, overts, deds, dedexes, wavelengths, valences, demons, and so on?

The answer is simple. All these things constitute tools for increasing self-determinism. If they are used so that self-determinism increases, they are used rightly. If they are used with any other result, they are used wrongly.

To know about these things is to be able to listen to a preclear with the understanding that is necessary to auditing. Not to know about them is to be limited in one's ability to understand the communications of a preclear.

Not to know the phenomena which lie behind these terms and not to understand the principles which these terms signify is to be limited in one's own self-determinism.

DATA DABBLERS

Some students, for reasons of their own, fall into the error of collecting and practicing *methods,* without conceiving a desire to increase either their own self-determinism or that of anyone else.

Individuals who do this are known by the fruit of their efforts: a diminution of health, happiness, and sanity, both in themselves and in others.

ATTRIBUTES OF SELF-DETERMINISM

Some of the attitudes of self-determinism, as stated in the Hubbard Chart of Attitudes and elsewhere (30, 38, 50), are listed here.

The self-determined individual:

Survives,
is Right,
is Responsible,
Wins,
Controls objects,
Perceives the minds of others,
is Truth,

is Faith (Trust),
Knows,
Causes,
is Free,
Creates, changes and uncreates Space,
Creates, changes and uncreates Time,
Creates, changes and uncreates Energy,
is a source of Motion,
Creates, changes and uncreates Illusions.

ATTRIBUTES OF OTHER-DETERMINISM

The other-determined individual succumbs, is wrong, loses, blames the environment, is controlled by objects, is isolated from other beings, hallucinates, distrusts, does not know, is an effect, is restrained, is lost in space, has no time, is powerless before energy and motion, and is flooded with delusions.

THE NORMAL HUMAN BEING

The normal human being is somewhere between the extremes of self-determinism and other-determinism.

The normal human being does not knowingly create much space, time, or motion; but neither is he wholly lost in space, bound by time, or powerless before motion. He is not truth; but neither does he hallucinate entirely.

He has an agreement with others upon the reality of some things, and he can depend upon that reality, so long as the others do not turn against him. This means, of course, that he is "sane" in exact ratio to his conformity to society.

The normal human being is not so unfortunate as he might be, but he could be considerably better off than he is.

A NEW STANDARD OF SANITY

The Hubbard Chart of Attitudes (30) and the Chart of Human Evaluation (19) are maps of the territory which lies between the poles of self-determinism and other - determinism. In them may be found all levels of behavior. They are a chart of the road to self-determinism. They are a standard of relative sanity.

Psychology, in the first half of the twentieth century, acted upon the premise that there was no standard of sanity and that there could be none. It was declared that everyone was a little insane, and that normality (the optimum state) consisted in being low in symptoms of insanity. This is rather like planning a nutrition campaign by rationing the number of hunger pangs allowed each person. It is a somewhat negative approach to sanity.

Some psycho-analysts went so far as to say that the human mind was, inevitably and properly, *made up of neuroses.* A campaign was put on to convince artists that their anguishes and tortures were *the source of* their creative power. In other words, only by being weak and sick can we be strong and well. It is to the credit of the artists that not many of them were taken in by this campaign.

With Scientology, comes a workable and unlimited standard of sanity and insanity.

Self-Determinism is sanity.

Other-Determinism is insanity.

The greater the self-determinism, the greater the sanity.

This principle shatters with a soul-stirring crash the base superstition of the neurosis-worshippers. Sanity is *not* conformity. It is *not* being well-adjusted. It is *not* learning to live with one's troubles. It is *not* adapting to the environment.

HUMAN NATURE IS BASICALLY GOOD

Human nature, as Dr Hubbard stated in *Dianetics,* is bad only when it is forcibly controlled. A free man is a good man.

A restrained man becomes destructive. This is true if he is restrained by open and obvious force. And it is just as true — or perhaps more true — if he is subtly and covertly restrained by social training "for his own good."

Self-Determinism is sanity. Other-Determinism is insanity. The greater the self-determinism, the greater the sanity.

This truth alone, widely spread, would make the world sane.

THE TONE SCALE

The scale of relative self-determinism is called the Tone Scale. It is graduated from the lowest conceivable condition of being, to the highest.

THE EXTREMES

As might have been expected, the lowest conceivable condition is far below the point of organic death, since death is only a withdrawal from a body in order to make a new start. Likewise, the highest conceivable condition of being is considerably higher than any attained in the ordinary course of human events.

THE HUMAN SPECTRUM

Our first examination of the tone scale, however, need not concern itself with the extremes. The middle range corresponds to human life, from the low point of death, to the higher ranges of human experience, such as enthusiasm and exhilaration.

This range has been examined many times, by investigators other than Dr Hubbard. There have been other tone scales, set down in various works. But the Hubbard tone scale, even within the normal human range, is clearly the most comprehensive, accurate and useful that has yet appeared.

A GRAPH OF SURVIVAL

Dianetics, (2), contains the first representation of this scale. There, it is called a Descriptive Graph of Survival.

This graph shows the fact that man, or any other organism, has a potential period of survival which is directly proportional to his height on a scale of being.

In other words, if a given organism is healthy, happy and active, it will live long. If it is sickly, miserable and sluggish, it will soon succumb.

Healthiness, happiness and activity are described as manifestations of a high tone level. Sickliness, misery and sluggishness are described as signs of a low tone level.

A WORLD WELL-ADJUSTED TO ERROR

All this is fairly obvious, once it has been formulated. Any farmer knows that healthy animals withstand hard conditions and weak animals die. But in the field of thought, many theorizers had gone astray in the most incredible manner.

Some claimed that neurotic animals (including men) were more likely to survive than happy animals. They based this view on the standard fallacy of adjustment to the environment.

They said that neurotic animals, being perpetually dissatisfied, would seek to make a better adjustment to the environment, and so would not be crushed by it. They said that healthy, contented animals would fail to adjust, would fall behind the march of the environment, and would be swept away to oblivion in sudden catastrophies.

This theory, one sees immediately, is a direct consequence of the material-cause view of life,

the view that life is a sort of statistical error in a thoughtless and lifeless universe.

If thought is born of thoughtless matter, then it must continue so to be born, and it must adapt itself to random changes in matter, in order to survive. And, if its chief and only mission is adaptation to its material environment (as standard, up-to-date psychology text books actually *say,* in so many words!), then neurosis *is* its best operational tone, being the spur to further and better adjustment. Contentment and happiness must not endure for long, or the organism will fall far behind in its task of keeping up with the electrons. A moderately sick and miserable condition is the only guarantee of survival.

This is a logical idea, logically developed. We must give credit to twentieth-century psychology for being sensible and consistent — at least within the framework of the materialist theory of life.

Fortunately, the materialist theory of life is a completely unworkable one. Logical as the above deductions are, they are not found to match observed phenomena.

THETA IS CAUSE

Organisms do not survive best when neurotically and painfully adjusting themselves to the environment. They survive best when sanely and joyfully *adjusting the environment to them.*

Action, not reaction, brings survival. Theta, not mest, is cause. Thought, not matter, is the master.

THE DARK AGES

A full scale of being, comprehensively treating human liabilities, normalities and potentialities, was impossible to derive from the materialist theory. The theory itself did not include the possibility of such a scale. Only the neurotic and psychotic segments of the scale could even be approached.

Furthermore, society had more fear of insanity than it had love of truth. An insane human being (or other animal) was dangerous, mysterious and horrifying. Insane humans and animals often flew into rages and tore up the environment.

Since the environment contained *matter,* it was, therefore, *sacred,* and these acts of violence constituted *sacrilege.* The perpetrators had to be quieted by various means: the animals with clubs, the humans with narcotics, convulsion therapy and psycho-surgery.

Anger had a negative social value. A great premium was placed on docility.

Any scale of behavior which placed anger *above* docility would have outraged the senses of a society terrified by the unknown demons which lurked in the brains (sic) of maladjusted people and animals.

Everyone knew that it was sane to be quiet and harmless and insane to be violent or angry. Everyone knew that human beings *had* to control each other. Everyone knew that if they did not control each other, they would suddenly exhibit instincts of a violent and antisocial nature.

Everyone knew that human nature was basically bad.

Over all, misted the dank and poisonous fumes of the darkest superstition ever to afflict mankind: materialism — the theory that nothing is real but matter, and that matter is the creator of all existence.

In such a period, science flourished faintly.

DISCOVERY OF THE EMOTION SCALE

Dr Hubbard, during his early period of research, noticed that individuals who encountered strong memories of painful experience went through an unvarying course of emotion while unburdening themselves of the distress occasioned by these memories.

Commonly, the first reaction to the recalling of a painful experience would be a drop in emotional tone, to the level of *apathy*. The individual's voice would become weak, his movements listless. He would express hopelessness about himself and the experience he had remembered.

After a few moments of this, and without prompting from anyone, he would begin to weep —or at least to sigh and exhibit the facial expressions of *grief*.

When this stage had run its course, the individual would manifest *fear*. He would tremble and look apprehensive. Or he might merely exhibit the restlessness and wandering mind which are typical of one who is living in fear.

Then would come a stage of *hostility*. Fear would turn to a *covert* manifestation of dislike.

The individual would show characteristics, in face and manner, which were reminiscent of the rogues and sly villains of story.

Having succeeded in this, the individual would become openly *angry*. He might clench his fists. His face would redden.

After a few moments of this, he would become *antagonistic,* making openly disapproving or hostile remarks about someone or something.

Next, he would become *bored.*

After expressing his boredom for a while, he would exhibit signs of *contentment* and *well-being.*

Apathy, grief, fear, covert hostility, anger, antagonism, boredom, and well-being. That was the tone scale of emotion.

It did not vary from preclear to preclear. Some, it is true, did not sink so far as apathy. Others would rise so fast that one or more levels were passed too quickly to be noticed. But every observation confirmed the relationship of these emotions as given on this scale.

THE BEHAVIOR SCALE

Having established the emotion scale, Dr Hubbard observed that each level of emotion had its own pattern of behavior.

Angry preclears had a consistent repertory of mannerisms. They contradicted anything that was said. They put forth obvious and blatant falsehoods. They held on to things. They broke things, or said they would like to.

Fearful preclears, on the other hand, agreed

fitfully with what was said, if they heard it at all. They lied desperately, but often convincingly. They worried that things might be destroyed.

Likewise, grief-stricken preclears and apathetic preclears had their own patterns of behavior.

It became obvious that each level of the tone scale had a way of meeting (or avoiding) life which was consistent at that level.

Dr Hubbard began to form in his mind a master chart of human behavior, a giant tone scale which would outline and predict human behavior to an extent never before attempted.

THE HUBBARD CHART OF HUMAN EVALUATION

This new theoretical tool appeared in *Science of Survival* (19). In fifty columns, Dr Hubbard outlined human behavior and certain manifestations of human thought processes. At ten different levels in each column he related behavior and manifestation to emotion.

In his book, *Self Analysis* (20, 49), he added to the number of behavior columns.

THE HUBBARD CHART OF ATTITUDES

In his book, *Handbook for Preclears* (30), he presented the Chart of Attitudes, which was a further addition to the tone scale.

This chart extended the range of the tone scale to higher levels of being than the previous charts; and it enumerated twelve aspects of being, or attributes of self-determinism, and gave,

at each level of the scale, an attitude toward each of these aspects of being.

The Chart of Attitudes quickly became the auditor's most useful tool. It was found that preclears came up the tone scale after doing no more than reading this chart over to themselves and reflecting upon the attitudes which it expressed toward surviving, rightness, responsibility, ownership, brotherhood, motion, truth, faith, knowing, causing and being one's self. Probably the simplest thing that happened to any preclear who read this chart for the first time was that he realized the possibility of having some attitude towards life other than the one he had had chronically.

ESTIMATING RELATIVE SELF-DETERMINISM BY THE TONE SCALE

The standard of sanity, relative self-determinism, is calibrated in detail in the tone scale charts. Using them, it is possible to evaluate the relative sanity of an individual at any given moment, or in general.

Of course, most people vary greatly in self-determinism over a short period of time. Therefore, observations should be made under both favorable and unfavorable environmental conditions.

VOLATILITY IS USUALLY A GOOD SIGN

Interestingly, the higher an individual is found on the tone scale, the more likely he is to vary noticeably in tone. This is because the

higher he is, the freer he is to respond to varying environmental conditions.

An individual who is chronically at apathy has only one response to environmental conditions. When the weather is bad, he is gloomy and hopeless. When the weather is good, he is hopeless and gloomy. When friends come to see him, he is gloomy and hopeless. When no one visits him, he is hopeless and gloomy. When he has no job, he is gloomy and hopeless. When he is working, he is hopeless and gloomy.

On the other hand, an individual who has greater creative control over his emotions responds differently to different environmental conditions. If he loses his job, he weeps for a while, is afraid that he will not get another, has a few fleeting thoughts of revenge, says he doesn't care, develops a desire to seek a new job, gains a feeling of confidence, goes after a new job with ambition and aggressiveness, and gets the job. All this takes place over a short period of time. He responds to conditions, expresses his emotions, takes charge of the situation, and remakes it to suit himself.

When this individual has good luck, he feels good. When he has bad luck, he applies himself with effort, thought *and emotion,* until he changes his luck.

He is free to act, on each of the three levels, (thought, emotion, and effort).

SOCIETY'S ATTITUDE TOWARD EMOTION PRODUCES INSANITY

So unreasonable is the attitude of contemporary society toward emotions, however, that any individual publicly exhibiting the above rapid rise on the tone scale would risk being labelled "unstable." Society much prefers the consistently apathetic individual.

Too much motion, whether of thought, emotion, or effort, is disturbing to the society. People are expected to behave themselves. A man seen running on the street is suspected of robbery. A man who weeps, gets angry, shrugs, smiles and goes about his business is suspected of being unstable.

The fact that this man's very "instability" is what permits him to unburden himself of emotions which, held in, would depress him into neurosis and psychosis — that fact is not considered. It is not even recognized.

The current standard of proper emotional behavior is control. One has to learn to control one's emotions. One has to hold them in and exhibit no outward signs of the inner struggle. It is precisely this proper standard of emotional behavior which brings about the majority of insanity in our society.

EMOTION IS A MANIFESTATION OF LIVING, NOT OF INSANITY

Emotion is like steam in a boiler. It runs the engine, and it requires both a whistle and a

safety valve, because sometimes there is more steam than the engine can use.

If there is a whistle, the steam escapes through the whistle when the pressure becomes too great, making a lovely and often very loud noise. If the whistle becomes clogged, there must be a safety valve.

In human emotions, social expression is the whistle, and processing is the safety valve.

When there is no whistle and no safety valve, an explosion will take place, and the boiler will be broken.

In human emotions, the explosion is a precipitation of psychosis.

Contemporary society keeps the valve so tight on the average man's emotional whistle, it builds the fires of frustration so hot under his boiler, and it so seldom allows him an auditor, that countless explosions occur. Then, ironically, society points to these explosions as evidence that the whistle must be further choked off, since too much steam in the atmosphere is distasteful.

If every human being could blow his emotional whistle loud and long when his boiler pressure became too great, there would be no explosions. Why can this not happen?

Sad to relate, contemporary society thinks more of mest than it does of beings. The average married couple, for example, apparently would rather see their relationship degenerate into despondency than see a few dishes and sticks of furniture broken during the expression of emotional differences. The society, in its terror that someone will scratch, nick, or char some

mest bauble or trinket, blindly overlooks the human minds which are twisted and broken instead. Dishes and furniture are items of very small value. They are easy to replace. Human relationships, sanity, self-determinism, and happiness are greater in value than any other commodity. They are life itself. They are being.

A society which places material objects and rules of docile conduct above the joy of the soul, simply because it is too cowardly to face a little anger, is a society which must fill countless institutions with scarred-over minds and withering bodies.

There is no substitute for living. There are no rules which can prevent the oak tree from springing forth from the acorn and bursting stone walls in its search for sunlight. Only death can prevent this. And the emotional control so dear to society, the control which begins at the breast and lasts unto the grave, is death.

In order to be alive, one must live; and emotion is part of living.

A STARTING POINT FOR HUMAN EVALUATION

The greater part of *Science of Survival** (19)

*The book *Science of Survival* is at times an angry book. While Dr Hubbard was writing it, he was engaged in rigorous contest with inimicable forces of the mest universe. That contest is reflected here and there in the pages of the book. Any other writer would have set aside his writing job until pleasanter moments should arrive, but Dr Hubbard is not that kind of man. He is possessed of an incredible amount of forward motion.
The student who keeps in mind the conditions under which *Science of Survival* was written will be more able to evaluate the dire predictions and sharp accusations which are found on some of its pages.

is given to an analysis of human behavior, particularly as regards the columns on the chart. Dr Hubbard expounds many details of human thought and habit and discusses their tone level.

The student who absorbs this discussion finds that he has arrived at a good starting point for evaluating and improving human behavior and relationships. He finds that he has a useable standard for measuring the condition of everyday communications with other persons. He finds that human behavior is no longer as deep a mystery as before.

MUTUALITY

One of the principles set down in this discussion is that when two persons are in close association, and one of them is high on the tone scale and the other is low on the tone scale, they tend, like two columns of water, to find a common level.

The lower person acts to bring the higher person down. The higher person acts to bring the lower person up. This tends to occur, whether they are conscious of the fact or not.

But, if they are conscious of this tendency, they can assert their wills to take advantage of it — in either direction. They can make an agreement to deteriorate together, or they can make an agreement to increase together in self-determinism.

The most hopeful thing about the human organism is that it contains not only the seeds of its own destruction but also the seeds of its own salvation.

THE CHOICE IS ALWAYS AT HAND

At any moment, and at every moment, a human being is faced with the choice: to be, or not to be? Shall I live, or shall I die?

A decision to make that choice always a choice of life can, over a short period, completely change the complexion of a human existence.

The tone scale is a scale of life and death. Every rise on the tone scale, no matter how small, reflects a choice of life. Every drop reflects a movement toward death.

Only by free expression of emotion can an individual make more gains on the tone scale than he suffers losses.

The most effective single decision toward death is the decision not to feel or show emotion, since this means that every drop on the tone scale must leave a permanent trace of painful emotion. Many of these traces, added together, will depress the individual further and further down toward death.

This is why we say that a society which inhibits the free expression of emotion is a society which has chosen death as its goal.

USE OF THE SCALE FOR IMMEDIATE SURVIVAL IN HUMAN SOCIETY

An individual who understands the tone scale can evaluate destructive persons and avoid them. He can seek out creative persons and associate with them.

He can view the tone scale as a ladder to sur-

vival and greater being, and he can begin to climb the ladder.

At first, it will seem to him that nothing is happening, but one day he will look back at the past and see himself as he used to be, and he will be genuinely surprised.

"Oh, no!" he will say. "Was I really like *that?*"

On that day he will know what it means to go a little way on the journey toward one's self.

ABERRATION

Aberration is a word formed from the Latin *erro,* meaning *wander,* and *ab,* meaning *away from.* In Scientology, *aberration* signifies a wandering away from self-determinism.

ABERRATIONS ARE NUMBERLESS

There are many *degrees* of aberration — as many as there are positions on the tone scale. There are many *kinds* of aberration — as many as the number of behavior columns which might be placed parallel to the tone scale.

Reflecting upon these statements, we see that there is an infinite number of degrees of aberration and an infinite number of activities which may be aberrated.

Any conceivable activity of man may be pursued with a greater or a lesser degree of self-determinism. Any conceivable activity of man, then, may be aberrated, and may be aberrated to any conceivable degree.

The number of possible aberrations is infinite.

CATEGORIES OF ABERRATION

It should be clear, then, that a cataloguing of the aberrations of man would lead to infinite labor, were it carried out, as some schools of psychology seem bent on carrying it, to the bitter extreme. There is no end to the multiplicity of detail which can be made out of human aberration.

In the past, there have been many attempts to

make a satisfactory classification of these numberless details of aberration.

SANE AND INSANE

The simplest classification, that which is used by almost everyone, is *sane* and *insane.*

If we examine the view of aberration held by the average man, we find that sane-or-insane is the only differentiation made.

Someone's name comes up for discussion, and it is said that he is behaving in an unseemly manner. Perhaps he has been beating his wife after bouts of drinking, or picking fights with the neighbors over trifles, or sitting about the house all day and never speaking. When the discussion has progressed to a certain point, the question comes up: "Do you think So-and-so is losing his mind?"

If the consensus is that he *is* losing his mind, that he has been acting in an *insane* manner, then it is said that he should be locked up. If, on the other hand, the consensus is that he has *not* been acting in an insane manner, then his behavior will be excused in one way or another. People will say that they can see *reasons* for his actions.

It is assumed that sane persons have reasons for their acts, and insane persons have no reasons for their acts.

The average view of insanity is an absolute one: "Some persons are sane, some are insane, and I — thank God — am a member of the former group." There is little room in the mind

of the average person for the idea that sanity is a relative matter.

Insanity is too dangerous and awful to be relative. If one does not escape it, one succumbs to it. "Poor Mrs Blank, down the street! It was horrible when IT happened to her! They took her AWAY." The speaker shudders. "I hope nothing like that ever happens to me!"

Insanity is an "IT," which "happens" to people, after which they are taken to a place called "AWAY." It is better to think of other things.

Very few of the bystanders are hardy enough to want to ask the "insane" person what he is *doing* and *why he is doing it.*

PSYCHOTIC, NEUROTIC, AND NORMAL

The next most popular classification of aberration is the triple one: psychotic, neurotic, normal.

This is the standard classification of psychology, and it has found various uses in the body of the society.

In the view of a large segment of the society: psychotics are found in institutions; neurotics are found in the offices of psychologists, psychiatrists, and psycho-analysts; and normal people, people like you and me, are found working in offices, in factories, and on the farm.

On the other hand, there is a pseudo-intellectual segment of the society which uses this triple classification thus: "Psychotic is what I may become if I am not careful and if you are not nice to me. Neurotic is what I am and what

all interesting and sensitive people are. And normal is what the common, dull-witted laborer is."

These divergent views of psychosis, neurosis and normality, plus the more widespread sane-insane classification, make up the attitude of the society at large toward aberration. In order to examine more detailed systems, we must look into the language of the professional class.

NORMALITY

Normality, according to psychology, is not a positive state. It is an absence of clinical symptoms of neurosis — an absence of signs of *too severe* conflict with the environment and within the person.

The normal person is well-adjusted and well-adapted to his environment. His symptoms are at a minimum — though, of course, they can be detected by careful psychometric testing.

There is no individual whose latent tendencies do not show to some degree. We can see which way he would go, if his adjustment should fail to meet the requirements of the environment.

NEUROSIS

Neurosis is more interestingly defined. It is often divided into two classes:

Neurosis, caused by weakness of the physical nervous system, and *Psycho-Neurosis,* caused by maladaption to the environment.

Then these two classes are said to contribute to each other, the physical weakness bringing a

further inability to adapt, and the frustration caused by maladaption leading to greater physical weakness.

PSYCHOSIS

Psychosis is differentiated from neurosis in two quite different ways.

The more common differentiation—one which we occasionally borrow, in Scientology—is that psychosis is a *serious* disability, whereas neurosis is a *moderate* disability.

The other differentiation is that psychosis is a disability of the *mind* (*psyche,* meaning *soul*), whereas neurosis is a disability of the *physical nervous system* (*neuron,* meaning *nerve*).

This second differentiation is quickly lost, however, since some psychoses are said to be the result of physical damage or deterioration, while others are said to be functional (that is, caused by maladaption).

KINDS OF PSYCHOSIS

Within the class, psychosis, there are many subdivisions. Among these are: paranoia, mania, depression, schizophrenia, paranoid schizophrenia, hebephrenia, catatonia, and so on.

These names refer to various behavior manifestations and, by inference, to conditions causing such manifestations. The conditions are usually assumed to be organic, and often are attributed to deterioration of certain segments of the brain structure.

Following such assumptions, attempts may be made to "cure" or "relieve" these conditions by interfering with the structure of the brain at carefully selected points, cutting it with knives, or subjecting it to strong electric currents.

These methods are thought to "break the patterns of nerve response and permit new patterns to be formed." Since nerves are made of matter, and since matter creates thought, it follows that new attitudes, ideas and opinions should spring forth from the mutilated structure, just as soon as the wonderful healing power of nature has been able to repair the damage done by men of science, with their weapons and machines.

Oddly enough, in those fortunate cases in which the wonderful healing power of nature is able to repair the damage, the psychotic behavior usually reappears. In those cases, however, which remain permanently disabled by surgery, the psychotic behavior disappears, to be replaced by a vegetable-like dullness and vacancy which is, presumably, more acceptable to others in the environment.

OTHER CLASSIFICATIONS

We have traced the classification of human aberration through the standard categories of psychology and psychiatry.

There are many other classification systems, however, which are not so well known. A particularly observant and sensible one is to be found in the field of homeopathic medicine.

Another, much more familiar, is found in psycho-analysis.

PSYCHO-ANALYSIS

The psycho-analytic approach is widely divergent from the psychiatric.

Freudian psycho-analysis centers — in stated theory, if not in actual practice — around sexual and pseudo-sexual evaluations of behavior. Neurosis is classified as an Oedipus Complex, or an Electra Complex, or castration fear, or penis envy, or protracted oralism or analism, or whatnot. Much is made of the retention of feces.

The personality is said to be composed, on the one hand, of primitive, hidden urges (the *id*), and, on the other, of a conscience imposed by society (the *superego*). These two are said to meet in never-ending strife on the battleground of consciousness (the *ego*). It is thought that the highest state of mind attainable to a human being is an armed truce between these two powers.

Unsatisfactory as this is, it can be seen to be a theory of *mind,* whereas psychology is a theory of the *physical nervous system.* For this reason, though psycho-analysis is a most disorganized, controversial and laugh-provoking approach to human behavior, it is also the most successful one to appear in the first half of the twentieth century.

There are only two things which prevent any psycho-analyst from achieving results. One is the strong tendency to evaluate *for* the patient, instead of letting the patient evaluate *for him-*

self. The other is a ludicrous concentration on *one small segment* of man's experience—namely, the sexual and eliminative functions and organs.

Many so-called psycho-analysts, however, have ventured bravely beyond the genital-anal-oral activities of man, into the other ninety-five-percent of his experience. Some have even given up *analysis* altogether, and have become competent psycho-therapists, listening attentively and intelligently, without saying anything that is intended to control the patient or evaluate for him. A competent psycho-therapist is, by definition, a good auditor. And a good auditor can be of service to his fellow man no matter what theory he *says* he is using.

SIGNIFYING NOTHING

It should be clear that the last fifty years have been filled with sound and fury relating to aberration but have achieved next to nothing in understanding of aberration. Institutions are packed beyond capacity with insane. Newspapers carry daily stories of madness almost beyond belief. People of wealth and reputation search for treatment which will help them and are no more successful in finding it than the least fortunate citizen.

The classifications of aberration which have been made with the ostensible purpose of extracting the principles of mind function have resulted mainly in the extraction of money from pockets and beings from bodies. They have clouded the subject and prevented its development, by pre-

tending an understanding which did not, in fact, exist.

A NEW STANDARD

In Scientology, we have a simple statement of the meaning of aberration, a system for computing and describing all possible aberrations, and a statement of the reason for evaluating anything as an aberration.

Aberration is severe to the extent to which the individual is other-determined. It is light to the extent to which he is self-determined.

All possible aberrations may be computed and expressed in terms of the interaction of the dynamics and in terms of the relative degree of self-determinism along each dynamic. (21)

WHAT ARE ABERRATIONS GOOD FOR?

Computation of any given aberration is useful *only* for the purpose of bringing about an increase of self-determinism.

One man's aberration is another man's sanity. Anger is an aberration for the usually cheerful person, but it is a triumph for the chronically apathetic person. Boredom is an aberration for the normally amused person, but it is a welcome relief to the chronically angry person.

Anyone could be more self-determined than he is; therefore, anyone *could* be considered aberrated. Any activity could be more creative than it is; therefore, any activity *could* be considered aberrated.

There is no reason to consider anything an aberration unless one expects to improve it.

The tone scale is not best used as a critical club with which to beat one's self or others. It is best used as a map of the road to self-determinism.

A LONG ROAD

The length of the road to self-determinism is determined by the degree to which the individual is aberrated. But the time he takes to travel the road depends upon what he decides *now*. He can decide to go in either direction, and he can decide to go fast or slow.

Any of us could find himself in the unfortunate condition of poor Mrs Blank — but *only* after giving up as much self-determinism as Mrs Blank has given up. Individuals do not "go insane" suddenly. Except in Soviet prisons and a few other places where insanity is manufactured to order, by the use of great force and skill, the road down to insanity is just as slowly travelled as the road back up.

If one has an auditor, the road back up is much more quickly travelled, and the road down need never be taken again.

THE HUMAN ORGANISM

Although, in Scientology, we consider that the preclear is the *being,* not the *body;* still, most of the beings with whom we come in contact have bodies. Therefore, it is useful to consider the human organism.

LEVELS OF TREATMENT

Most therapeutic approaches to the human organism show activity on each of three levels: structural, chemical, and mental. Very few professional people seeking to improve the health of others deny any one of these three levels absolutely, though many of them are prone to concentrate upon one level and neglect the other two.

A physician who was a Scientologist would find that he had an approach to seven levels of activity, in an organism: structure (surgery), function (chemical, radiative and manipulatory methods), effort, emotion, reason, aesthetics, and the creative level (mock-ups).

In some cases, he might want to use all of these approaches. In others he might want to use only one.

If a patient comes to a doctor with broken bones, the doctor will set the bones. If the patient is very upset about having broken his bones, the doctor will listen, as an auditor, to his emotional expressions on the subject, until the patient feels better.

If the same patient returns three or four times, having broken the same bones, the doctor will

try to find out why this patient is bent on punishing his body.

In each case, a level of treatment is chosen which is consonant with the apparent problem.

THE PHYSICIAN AND THE AUDITOR

Any physician who is worthy of his hire uses as many levels of treatment as he knows. The fact that most physicians do very little for their patients above the structural and functional levels does not mean that they do not *wish* to. It means that they have little or no technology and theory with which to work on the higher levels.

The Scientologist is in a position to provide the physician with useable theory and technology. The only problem is to establish affinity, agreement and communication with the physician. There must be a communication line over which the information can pass.

This line will not be established by anyone who thinks that all doctors are alike, that they are all unapproachable, and that none of them is interested in anything new. It will be established by a person who knows that all doctors are beings, that some of them are very receptive to friendly communications about new ideas, and that others are not receptive to anything at all. It is foolish to waste time with the non-receptive, when there are so many potentially receptive and helpful professional people waiting to be approached.

COMMUNICATION WITH OTHER PROFESSIONS

The more the professional auditor knows about the methods of the other professions, the more easily will he recognize the good and bad in those methods and be able to influence them constructively.

Professional people do not like to be told that their methods are no good, or superfluous, or out-dated, or destructive, or evil. But they do like to learn how to make their methods more effective and better for their patients.

Scientology can be applied to any therapeutic method now in existence, with a consequent improvement in the effects of that method.

VALUE OF THE OTHER PROFESSIONS IN PROCESSING

Any treatment which raises the self-determinism of the patient is good treatment. If a man is near-sighted, and he goes to someone who provides him with glasses, and if these glasses make him happier, then that is good treatment. The individual has greater control over an environment which he can see more clearly. His causation is greater. His confidence improves.

It may be that subsequent processing, of one kind or another, will change the thought pattern which makes glasses necessary for this individual. If so, that will be even better treatment than was provided by the optometrist. But it behooves the auditor to realize that there are many ways of increasing self-determinism.

A preclear is considerably influenced by the condition of his body. A good diet is essential to processing. The correction of some bodily conditions by a physician may also prove of great value.

The auditor can get as much good out of the other professions as he wants. Never does he have to compromise his own principles in order to benefit by the technical skill of some other profession.

If the auditor understands Scientology, he will be able to approach the other professions in a way that will be satisfactory to all concerned, and they will work with him.*

If he cannot do this, he should look for the cause of the trouble within himself.

*This statement applies to *individual members* of other professions, not to their professional *societies*, which tend to represent the authoritarian and obstructive elements in any profession almost exclusively.

TECHNIQUES OF SCIENTOLOGY

In the three years which have preceded the writing of this book, the techniques of Scientology have developed from the simple running of engrams (repeated recalling of moments of pain and unconsciousness) which was presented in *Dianetics* (2) to the most advanced of the creative methods (49, 50, and later publications.)

Even by the most casual differentiation, it is possible to divide the developments of the last three years into twenty or thirty separate techniques. In this chapter, we shall name and examine briefly some of the important techniques that have appeared.

THE INCREASE OF APPLICABILITY

The techniques of Scientology, as they have unfolded chronologically, have followed a rising curve of applicability. The early techniques were most useful to persons who were comparatively low on the tone scale. The late techniques are most useful to persons who are comparatively high on the tone scale. As a general rule, each technique developed has been applicable to a higher tone level than the previous technique.

With the development of each new technique, therefore, Scientology has gained applicability to a larger number of persons.

THE INCREASE OF EFFECTIVENESS

With each new technique, Scientology has become more effective at every level. The new tech-

niques do not merely expand the number of people to whom Scientology has something to offer. They also increase the value of Scientology for those individuals to whom it was already applicable. A knowledge of new techniques allows the auditor to make more efficient use of the old techniques, where those are appropriate.

THE RUNNING OF ENGRAMS

In *Dianetics* (2) and in *Science of Survival* (19), the running of engrams is presented.

This is simply the repeated recalling, with as much perceptic content as possible, of moments of pain and unconsciousness.

It was found, to the great surprise of nearly everyone, that periods of unconsciousness leave memories which are just as vivid, once they are recalled, as periods of normal consciousness.

These periods are *not* blank spaces in memory.

That they *appear* blank, under ordinary circumstances, is due to the fact that they are painful and unpleasant. The individual avoids them. He does not *want to* remember them, and so he *does not* remember them.

Furthermore, unless his formal and social education have been extremely unusual, he has been taught that periods of unconsciousness leave blank spaces in memory and that it is utterly impossible to remember them. The individual *believes* that he cannot remember them, and so he *does not* remember them.

These two reasons, belief and reluctance, are apparently the *only* reasons why any individual

does not remember periods of unconsciousness.

It is completely possible for any individual to recall every word that was said in the operating room while he was deep in the unconsciousness of a severe surgical operation. It is not only possible, it is common.

All this would be little more than a curious fact of memory, were it not for the insidious effect which experiences of unconsciousness can have upon the conscious mind.

Unconsciousness is merely a trick of thought by which the individual hides from himself something which is too painful to face—something, that is, for which he does not want to take responsibility. Unfortunately for him, hiding these experiences and refusing to be responsible for them does not *remove* their effect on him, but *increases* it.

So long as he feels responsible for any of his memories, he can use them or not use them, as he sees fit. But when he says, "I am no longer responsible for that memory. It does not belong to me," then he is not able to control the memory, but he falls under *its* control.

It is a very simple proposition: Shall a man be master of his memories, or shall his memories be the master?

Forgetting is merely a way of giving up responsibility. To forget an experience is to make *it* the master. To remember is to *be* the master.

When an individual has forgotten a painful experience, he is then able to call it up and use it *without letting himself know* that he is using it. And he does this to justify failings in himself.

It is not by accident that students get sick stomachs before examinations. They say, "I cannot take the examination, because, through no fault of my own, I have gotten sick." If they could see a larger portion of their own thoughts, they would have to say, "I fear that I will fail the examination. I refuse, therefore, to take the examination. I justify this refusal by calling up a pain in my stomach and saying that I am sick. I am not to blame for this pain, however, because I have conveniently forgotten my responsibility for it, and therefore I am *not* responsible for it. My body has made me ill. Therefore, I am excused."

This may be a handy way of avoiding examinations, but, unfortunately, this sort of thing can get out of hand. In fact, the situation is already out of hand, the first time this sort of thing happens.

Sometimes the imposition of an engram (painful experience) upon an individual's behavior can become so severe that he lives entirely in terms of the engram. When this happens, we may find that he keeps repeating phrases from old conversations and that he is totally oblivious to the present-time environment.

Such a case is usually found in a mental hospital, talking to himself, repeating one or both sides of a conversation of many years before. If he repeats only one side of the conversation, his words do not make sense to those who hear him, and he is assumed to be making up nonsense. If he repeats both sides, he is assumed to be imagining scenes of fantasy. If he changes from one side

of the conversation to the other, on alternate days or hours, he is said to have a split personality.

In such a case, the auditor's task is merely to get into communication with the insane person on the subject of the engram. He listens to what the patient is saying, understands as much of it as he can, and asks him questions about it.

Frequently, after a very short period of communication with a good auditor, the psychotic person will decide that he has had enough of that particular engram, and will begin to act in terms of the present-time environment. At this point, he is no longer psychotic.

How long he will stay rational depends upon two factors: his own decision, and the treatment he receives at the hands of the environment.

A psychotic individual, who is "living in an engram," is playing a game with himself, and the game has gotten out of hand. He has forgotten that it is a game; therefore, he cannot stop playing it. The function of the auditor is to *play the game with him,* until he is no longer lost in it, but has become the master of it.

In such a case, the running of an engram is often the indicated method of processing. And frequently, the running of the one engram in which the preclear is living and out of which he is playing roles will make the difference between obvious insanity and mere neurosis.

When this has been accomplished, the auditor will go on to levels of processing which are higher on the tone scale.

PRENATAL EXPERIENCE

Another surprise that was contained in *Dianetics* was the statement that prenatal experiences, both pleasant and unpleasant, could be recalled at will.

When processing is done on the level of the recall of physical pain, it is often concerned with injuries and discomfort experienced in the womb. This fact was a hard pill for many to swallow. Various authorities declined to recognize the abundant evidence of prenatal memory, because they "knew" that the nerve structure of the child was not sufficiently formed until the later weeks of pregnancy to permit recordings of memory.

Dr Hubbard's answer to this (at that time) was that the memories were recorded upon cells. He pointed to the word *engram* in the dictionary, where it is defined as a "cellular trace of experience."

Meanwhile, preclears continued to recall prenatal experiences by the hundreds and to undergo changes of attitude, function and physical structure, as an apparent and sometimes dramatic consequence of such recallings.*

*Now, a bare three years later, the effects of prenatal experience are being discussed in national magazines by men of standing among conservative professionals. The engram has been validated to society.

Ironically, however, Scientology has passed far beyond the engram in its techniques of application and has presented further surprises and incredibilities, which, in their turn, are denied and scoffed at in various quarters.

These same denyers and scoffers, following their usual plan, will vindicate the present material of Scientology just as soon as it is safe to do so. In sociology, this is known as the I-knew-it-all-the-time phenomenon, which has its parallel in ornithology, in the behavior of that strange bird known as the Urban Sophisticate or Cowardly Bluepenciller.

THE RUNNING OF SECONDARY ENGRAMS

A technique presented in *Dianetics* (2) and then, more fully, in *Science of Survival* (19) was the running of secondary engrams.

A secondary engram is an experience of severe painful *emotion,* such as deep apathy, grief, terror or rage.

Such experiences can be run as engrams, by repetitive recalling with as much perceptic content as possible — in other words, with as complete a memory of the incident as possible.

Sometimes a preclear might sob and cry for an hour or more, in the exhaustion of remembered grief over the death or other loss of some valued person. Following this release of emotion, the attitude of the preclear towards life might change entirely. From a bent and broken person, he might become a person full of hope and ambition. From fear and anxiety, he might rise to calm and confidence.

The release of "charges" of painful emotion is still one of the most important aspects of auditing, particularly in the beginning stages of processing. There are persons, however, to whom it is not particularly applicable, due to their inability to recall past experiences to a satisfactory degree. For them, there are later methods.

STRAIGHT MEMORY

When using straight-memory technique, the auditor asks for lighter incidents — incidents which the preclear can recall and re-evaluate quickly.

Such incidents have been given the name, *locks.* (2, 19, 20, 21, 30)

The auditor listens to the conversation of the preclear and views his behavior, in order to recognize the more obvious limitations on the preclear's self-determinism. He then asks the preclear if he remembers certain kinds of incidents — which, the auditor computes, may have led to such limitations.

Frequently, the preclear is quite ready to give up one or more of the attitudes which the auditor evaluates as aberrations, and a short period of straight-memory work may be all that is needed to give him a chance to re-evaluate those attitudes and change them.

As an example, let us take the simple case in which the preclear has developed a mild facial tic. He winks constantly, let us say. An auditor, seeing this, might casually ask, "Did you ever receive a sharp slap in the face?" Whereupon, the preclear might look astonished, and say, "You know, I'd forgotten all about that! When Grandmother died, I giggled at the funeral — I just couldn't help it! — and Mother slapped my face!"

The preclear may then go on to reveal that he has recently had a severe disagreement with his mother, in which he felt like a little boy who had done wrong.

After a very few moments of telling the auditor about this, the preclear may be observed to have lost his facial tic.

The auditor who can use straight-memory

technique most successfully is the auditor who can (a) pick out the aberrations which the preclear is most ready to give up, and (b) make accurate guesses as to the kind of incidents which are associated with those aberrations.

In the works of Dr Hubbard, there are several rote systems for the computation of straight-memory questions in large numbers, (19, 20).

Straight-memory (also called straight-wire) remains as a technique which is very effective indeed, at those moments at which it is appropriate.

HUMAN EVALUATION

All of Scientology is a study in human evaluation, but the tone-scale charts themselves (19, 20, 30, 49) may be considered a basic tool for human evaluation.

The auditor evaluates the preclear for two reasons:

(a) to determine what level of processing technique the preclear is ready for, and

(b) to determine what kind of a personal relationship will be appropriate with this preclear.

LEVEL OF PROCESSING

The auditor wants to find out what level of processing the preclear is ready for, because asking the preclear to do things which are in advance of his immediate goal will only confuse him and lower his self-determinism.

KIND OF RELATIONSHIP

The auditor wants to make an accurate estimate of the preclear's character, before entering into a personal relationship with the preclear to any great extent.

Though auditing does not require intimacy, it *is* a personal relationship, in which two friends are involved; and auditors, like other people, like to choose their friends.

This does *not* mean that there is anyone who cannot be audited. But it means that the auditor must maintain only that relationship with the preclear which will be conducive to continued affinity, agreement and communication.

EFFORT PROCESSING

In the autumn of 1951, effort processing appeared. This was a key which opened many doors in rapid succession. In itself, effort processing (28, 30, 32, 38) is not a particularly important technique, but its advent *shifted the emphasis of processing, from those things that had been done to the preclear, to those things which the preclear had done.*

In effort processing, the preclear was asked to re-experience — not the forces which had come against him, not the pain he had felt, not the activities of his environment — but his own activities, his own efforts to resist the pain or to turn or stop the blow.

It was found that prenatal engrams which formerly had taken hours to succumb to counter-effort processing (running the pain and other

perceptics) could be reduced in a few minutes by effort processing. It was found, also, that important secondary engrams, which the individual could not run because they were hidden by physical pain, would suddenly appear and be discharged after the effort-running of the associated physical-pain engrams.

Preclears who had been unable to recall pain in any given incident found that they could, in that same incident, recall their own efforts to resist the pain. And after they had run their own efforts, the pain dropped away and no longer affected them.

This observation revealed a most important truth of Scientology: at every level, *the preclear's own acts are more important than the acts of his environment.*

The bridge of self-determinism had been crossed, in technique as well as in basic theory.

REACTIVE POSTULATE PROCESSING (DECISION PROCESSING)

This shift in emphasis, from counter-effort to effort, from other-determinism to self-determinism, brought the quick development of reactive postulate processing. (38) This procedure involves the re-examination of non-survival decisions which the preclear has made.

In any experience of pain or loss, the preclear makes one or more decisions about himself. Frequently these decisions are equivalent, in one way or another, to giving up responsibility and causation. They are, therefore, non-survival decisions.

The preclear may, as a young child, fall from a horse and injure himself. The pain of the injury stays with him from that moment on, unless it is "run out" in processing. But whether that pain will affect him or not depends upon what decision he made about falling off the horse.

If he decides, "That doesn't hurt so much. I am still going to ride horses," then he will not be afraid to ride horses, and the pain of the fall will not return to plague him.

But if he decides, "That hurts too much. Riding horses is dangerous. It is not for me. I don't like horses any more," then he will be afraid to ride horses, and if it is suggested that he should ride a horse, he will be likely to develop a pain in the formerly injured part. This pain, he will use as a demonstration that he is ill and, therefore, in no condition to do anything so dangerous as riding a horse.

All this sounds rather simple, and the reader may say, "If the only thing which hinders him is his own decision, then why doesn't he *change* his decision?"

The answer is: It is just as simple as it sounds — except for one thing. He does not change his decision, because he has forgotten it. And he has forgotten it, because he made it during a moment of physical (or emotional) pain. He does not dare remember it, because remembering it would *hurt.*

If he could remember the decision, and change it, the pain and even the emotion connected with this decision would drop away and would no longer affect him.

But physical pain and painful emotion tend to smother the decisions with which they are associated and render them unrememberable. Therefore, postulate processing of the above kind is, by itself, a technique of limited usefulness.

THOUGHT-EMOTION-AND-EFFORT PROCESSING

In the spring of 1952, Dr Hubbard presented (38) a synthesis of previous techniques which had far greater applicability than anything which had been developed before. This synthesis was called thought-emotion-and-effort processing.

In this kind of processing, when the auditor had discovered some limitation of the preclear's self-determinism, he would ask for a *postulate* (or *decision*) which might have led to that limitation, he would look for *emotional charge* connected with that limitation, and he would ask the preclear what physical *effort* he might put forth to ward off such a limitation.

In this way, the auditor was working at three levels at the same time. The tendency of pain to hide emotion; the tendency of emotion to hide postulates; and the tendency of postulates to perpetuate the effect of pain and emotion; this tangled skein of aberration yielded to an attack on three levels, when it would not have yielded to an attack on only one level. Aberrations began to unravel rapidly.

The preclear was asked to run the material of the aberration on whatever level he could. If he

could recall only the effort, he was asked to run the effort, until the emotion became evident, or until the decision appeared. If he could run the emotion, he was asked to run it, and to look for the decisions within it. If he could remember the decision immediately, he was asked to put his attention on it, until he could change it.

If the preclear could not change the decision, then the auditor would start down the ladder, in search of associated emotion — or, if necessary, effort — which might be holding the preclear away from satisfactory contact with the decision.

OVERT ACT

The next addition to technique was equally outstanding, (38).

Following the principle that what the preclear has done and thought is more important than what has been done to the preclear, Dr Hubbard developed the motivator-overt sequence, as a tool of processing.

A *motivator* is a motion (force) of some kind which is received from the environment.

Once received, this motion may be used constructively, to further the survival of the receiver. This is the normal course of stimulus-response learning — or theta's cycle of learning, as we called it in our discussion of the theta-mest theory. So long as this motion (the motivator) is used to cause more construction than destruction, so long as it furthers survival more than it hinders survival, no trouble results. But when the balance tips toward destruction, the individ-

ual begins to doubt his right to use that particular motion, and a conflict develops in his thoughts.

The *overt act* is that incident in which the individual uses the motivator with a consequent reduction of survival values in the environment. The overt act causes the individual to *regret* his use of the motivator. He wishes he had not used it.

At the same time, he does not like to admit that there is *any* motion which he must not use. He does not like so to be restricted in self-determinism.

MAYBE

The resulting conflict is called a *maybe*. It is a desire to use the motion, with an accompanying fear of using it.

BOTH SIDES ARE RUN

In thought-emotion-and-effort processing, we saw that much faster processing could be done when *three levels* of activity were simultaneously considered. Likewise, in the motivator-overt sequence, we find that an alternating consideration of *both sides* of the motivator-overt sequence is vastly superior to a consideration of only one side.

Therefore, when the preclear exhibits a limitation of self-determinism, the auditor, using this technique, asks for two things. He asks the preclear *what might have happened to him* to produce this limitation. And he asks, also, *what*

the preclear might do if he wished to impose such a limitation on another.

These things tend to be *locked together* in the preclear's thoughts. A consideration of both of them is necessary, if either of them is to be disentangled.

DEDS

The motivator-overt sequence is formulated in terms of stimulus-response behavior only. But thought is primarily creative, not stimulus-response, in nature. Therefore, we need an expression which describes the incident in which the individual *originates* a motion against the environment, with a consequent destruction of survival values in the environment.

This incident is called a *ded.*

The word *ded* is a contraction of *deserved* action. It is an ironic term, which comments upon the attitude of the individual that he is *not responsible* for the action, because the injured dynamic (the injured portion of the environment) did something which *deserved* punishment.

It is this refusal of responsibility which constitutes the aberrative element of the ded.

Because the injured dynamic did *not* actually do anything which "deserved" punishment; and because the individual has decided that the injured dynamic *did* do something which deserved punishment; he must be on the lookout, from that moment on, for some action on the part of

the injured dynamic which *can be said to deserve punishment.*

If the injured dynamic will only make some aggressive move, this will *justify* the previous injury — so "reasons" this individual who refuses responsibility for his own actions.

DEDEXES

Eventually, the individual finds some action of the environment to which he can point, saying that it has injured *him.*

This incident, we call the *dedex.* The word is a contraction of *ded ex*posed. It refers to the fact that the individual complains so loudly about a slight injury, that the whole world suspects the truth immediately — which is that the individual is justifying some hidden ded.

Ded-dedex sequences are run in the same manner as motivator-overt sequences. They are a little more difficult to unravel, for two reasons: (a) they involve a greater refusal of responsibility, (b) they involve a reversal of the time sense.

NOW EQUALS THEN

In his frantic desire to justify the ded, the individual tells himself that the dedex happened *before* the ded, in time.

This brings about a reduction of time sense. It lowers the ability of the individual to play the game called "time," and adds to his tendency to equate things which are not equal, such as *then* and *now.*

THE WHOLE TRACK

An auditor listens to and tries to understand *every* communication of the preclear.

This has led to the apparent discovery of memory material of so fantastic a complexion, that even the preclears who present it frequently do not accept it as real.

Dianetics contains a concept of a "time track," along which experiences are said to lie. This is nothing more than a convenient way of describing the time relationships which exist between experiences. In Dianetics, the time track was said to run from conception of the organism (or thereabouts) to present time.

It was found that preclears would present material at all points along that track, and it was found that, unless the preclear were allowed to run the material he presented, he would not experience an increase of self-determinism. At a time when very few believed that anyone could remember the conception of his own organism, preclears ran the experience of conception, and obtained structural, functional and behavioral benefits.

This led auditors to respect the principle that the preclear knows what has happened to him, even if no one else does. Following this principle, auditors were willing to listen to communications from preclears on any subject.

PAST LIVES

One of the first subjects upon which emancipated preclears began to communicate was

earthly lives in human form which had preceded the present life.

With exactly the same vividness of perception that attended the recall of childhood experiences, or adult experiences, preclears recalled past lives. They ran engrams and experiences of painful emotion from those past lives, just as though they had been experiences of this life.

All this would have been just another interesting quirk of mind function, had it not been for the immediate observation that preclears who *presented and were allowed to run* incidents from past lives became more self-determined, while preclears who *were not allowed to run* such material became confused and resentful and suffered a decrease of self-determinism.

UNFAMILIAR TERRITORY

It was clear, then, that the road to sanity lay through some unfamiliar territory. A map of that territory is presented in Dr Hubbard's book entitled *What to Audit* (35).

This books gives "a list and description of the principle incidents to be found in a human being." Whether or not this "history" is history in the same sense as the story of the Battle of Bunker Hill is a point about which some disagreement still exists.

But, history or not, this material is apparently quite pertinent to auditing. Structural, functional and behavioral aberrations, which would succumb to no other approach, have resolved in only a short period of search for incidents along the "whole track."

THETA-LINE INCIDENTS AND GENETIC-LINE INCIDENTS

Two distinct types of before-this-life incidents are detailed in *What to Audit.*

One type falls along the *genetic line,* and includes every conceivable kind of experience which might be connected with the organic evolution of life on Earth, from the earliest micro-organism down to the human organism. These incidents have been given names such as "The Photon Converter," "The Clam," "The Volcanoes," "The Birds," "The Sloth," "The Ape," "The Caveman."

The other type of incident falls along the *theta line.* These incidents are not necessarily connected with life on Earth but seem, nevertheless, to be more intimately bound up with the preclear's behavior, and even his physical structure, than are the genetic-line incidents.

This fact is one of those which brought Dr Hubbard to the definite conclusion that the preclear *is not* the organism but is only *inhabiting* the organism.

What to Audit also contains an account of the more common prenatal incidents.

All this hard-to-agree-upon material has been placed under the heading *Para-Scientology;* for, with the creative techniques (which deal with *certainty*) auditing and processing may be done without encountering material of which either the preclear or the auditor is uncertain. This fact has led to the designation of Scientology as the *Science of Certainty.*

ELECTROPSYCHOMETRICS

During the early part of 1952, electropsychometrics was developed to a high point of utility, with the introduction of the Mathison Electropsychometer. Dr Hubbard wrote a short manual for the use of this instrument, entitled *Electropsychometric Auditing,* (36).

The electropsychometer is a delicate instrument which measures the varying resistance of the preclear's body to a tiny current of electricity. This resistance, in turn, reflects minute variations of the preclear's emotional tone, from one minute to the next, and even from one second to the next. When the preclear thinks of something which is charged with emotion for him, this charge of emotion shows immediately as a movement of the needle of the E-meter (as it is abbreviated.)

If the preclear is questioned about a painful subject, the needle will move before the preclear succeeds in consciously remembering anything about the painful subject. It will move *whether or not* he remembers.

If the question does not relate to an emotional charge, the needle will not move.

This is the principle upon which so-called lie detectors work, but the E-meter is more sensitive than any previous practical instrument.

Furthermore, it is being used for a purpose to which it is suited: the detection of emotional charge. No instrument has ever been developed which will detect a *lie,* but many will detect areas of emotional charge. The Mathison E-

meter is, at this writing, the best of these instruments in mass production.

ENERGY FLOWS

During the summer lectures of 1952, Dr Hubbard went deeply into the subject of motion and energy flows. (38)

He stated that facsimiles (memories, recordings of energy) had different energy potentials, and that all memories could be treated as flows of energy.

BLACK-AND-WHITE

It was found that preclears often could experience relief from memories of incidents which were bothering them, if they could locate the flows of energy which had occurred in those incidents. In a technique called black-and-white, the preclear was merely asked to find the flow of energy and keep it white.

Whiteness was, apparently, an indication that the flow was still flowing. When the flow turned black, it was assumed to have stopped, and the preclear was asked either to find another flow, or to reverse the direction of the one he had been using.

Preclears who had vivid visual recall of memories found black-and-white processing a very useful technique. Those with poor visual recall, however, could not perceive the required whiteness, and so they were able to use this technique only on a basis of imagined impressions, which was more difficult but still effective.

CONCEPT DICHOTOMIES

As a method of finding appropriate energy flows, preclears were asked to alternate concepts of different energy potential.

Such concepts were: love-hate, agree-disagree, beauty-ugliness, survive-succumb, cause-effect, start-stop, responsible-not responsible, right-wrong, and many others.

The alternation of such concepts frequently made the preclear aware of an energy flow, either within or without his body. This flow could then be kept white.

Even when flows were not perceived, however, the running of concept dichotomies was instrumental in increasing the self-determinism of the preclear.

IMPLOSIONS AND EXPLOSIONS

Two, more complex, patterns of energy flow were the implosions and explosions. When these were found, they were run like simple flows. The preclear would put his attention upon the flow of energy in toward one spot, and then upon the flow out from that spot in all directions.

RIDGES

In certain areas, energy had come together forcefully and had left a recording in the shape of a ridge.

These recorded ridges could be dissolved by re-experiencing the flow and enturbulation as

the two or more forces struck against each other.

Frequently, the preclear would find that the dissolution of a ridge would free his thoughts and emotions about some subject or person, so that his attitude toward it would change noticeably.

Ideas, it seemed, were affixed to these ridges of energy. One way of changing the ideas was to undo the ridges, (38, 40, 50.)

THE MINUS TONE SCALE

In *Scientology: 8-80,* Dr Hubbard made an addition to the tone scale. The minus tone scale deals with points from zero down to minus-eight. On this scale are found attitudes which are attributed to beings who are below the point of death.

This does not mean that they are *dead.* A being cannot be dead. Only an organism can be dead. But a being who is at a minus point on the tone scale has an attitude which is below death. A being who is at such a point tends to think that his body is cause and that he is only a caretaker, servant, subject, landlord or executioner of his body.

Occasionally, he will feel that his body is that which *is,* and that he himself does not exist at all. Occasionally, he will think that he is exactly equal to his body.

Such attitudes do not always work out for the good of the body, and we can probably assume with safety that they *never* work out for the good of the being.

It has been found, in processing, that many preclears who are asked to consider the attitudes on the minus tone scale experience a rapid and great increase of self-determinism.

THE HUMAN COMPLEX

With the development of the minus tone scale, a mystery seemed to have been solved.

It had been observed that the tone level of any individual human being was a complex, not a simple thing. Many explanations for this had been attempted, but none seemed so satisfactory as that made possible by the introduction of the minus tone scale.

The human tone level is complex, because the human being is complex. He is *being* plus *body*.

As a being, in greater or lesser control of the organism, he has his own tone level — probably somewhere on the minus tone scale.

But the body has *its* level on the tone scale, too.

If we consider a healthy, one-year-old baby, we may judge that the tone of the body is high. But as the being wakes from his lethargy and asserts himself, he may exhibit attitudes which are low indeed.

When this happens, social training is imposed upon him to make him be good.

And then we have the complex which is (a) being, (b) body, (c) environmental training.

ECHOES OF SIGMUND FREUD

Notice the rough similarity to Freud's theory of ego, id, and superego.

The ego, the being. The id, (very roughly) the body. The superego, social training.

This parallel breaks down in one important respect. The id was meant to represent hidden, primitive urges, which were thought to come entirely from the body, since there was no other place for them to come from. In Scientology, however, we say that hidden urges indeed come from the genetic line (which is not exactly the same as the body), but even *more* of them come from the theta line, which is the line of the being himself.*

CREATIVE PROCESSING

During the winter of 1952-53, Dr Hubbard developed the last processing techniques which will be reported in this book, the creative techniques. This was such a great step forward, that it almost made the previous achievements look insignificant — until one remembered that, without them, it probably never could have been taken.

The rehabilitation of the creative powers of beings is the highest goal which has been conceived in Scientology. This rehabilitation is noticeably effected by the application of creative processing, (49, 50).

ILLUSION: ENERGY, LOCATED IN SPACE AND TIME

The creative function of theta is called *illusion* (from the Latin *ludo,* meaning *play*), and

*One wonders what Dr Freud would think of all this. Perhaps with a little more work, we shall be able to ask him.

it consists of the creation of space, time and energy, and the location of that energy in that space and time.

Creative processing deals with the creating, changing and destroying (uncreating) of illusions. It deals with being *certain* that the illusion which one has created is one's own illusion. It deals with being *certain* that an illusion which has been created by another is *his* illusion and is *not* one's own. It deals with *certainty* that an illusion which has been created in agreement with everyone else is *real.*

The individual who thus gains certainty of the forms created in his own mind gains certainty of the real universe. As his control of his imagination improves, his perception of reality improves. As he becomes more creative, he becomes more sane. And as he is better able to perceive both his own mind and the real world, his communication with his fellow man grows deeper, more accurate and more rewarding, (54).

PAIN RELIEVED BY CREATIVE INVASION OF THE PAINFUL AREA

The creative technique presented in *Self-Analysis in Scientology* can also be used to eradicate pain.

The theory behind this fact is simple. Any pain which occurs in the body has been called into use by some old thought pattern or (the same thing) energy pattern.

If the preclear has a pain in his head, he can often relieve it quickly by locating the associated

recordings of energy flows and running these until the pain turns off.

With the advent of creative processing, however, it is no longer necessary for the preclear to locate any recordings of flows or of injuries. He can, instead, *invade the area creatively,* with new illusions — and, therefore, with new flows of energy.

If the preclear has a pain in his head, he imagines scenes which are taking place *in and around his head.* The scenes must be such that the preclear can be *certain* that they are *his creation,* and not some old memory.

To make this certainty easy to come by, the preclear can run scenes which are wildly fantastic. Such scenes might contain furry green elephants with ostrich feathers, riding unicycles on top of a mile-wide custard.

The invasion of the painful area with these new thought patterns tends to use up, or replace, the old patterns which are bringing the pain into play, and the pain may disappear.

Note: None of the foregoing processes is designed to produce an hypnotic effect. If any such effect is noticed, upon the use of any of these processes, it may be taken as an indication that the process is being used wrongly.

HYPNOSIS

Hypnosis is not and cannot be a processing technique. Processing is any method which increases self-determinism. Hypnosis, by definition, is other-determinism. This does *not* except "self-hypnosis." *All* hypnosis is self-hypnosis.

In the past, hypnosis has been used as a research instrument, and has resulted in the discovery of many valuable data. However, any advantage which may be derived from the use of hypnosis may be achieved *more usefully* by methods leading to self-determinism.

LEVELS OF TECHNIQUE

We have reviewed the chronological development of the important techniques of Scientology, through the winter of 1952-53. It will be useful, now, to present a chart of levels of technique, which shows how these techniques relate, one to another, on the tone scale.

Effort, emotion, reason, aesthetics and illusion are successively higher bands on the tone scale. Though no hard and fast rule can be drawn, each processing technique tends to find one or more levels of the tone scale at which its use is particularly appropriate.

The desire of the auditor is to audit the preclear on as high a level as he can, but it will be found that most preclears will want to communicate on rather low levels at first. The good auditor will not go up the scale too fast for his preclear, but he will be *always ready* to receive communications on a higher level.

THE GOAL OF THE AUDITOR

The goal of the auditor is to be in communication with the preclear in such a way that the preclear will be able to unlimit himself.

The techniques of Scientology are good channels for such communication.

THE GOAL OF THE PRECLEAR

The goal of the preclear is to unlimit himself —to become more self-determined.

The preclear's mind is filled with activities which he wishes to improve or do away with.

ILLUSION	*Creative Processing*	Viewpoint, Certainty, Create-change-destroy, Space, Time, Having, Games, Terminals, etc.
AESTHETIC		Energy flows, Ridges, Concept dichotomies, Black-and-white,
REASON	*Reactive Postulate Processing*	Thought-emotion-effort, Motivator-overt, Decisions, Straight memory
EMOTION	*Charge Processing*	Thought-emotion-effort, Motivator-overt, Running secondaries, Line charge, scanning.
EFFORT		Thought-emotion-effort, Motivator-overt.
COUNTER-EFFORT		Running engrams, alternating with unburdening of emotional charge.

LEVELS OF TECHNIQUE

His chief problem is to hold his attention on these activities, which may be painful or frightening, long enough and fully enough to alter them for the better. His desire is to perceive these activities, disentangle them, rearrange them, and render them more productive of health, happiness and general survival.

The techniques of Scientology make it easier for the preclear to apply his attention to these confused areas of his mind.

WHO INCREASES THE PRECLEAR'S SELF-DETERMINISM?

The preclear increases his own self-determinism. There is no one who can do it for him.

WHY DOES THE AUDITOR EXIST?

If the preclear must unlimit himself, of what use is the auditor?

Let us explain this by an analogy. The preclear's mind is like a dark closet into which all manner of objects have been thrown helter-skelter. Some of these objects are valuable and some are not, some bring survival and some bring death, some bring sanity and some bring insanity.

The preclear's attention, or perception, is like a beam of light which shines into the closet, permitting him to see these objects. When he can see them, he can sort them out, arrange them, and discard the ones he does not want.

Many of the objects, however, are ugly or painful — or at least the preclear has so evalua-

ted them in the past. Fearing this ugliness or pain, the preclear is reluctant to shine his light upon these objects. He avoids them. He fails to perceive them. And so he cannot rearrange and order them.

The auditor is like a friend, standing by with another light, the light of his own attention. The auditor's evaluations of these hidden objects are different from the preclear's, or less severe. He is not afraid to shine his light upon them.

Gradually, the preclear gains enough courage or interest to shine his own light upon these forbidding objects. Perceiving them, at last, he disentangles them, rearranges them, and unmakes the ones for which he has no further use.

The additional attention furnished by the auditor renders this job easier for the preclear. And the techniques of Scientology furnish both the auditor and the preclear more facile and effective methods for applying attention to the hidden objects.

There is in Scientology a vast amount of information which might be labeled "Objects Likely to Be Found In Dark Closets." These are the incidents common to most human beings.

There is other information which might be labeled, "Probable Arrangement of Objects." This is an understanding of the general structure of the mind.

And there is method, which might be labeled, "Routines For Searching Closets Without Missing Any Corners." These are the techniques of application of Scientology which have proved so

successful in disentangling the confusions of the mind, quickly and easily.

All this theory and technology of mind function may be used by the preclear, either with an auditor or without an auditor. As the preclear advances in self-determinism, he will find that he does more and more for himself and requires an auditor less and less.

COMMUNICATION

Communication, in Scientology, is not restricted to communication as we think of it in the social structure: communication by telephone, telegraph, radio, television, letter mail, newspapers, books, magazines, signboards, public speeches and private conversations.

PERCEPTION

Communication, in Scientology, is perception: perception is communication.

It is one of the fundamental acts of being. It is a function without which there is no thought and can be no thought.

ORGANIC PERCEPTION AND NON-ORGANIC PERCEPTION

The materialism of the last century did not consider that there could be *any* perception which was not organic. Just as it was thought that matter created life, so it was thought that organs of perception created perception.

Any treatise of that period which dealt with perception by any means that was not organic was considered unrealistic. Psychology was a study of the physical nervous system and *its* perceptions, and it was not thought that there *was anything which perceived,* except the physical nervous system.

In Scientology, we consider that such an attitude is analogous to saying that *telescopes perceive* the stars, and that astronomers are *created by* telescopes.

In Scientology, we consider that all "organic" perceptions are merely *specialized limitations* of the fundamental function of perception.

THE "FIVE" SENSES

In the common view, there are five senses: sight, hearing, smell, touch, and taste. These senses are thought to depend on five organs of sense: eyes, ears, nose, tongue and skin.

Men of science, being more thorough, have made much longer lists of sense organs and of the senses which "come from" them. Herrick, in *An Introduction to Neurology,* lists twenty-seven classes of organs of sensation.*

This list, and others like it, are perfectly valid and useful when one is studying the *physical structure* of an organism, but as a description of the perceptions of which a human being is capable they are woefully incomplete, and as an approach to the principles of perception itself they are totally misleading.

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*HERRICK, C. J., *An Introduction to Neurology,* Saunders, Phila., 1924, (pp. 84-100).

(i) organs of touch and pressure, (ii) end-organs for sensibility to cold, (iii) end-organs for sensibility to heat, (iv) end-organs for pain, (v) end-organs for general chemical sensibility, (vi) organs of hearing, (vii) organs of vision, (viii) organs of smell, (ix) end-organs of muscular sensibility, (x) end-organs of tendon sensibility, (xi) end-organs of joint sensibility, (xii) organs of static and equilibratory sensation, (xiii) organs of hunger, (xiv) organs of thirst, (xv) organs of nausea, (xvi) organs giving rise to respiratory sensations, (xvii) organs giving rise to circulatory sensations, (xviii) organs giving rise to sexual sensations, (xix) organs of sensation of distension of cavities, (xx) organs of visceral pain, (xxi) organs of obscure abdominal sensations, (xxii) organs of taste, (xxiii) organs of smell, (xxiv) end-organs on striated skeletal muscles, (xxv) end-organs on the involuntary visceral muscles, (xxvi) end-organs on glands, (xxvii) special visceral motor end-organs.

Perception is not a function of *organs,* but of *beings.*

EXPERIMENTS IN NON-ORGANIC PERCEPTION

It is a commonly known fact that visible light does not travel through stone walls. It is a commonly made assumption, therefore, that human beings cannot see through stone walls. This assumption is not true.

Countless experiments have shown that "gifted" human beings are capable of many kinds of "impossible" perceptions. These experiments, though many of them are performed with careful regard for scientific procedure, are wilfully ignored by standard, conservative scientific institutions and authorities — not because they are not properly executed, but because their results are not in keeping with the materialist superstition which is popular in modern institutions of learning.

There is no way in which a man can be convinced of something that he does not want to believe, and most scientists today do not want to believe that there *is* anything outside of matter.

Human beings have seen and do see through stone walls. Of course, they do not see through stone walls *with their eyes,* but they see through them just the same, and they report, accurately, what they see on the other side. Carefully controlled experiments have tested the accuracy of their reports and the impossibility of normal visual perception.

Every sensory perception which has been attributed to an organ of perception can be and has been duplicated by non-organic perception.

Many of the experimenters in this field, however, draw confused and half-hearted conclusions from their experiments. They talk about "extra-sensory" perception — a term which suggests that non-organic perception is different in quality from organic perception. Some even deduce the presence of "hidden organs of extra-sensory perception." In an age which believes that perception is produced by organs, the discovery of a new perception can only mean the existence of a new organ. These "new" perceptions, however, are as old as man himself, and one would think that the organs which "cause" them would have been discovered by this time.

The chief error which has prevented an understanding of perception has been this preoccupation with organs. Organs do not *cause* sensation: they are *limitations on* sensation. The only unlimited perception is non-organic.

LIMITATIONS

In Scientology, we do not say that optical vision is one of the building blocks of perception. We say that it is an agreement to limit perception.

The individual has said, "I need my eyes in order to see. I cannot see without them. Oh, how grateful I am, to have my eyes!"

Other individuals, though they do not pluck

out their eyes, do *not* agree that they cannot see without them — and so they *do* see without them.

BASIC PERCEPTION

All perception is merely *communication* between the *being* and an *object.*

When this perception is unlimited, it has no need or use for organs.

The need for eyes and ears, in order to see and hear, is the *result of an agreement* not to see or hear without eyes or ears.

When the agreement is found and unmade, the need no longer exists.

MEMORY

The most common example of this is memory.

Some individuals forget, and others remember. The difference between them is due to decisions of the forgetters to forget, and decisions of the rememberers to remember.

When the decisions to forget are found and changed, the ability to remember returns.

This is communication with one's own thoughts. It is no different from communication with any other object.

Individuals lose the ability to remember, and they lose the ability to perceive through stone walls and to perceive the thoughts of others. All these losses are brought about by decisions to limit one's self. And they are all remedied by finding the decisions and changing them.

Of course, if one "knows" that perception is caused by organisms, one will hardly "waste

time" looking for agreements to limit perception to organs. And this is the principle reason for the low incidence of conscious non-organic perception in our society.

We say *"conscious* non-organic perception" because *all* perception is non-organic. The so-called "organic perception" is merely perception which is limited, by agreement, to the acknowledged sensitivity of some organ. When such limited perception occurs, it is because of an effort *not to perceive* anything which is thought to be outside the sensitivity of the organ in question.

An inability to remember is brought about by a decision and an effort *not* to remember. An inability to see through stone walls is brought about by a decision and an effort *not* to see through stone walls.

These decisions and efforts continue, on a subconscious level, so that beings feel that they must forget things and that they must depend on their bodies for sensory data about the universe around them.

COMMUNICATION WITH THE THOUGHTS OF OTHERS

Just as one may perceive one's own thoughts, in memory, so one may perceive the thoughts of others, directly, without any physical means of communication.

When this is done by the average person, it takes the form of a "hunch" or a good guess as to what the other person is thinking about. When

it is done by a person with vivid perception of thought, it may appear as a very certain conviction that one knows what the other person is thinking about.

Individuals who see their own memory pictures vividly are likely to see the thought pictures of others just as vividly. Individuals whose recall is only on an impression basis, are likely to receive the thoughts of others only as impressions.

Such impressions are usually disregarded, because of the common view that thought transference is either impossible or very rare. Any individual who is willing to give up this common view can begin immediately to be aware of perceptions of many things which he had not thought possible.

OCCULT AND SUPERNATURAL PHENOMENA

When one does this, one begins to encounter occult and supernatural phenomena. This is to be expected.

The word *occult* means *hidden.* The word *supernatural* means *beyond nature.* So long as we consider non-organic perception unnatural (though it is perfectly natural), and so long as we continue to hide it from ourselves, it will be "occult" and "supernatural." But we are the ones who make it so.

The "dangers" and "frightfulness" of the occult depend upon just one thing: Responsibility.

RESPONSIBILITY FOR PERCEPTION

The normal individual has some difficulty in differentiating his thoughts from the thoughts of others, even *without* non-organic perception.

He may dream something on Monday, and think, on Tuesday, that he read it in the newspaper. He may hear something on the radio, on Wednesday, and think, on Thursday, that he computed it himself while driving to work that morning.

He may see a drawing of an invention this year, and "invent" the same machine for himself, next year — and then be shocked and surprised to find that "his" invention has been "stolen" by another.

Such things happen to normal individuals frequently. Fortunately, they have a world of physical realities around them, by which they can guide themselves, so that they do not go too far astray.

In perception of the thoughts of others, however, this safety factor of external reality does not exist. An individual who has a hard time distinguishing his thoughts from the thoughts of others can become quite lost, if he is able to perceive the thoughts of others on a non-organic basis.

Mental hospitals contain many individuals who say that other people are sending them bad thoughts, or that other people are taking all their thoughts away. These individuals have made others responsible for their thoughts. Therefore, they can do nothing to control their

thoughts, since their thoughts are not theirs to control.

This happens every day, in ordinary life—but on an organic basis, and with the safety factor of external reality.

One person says to another: "You ruined my day, when you said you didn't like my hat. I just *knew* it looked awful to everybody!" The other answers: "Then why are you still wearing it?" The first replies: "I showed it to Helen today, and she said it was just darling. So now I *know* you were wrong!"

In non-organic perception, there is no Helen around to be appealed to. Individuals who are not responsible for their thoughts and who cannot clearly differentiate them from the thoughts of others do well to limit themselves to organic perception, until their self-determinism increases.

THE SORT OF PEOPLE WHO SEEK OCCULT PHENOMENA

Persons who seek occult phenomena are of two classes: (a) responsible and inquisitive investigators, (b) persons who are unable to cope with the harsh realities of the world and are seeking escape from them, into a world which they have been told is full of beauty, light and love.

Unfortunately for this second class, if they cannot find beauty, light and love in the world of physical reality, they are even less likely to find it in the unregulated world of non-organic

perception. In the physical world, there are friends to whom one can turn. There are physical objects upon which one can agree with other people. There are daily rounds of custom upon which one can depend.

None of these exist in the non-physical world —except as one is sane enough and responsible enough so to order them.

The more sane and responsible and causative an individual is, the better he is fitted for non-organic perceptions. The more unhappy, grief-stricken and unsure he is, the less he is fitted to venture alone into a realm where certainty is the equivalent of survival.

THE EGG MONEY IN THE COOKIE JAR

By our own decisions, we have given up much of our perception, by hiding it from ourselves. Now, we go in search of what we have hidden.

There are two ways to go in search of a thing which one has hidden.

If we have hidden the egg money in the cookie jar, against the day when the rent shall fall due; and if, when the rent falls due, we do not remember where we have hidden the money; then we shall have to look for it.

There are two ways in which we can look for it.

We can look into our own memory, and remember where we have hidden the money. Or, we can look all about the house, in cupboards and closets, under the mattress and in the coal bin, until finally, by accident, we knock over the cookie jar and discover the money.

Many people who have been investigating the occult and supernatural — many people, that is, who have been looking for perceptions which they have hidden from themselves and put out of bounds for themselves — have been using the second method.

They agree, and go on agreeing, to the *hidden nature* of the thing they are trying to uncover. They do not take responsibility for both the perception and the limitation of the perception.

They do not say, "If I can find, in myself, the agreements which I have made not to see through walls, I shall be able to see through them."

They say, instead, "Some villain has placed a barrier between me and the light, and I must find a way to trick him and peek around it."

Since they, themselves, are the villain, they succeed only in tricking themselves, and over long periods of such activity they find that their certainty diminishes markedly.

COMMONNESS OF NON-ORGANIC PERCEPTION

Nearly everyone has had some recognized experience of non-organic perception, such as precognition or telepathy. Occasionally, these experiences will be of such a startling nature that they will be remarked upon in public. But usually, they are hidden; sometimes, out of the fear of being considered eccentric, or even insane; sometimes, because the individual thinks over his experience "in the cold light of day" and "knows that it could not really have happened."

A NEW APPROACH

In Scientology, we have technology for playing the game of perception, and winning. We have methods for finding not only what we have given up but how we gave it up and when.

In processing, we look into ourselves and find the ways in which we are limiting ourselves. Finding them, we no longer agree to them. No longer agreeing, we undo them.

PERCEPTION AND THE AUDITOR

If the auditor is to be successful, he must (a) perceive much, and (b) be responsible for what he perceives.

PERCEIVING MUCH

The auditor perceives many things about the preclear, among which are the following:

He hears the preclear's words.

He hears the tones of the preclear's voice.

He hears the breathing sounds which the preclear makes.

He sees the movements of the preclear's body, including the expressions on his face.

He detects the odor of fear, or any other, that may come from the preclear.

He sees the condition of the preclear's body, whether flushed or pale, moist or dry, bloated or withered.

He feels the emotions of the preclear.

He perceives the thoughts of the preclear.

RESPONSIBILITY FOR WHAT IS PERCEIVED

When we say that the auditor feels the emotions of the preclear, we do *not* mean that he feels in sympathy with the preclear.

We do *not* mean that when the preclear sighs, weeps, and says, "I am so lonely, I am so sad, I don't want to live any more," the auditor also feels lonely and sad and does not want to live any more.

We mean that as soon as the auditor's attention comes to rest on the preclear, he knows that the preclear feels sad. He receives this as a sort of radio broadcast from the preclear. But he does not then feel sad himself. He has his own emotions. If he is going to be of any assistance to the preclear, he should not feel sad himself, but he should know that the preclear feels sad.

That is communication with the preclear, and that is being responsible for what is perceived. The auditor says, "That emotion is yours. This emotion is mine." He does not confuse the two. He has enough responsibility for his own emotions to be able to distinguish them from the emotions of another.

FORMS TAKEN BY DIRECTLY PERCEIVED THOUGHT

Non-organically perceived thoughts will come in various ways to various people.

One of the most effective methods of *preventing* non-organic perception is to say that it must come in a burst of glory, or that it must appear

as ticker-tape or neon lights. Non-organic perception *must* be bizarre only to persons whose ordinary thoughts are also bizarre. An individual who has control neither over his memory nor over his imagination, need not expect to have control over any direct thought which he receives from another.

An individual who is master of his memory and of his imagination, need expect no more trouble with non-organic perception than he has with memory or imagination — which are non-organic perceptions themselves.

To the relatively self-determined person, the perceived thought of another appears very much as a thought recalled from one's own memory or invented by one's own imagination. The more self-determined one becomes, the more easily one may distinguish one's own thought from the thought of another.

USE OF NON-ORGANIC PERCEPTION IN AUDITING

In the auditing session, the auditor is constantly thinking about the preclear and "imagining" what the preclear is thinking, so that he may make statements and ask questions which will facilitate the communication and, therefore, help the preclear to untangle the knots in his thoughts.

This concentration upon the mind of the preclear produces a condition favorable to the direct perception of the thoughts of the preclear.

The preclear says, "When I was a child, people were unkind to me."

The auditor thinks, "I wonder if he had an uncle." He says to the preclear, "Who was unkind to you?"

The preclear says, "I can't remember who it was."

The auditor says, "Did you have an uncle?"

The preclear gasps and bursts into tears. After many minutes of sobbing, he is able to relate that when he was three years old, his mother and father left him with an uncle for a week, and he thought they were never coming back. He says he had completely forgotten about that uncle.

The first time this happens, the auditor thinks he may have hit upon the question by a lucky chance — and he may have. But after he has done this sort of thing fifty or a hundred times in a short period, he begins to suspect that his luck is not that good.

GROWING AWARENESS OF NON-ORGANIC PERCEPTION

In this way, the auditor begins to be aware of perception which goes beyond the previously agreed limits.

Some, noticing this, will fall into the error of over-enthusiasm. They may consider that every thought which occurs to them is a message from someone. They may consider that they know the preclear's thoughts better than the preclear himself does, because of all the "messages" which they receive from him.

Such persons are simply not sufficiently responsible for their own thoughts to be handling non-organic perceptions.

THREE RULES OF CAUTION

Knowing that many persons will encounter non-organic perceptions, consciously and purposefully, the present writer would like to submit three rules of caution, which may help to make such experiments more fruitful and constructive, during the early stages, when certainty is not as great as it might be.

When using non-organic perception:

(a) Do not force it.
(b) Do not make anything depend on it.
(c) Do not try to prove it to anyone.

(a) Like any other ability, perception is not achieved by "will power," which is merely fighting to open the door with one's left hand while one is holding it closed with one's right. It is achieved by finding decisions to limit one's self, and changing them.

(b) Using such perception to avoid work or accomplish miracles will only introduce an element of strain and necessity which will quickly aberrate whatever perception has been achieved.

(c) Any individual, who is eager to have uncommon perception proved to him by physical experiment, is seeking only to validate his own agreements *against* it. Non-organic perception has been demonstrated many times by experiment, but only persons who had already begun to abridge their own limiting agreements could accept the results as valid. The others said that there must be some "reasonable" explanation.

COMMUNICATION IS THE KEY

Not only in auditing, but in all human rela-

tions, communication is the key to continuing improvement and constructivity.

No matter what errors may be made, no matter what disagreements may occur, no matter what emotions may appear, if the communication lines in any group are kept open, all problems can be resolved.

If communication ceases, hope is dead.

This applies to auditing, to marriage, and to social groups.

ORGANIC PERCEPTION IS ALSO USEFUL

Our discussion in this chapter has been given mainly to non-organic perception, because it is unfamiliar. It is not suggested that an auditor *has to* be conscious of any such perception in order to audit. Nor is it suggested that having such perceptions is a *substitute* in any way for the skills of auditing.

As an auditor's perceptivity improves, it becomes easier for him to receive the communications of the preclear. This does not mean, however, that he should strain to read the preclear's thoughts before he has learned to listen to the preclear's words and understand them.

The auditor listens to the communications of the preclear, and understands them, with a desire to see the self-determinism of the preclear increase.

Far more important than *how* one receives communications, is the desire and the ability to *keep the communication lines open* between the auditor and the preclear, or among the members of any group.

ILLUSION, REALITY, AND DELUSION

Illusion, reality (agreement), and delusion have their own positions on the scale of being.

Highest of the three is illusion, the creative play which the mind makes, and knows it makes, and can unmake again if it desires.

Lowest of the three is delusion, the play which is made by "someone else," which is received against one's conscious will, and which persists, "of itself," without one's permission.

In the middle of this range, is reality, the play which is made in cooperation and agreement with other beings, which is perceived, in the main, through the physical senses, and which can be altered but slightly by one's own wish, (49, 50, 54).

THE HUMAN ORGANISM AND REALITY

A human being is physically constructed to perceive that band of illusion which we call *reality*.

He has eyes to see, ears to hear, a nose to smell, a tongue to taste, and skin to touch. Most of his time is spent upon such activities. He calls these activities "real," and he takes comfort in the fact that other human beings perceive them as he does.

He clings to reality with all his might, for he knows all too well that below it lies the gulf of delusion and insanity.

ILLUSION	(One's own.)
REALITY	(Agreement with other beings upon various standard illusions.)
DELUSION	(Illusions for which one has given up responsibility and over which one has no control.)

SCALE OF ILLUSION

THE POSITION OF ARTISTS ON THE TONE SCALE

Occasionally, a human being appears who spends a lot of his time in the communication of his illusions to the world. We call such people artists, generally — though sometimes we call them philosophers, holy men, or leaders.

We consider them above average, and we make many words about the importance of having them, though we do very little to sustain them and nourish them, either spiritually or physically.

The artist is often said to be "off on a cloud," and some people say that it would be good for him to "come down to reality" once in a while.

Such people think that they are joking when they say these things. They think they are giving the artist a kind of comic credit for being above them in some way — a credit which they do not truly mean. They think they are having a little fun at his expense.

But what are they actually doing? They are expressing the true relative positions which they and the artist hold upon the scale of being.

Where is the artist upon the chart which we have just drawn? He is well up toward the illusion band.

He is creating, changing and destroying his own illusions.

He has those illusions under his own control. He is the creator and master and uncreator of them.

He needs no assistance in this. He needs no agreement from anyone else, in order to do this.

THE ARTIST AND HIS ILLUSIONS

If he is composing music, he swirls the sounds around in his mind: creating them, changing them to suit his fancy, destroying the ones he likes the least.

He imagines the sounds, as they would issue from various instruments, and as they would issue from no instrument yet invented.

He chooses, in his mind, certain instruments which will come as close as possible to the sounds he has created.

Sometimes he cannot find an instrument which comes close enough. Sometimes he imagines sounds which cannot be expressed by any known physical means.

He wishes, vainly, that he could communicate these sounds to others, for their enjoyment. But he cannot, because there is no proper instrument.

He wishes that he could let other people look into his mind, so that they could hear the sounds as he hears them, by direct perception. But he cannot do this either, because he and other human beings have agreed not to use such methods of communication.

THE ARTIST AND REALITY

If he is to communicate to his fellows the music he imagines, he must do it through the physical universe — through horns and strings and skins and reeds. He must come down to reality and do the best job he can of pulling the frothy beauty of his imagination through the

knothole of physical reality, without destroying his creation in the process.

The artist has *both illusion and reality*. The illusion sustains him as an artist. The reality serves for his communications with other people.

THE REALIST

The realist has *only reality*.

He clutches to it, as a wrecked sailor to a reef. For him, reality is the only land. It is an island of sureness, in a sea of uncertainty.

Unfortunately for him, his island endures *only* through agreements with others. If the agreements are broken, the island sinks out of sight, into the sea.

THE REALIST AND DELUSION

Believing as he does that there is nothing higher than reality, the realist thinks that everything which is *not* reality, is *below* reality.

He has been to visit an insane asylum. He has seen persons who have lost their grip on reality. He knows the awful chasm into which they have fallen.

He has occasionally seen individuals return from that chasm, too. He has seen them regain possession of reality, and he has seen their tears of gratitude when they have done so.

He has listened to their stories of the horrors of delusion, and he has sworn to himself, trembling at his own danger, that he will never, never let go of reality, even for a minute.

THE REALIST AND THE ARTIST

How, then, is the realist to react, when the artist begins to speak of *his* world, the world of illusions?

The realist's first thought will be of the asylum, will it not? He will say, "These crazy artists!"

To him, all experience is either reality or a delusion. He knows of no higher ground.

He *tolerates* the artist, because of the pretty, and very real, music which the artist makes. But he watches the artist warily, expecting him at any moment to turn into a madman.

THE ABSOLUTE BEING

In order to understand illusion and reality better, let us consider a being who is devoid of *all* expression in a mest universe — devoid of matter, devoid of motion, devoid of energy, space and time.

He *has* nothing. He *does* nothing. But he *is*.

He *knows*.

If he has nothing and does nothing, what is there for him to know?

He knows whatever he wants to know, and what he wants to know exists, and what he does not want to know does not exist.

His knowing is not a reaction, it is an action. It is creative.

This being *is*.

Potentially, he is capable of doing. Potentially, he is capable of having. But there is no nec-

essity for him to do or to have, unless he desires to do or to have.

He is free and self-determined.

He is completely free — not free *from* something.

He is self-determined because he has made no *other* by which to be other-determined. He cannot be determined by his own actions, because he has taken no actions. He cannot be weighed down and burdened by his possessions, because he has no possessions.

He cannot be alone, because he is *whole*. He has not agreed to separate anything from himself.

He is not lost, because he has not made a place to be lost from.

He is neither dead nor alive, because he has not made an organism to assume or relinquish.

He does not grow old, for he has made no time.

The reader may say, "This sounds very much like God. Are you talking about God?"

But we are not talking about God or about a god. We are only talking about the attributes of being, if those attributes were raised to absoluteness.

Consideration of the absolute being gives us a starting point, from which to view a being whom we may call an unlimited being.

THE UNLIMITED BEING

The unlimited being has *space*.

He has a lot of space. It flows out from him in

every direction, as far as he wants it to flow. It is as big as he says it is. It is as small as he wants it to be. It changes at his whim.

It does not come from anywhere. It would not exist, if he were not making it.

But space is uninteresting when it is empty, and so its maker wishes to put something into it. He wishes to fill it with *forms,* or *illusions.*

He says, *"Form,"* and there is form.

He makes the form *beautiful,* by saying, "This is beautiful."

It has, for him, the same quality of beauty that the imagined music has for the composer.

He gives it colors (wavelength) and intensity (amplitude), which we know as characteristics of *energy.*

He wishes the form to *change,* and so he changes it. He gives it a different color, and a different intensity, and a different shape — just as the musician alters the pitch and loudness and instrumental quality of the tones in his music.

And he calls this change *time.*

If he does not wish to *destroy* the form he has made, and if he does not wish to have it *now,* he puts it in a time called *"then."*

He makes the form blue and bright and triangular, and he makes it then-ly. And he makes another form which is red and soft and round, and he makes it now-ly.

But he *has both* of these things. He has one of them in *now,* and he has the other in *then.*

If he *did not have them* in this way, *there would be no time.*

This, then, is the creation of space, energy and time by the unlimited being.

REALITY IS AGREEMENT

Let us suppose that, instead of just one, there are two unlimited beings.

Each is making his own universe. Each makes his own space, his own energy, and his own time.

Each, in other words, is making his own illusions.

So far, no reality exists. There are only the illusions of being-one and the illusions of being-two.

But if these two beings communicate and come to an agreement about one of their illusions, that illusion becomes real.

If being-one has made a purple pentahedron with soft warm sides; and if being-two says, "That is a very nice purple pentahedron with soft, warm sides, but wouldn't it be pretty if it had hard, cold sides?"; and if being-one says, "Yes, that is a good idea. Let's make it that way."; then they have made a *reality*.

They have made an *agreed illusion*.

If they agree to keep this purple pentahedron, with the hard, cold sides, just as it is; it will have *duration*.

If, by some chance, they both forget (agree not to perceive) the fact that *they* have made this purple pentahedron and have given it duration; then *it will exist and go on existing "without" them*.

And that is the physical universe, as we know it today.

When we say that the physical universe, or the purple pentahedron, exists "without" the beings who made it (and who are *continuing* to make it), we are only describing the fact that they have *agreed* (and go on agreeing) *not to know* that they are the creators and maintainers.

Many steps have been necessary, for beings to arrive at the present state of affairs. All these, however, may be summed up as variations of saying, *"Someone else is responsible* for the creation of the universe."

If we do not remember making the purple pentahedron, then we must believe that someone else has made it, or may have made it. And if someone else has made it, then it exists and will go on existing, in spite of anything we can do.

THE BODY IS AN INSTRUMENT OF REALITY

An effective way to strengthen this agreement to forget is to attach one's self to a piece of mest, and say, "I *am* this, and no more. Therefore, I am *not responsible* for anything but this."

A human being is doing just that. He says, "I am this organism. Therefore, I could not have made anything but this organism — if that much."

Another effective way to strengthen the agreement upon the reality of the real universe is to *agree to perceive nothing which is outside* the real universe, to agree not to imagine anything.

Another way, is to perceive only a limited

spectrum of the energy (matter) which is *in* the real universe.

Again, the limiting device is the body.

We agree that we cannot see without our eyes, which are sensitive to certain limited wavelengths. We agree that we cannot hear without our ears, which are sensitive only to certain frequencies. We limit ourselves to the perceptive abilities of our bodily organs, which are slight.

And we nail up the coffin around our *selves* by saying that we *are* our bodies.

THE ARTIST IS NOT SUSTAINED BY THE REALISTS AMONG HIS FELLOWS

When the artist looks outside reality, he cuts himself off from communication with many of his fellows.

Since he is only human, it is easy for him to lose his balance when he is not in contact with physical reality. Emotional shocks and losses may bring him down the scale of being. But because he is out of communication with his fellows, he is denied the support of their agreement (and, therefore, affinity), and so he may sink quickly into delusion.

He may lose control of the illusions with which he is playing, and the illusions may begin to play with him.

From a point above reality, he may go quickly down the scale to a point below reality.

But what difference will this make to the realists? In most cases, very little difference.

They have always thought that artists were crazy.

The realists like to think that the fall of the artist is the direct and inevitable result of his straying off the mean little platform of reality. They like to think that a close haul upon the rope which ties them to this platform will save *them* from going down the scale.

But it will not. The rules are the same for realists as for artists.

If a man loses his wife and his children, if he loses his sweetheart, if he loses his legs, if he is put into prison or a slave state, if he is denied truth, if he is told where to go and what to do and when to do it, he will go down the scale.

An artist, well up into the band of creative illusion, is *better fitted* to withstand such shocks than is the realist, confined to an agreement on mest.

The artist's only danger lies in the hostility of the materialists around him. If he slips at all, they may refuse to sustain him as they would a fellow realist. His custom and manner, of disagreeing with reality, may count heavily against him. The realists may think that he is still rejecting reality, while he is actually grasping for it, on his way down to delusion.

CERTAINTY OF ILLUSION

The society in which we live is barricaded upon the cramped islet of reality.

It is no surprise, therefore, that new illusions are feared. Modern man has so little mastery

over illusions, that he fears all illusions, except those which he calls reality.

Any others, he knows, may get out of hand and become delusions.

If a being is to be sane, he must have mastery of illusions.

He must be able to create the illusion of a pink horse, turn it into a purple cow, grow green feathers on it, have it eaten by candy-striped giraffes, and then uncreate it.

He must be able to do this, as well, with illusions of a violent, fearsome and ugly nature.

If he cannot make, change, and destroy *any* illusion, he must fear *all* illusions.

The remedy for such weakness is *not* retreat to the island of reality, for the island of reality is very small and easy to fall off of.

The remedy is to regain one's strength.

Unless a being is certain of *all* illusions, he cannot be certain of that limited portion of illusion which we call reality.

A mere agreement with other humans is not enough. The agreement is too easily broken.

Some people have a lot of certainty. We could take one of them and bring him to the street where he lived. We could show him that his house was no longer there, and that no one remembered him or his family. We could call him by a name he had never heard and supply him with a new identity. We could tell him we had known him for years with this identity. And still, this man might know that we were lying to him.

Brain-Washing

Project Bluebird

But how many normal people could withstand such an ordeal?

The normal human's "certainty" is dependent upon agreements with other people. In other words, he has no certainty: he has only a *substitute* for certainty, called *reality*.

If people do not say what he expects them to say, and do what he expects them to do, and appear where he expects them to appear, he is immediately unsure of everything.

He may even forget "who he is."

He has no certainty of anything, except by agreement with society.

This is better than having nothing at all. But not much better.

IMAGINATION CANNOT BE "TOO GOOD"

Each individual should have certainty, above and beyond any agreements or disagreements with others.

He should be able to create, change, and destroy anything, in his imagination, and *know* that it is *his* imagination.

He should be able to perceive the creations of others' imaginations, and *know* that *those* are *theirs*.

Above all, he should not create an illusion and then not know that *he* has created it.

This is what normal people fear most.

They say, "I must not imagine anything, because my imagination is too good. It might get out of control."

So they stick to reality. Instead of *regaining*

their power to make, change, and destroy illusions, they *call for help.*

They accept the cracking crutch of reality, with all its restrictions and penalties.

They go on accepting reality, until they are so enfeebled that they sink into the lower band, the band of delusion — at which point reality rejects them and no longer even *pretends* to help them.

There is no safety in being protected. There is only safety in being strong. A *good* imagination is a *certain* imagination. A man with a good imagination is well. A man whose imagination is out of control is sick.

Between the two, a field of uneasy truce, lies reality.

MOTION

The common denominator of the mest universe is motion.

Energy has been created, and position in space and time has been imposed on that energy. Or, space has been created and has been filled with energy, which has been given duration.

However we wish to say it, we find that the mest universe is composed of motion.

The only thing which is *not* in motion is the source of motion, which is theta, the static.

LARGE MOTIONS AND SMALL: ASTRONOMY AND PHYSICS

A chair, standing perfectly still on a cement floor, is in motion.

An engineer might say that this chair is "static," being in a state of equilibrium. He can say this, because he is dealing with a limited problem. Within the boundaries of his consideration, his statement is a useful one.

If we question the physicist and the astronomer about the motion of this chair, however, they will give us the following information:

Within the "solid" material of the chair, nothing is still. All is motion. We perceive this motion as solidity, only because it is too minute and quick for our physical senses.

Further, the cement floor on which the chair is standing is traveling as much as a thousand miles-per-hour around the center of the earth, which, in turn, is traveling at nineteen miles-per-second around the sun.

The sun is traveling at a million miles-per-hour around the galaxy.

And, if we look out at other galaxies, we observe that the distances between us and them are widening at rates up to hundreds of millions of miles-per-hour.

There is, then, nothing at all of any kind, character or description in the physical universe which is truly static.

All is motion.

BEHAVIOR EXPRESSED IN TERMS OF MOTION

If motion is the common denominator of the mest universe, then all the behavior of beings in the mest universe should be expressible in terms of motion.

In 1952, Dr Hubbard constructed a theory of motion which divides the behavior of beings in the mest universe into three activities:

(a) originating motion,
(b) returning motion, and
(c) holding motion.

MOTION AND THE UNLIMITED BEING

The unlimited being originates motion.

He creates, changes and destroys motion. His handling of motion is self-determined.

He needs no stimulus. He makes no response.

MOTION AND THE HUMAN BEING

Human beings, however, are not much like the unlimited being. Almost all the motion which a human being handles, he handles on a stimulus-response basis.

He receives motions (stimuli,counter-efforts) from the environment, and he turns these motions and sends them out again (as responses, or efforts) into the environment, in a way that will benefit him.

Only a small percentage of his thought can be said to be original.

MOTION AND MATERIALIST PSYCHOLOGY

This heavily prejudiced balance deceived the materialist school of psychology into thinking that thought *itself* was totally and inevitably a stimulus-response process — that it could *never* be original.*

The return of motion *is* the *most common* activity of organisms. Nevertheless, the return of motion is *aberrated* activity, when compared to the origination of motion.

Every activity of man which sets him apart from the animals is creative. Man is known by his originated motions, not by his returned motions or his held motions.

HELD MOTIONS

A held motion occurs when the organism receives a motion from the environment and is afraid to send this motion out again.

A condition of doubt ensues. The organism wants to return the motion, but fear of pain or

*This erroneous view was strengthened by an experimental concentration on the behavior of animals and by the assumption that man's behavior was derived wholly from the behavior of his genetic animal forbears.

loss prevents it. It wants to: but it does not want to.

We call such a condition a *maybe.*

This is neurosis, and psychosis. This is doubt, fear and worry. This is anxiety. The held motion.

SURVIVAL BY STIMULUS AND RESPONSE

Let us consider an organism, newly formed, starting out in life.

This organism receives a motion from the environment. We call that motion a *motivator.*

So long as the organism uses that motivator constructively, returning the motion into the environment for its own benefit, it survives well. It is being a successful stimulus-response machine.

However, the time comes when the organism returns that motion against the environment so that its own survival is damaged.

THE OVERT ACT

If we consider a highly-evolved organism like man, we can take the case in which he throws his spear to pierce a lion, and kills his wife or child, instead.

The spear-throwing motion is one which he has been returning against the environment for years. It is a motion which his tribe and race have been returning, ever since the first of them learned it by running against a sharp stick and lacerating his body. It has been theirs to use, ever since they suffered it.

Now, this man loses the use of that motion, because he damages his own survival with it.

He throws at the lion, and kills his wife. Immediately, he has the pain of loss. The pain becomes associated with the motion. The idea of throwing a spear becomes a painful idea. It is no longer a joy to him.

THE MAYBE

Later, the man is confronted by another lion.

He pulls back his spear, to throw it. But, before he can throw it, the pain of losing his wife floods into his mind. He hesitates.

This condition of hesitation is a maybe. It is a held motion.

At this moment, this man is neurotic. He is not neurotic for long, however, because the lion eats him.

RELATIVE VALUE OF THE THREE USES OF MOTION

We see, therefore, that though the return of motion is an aberration, it is far better for an organism than the holding of a motion.

An organism which returns motions may live for quite a while. An organism which holds motions will soon succumb, since it will be unable to decide on any course of action.

This gives us a classification of aberration, in terms of motion:

(a) an unaberrated being originates motions,
(b) an aberrated being returns motions, and
(c) a very aberrated being holds motions.

THE MIRROR EFFECT

Unfortunately, human society is so constituted that motion-returners soon become motion-holders, due to a mirror effect.

We live in such close quarters, that we are always returning motions against our neighbors.

So much damage is done to everyone's survival by this activity, that we very soon begin to hold many of our motions, and the entire race becomes neurotic — as it may be found to be, upon even the most careless examination.

The little child runs happily about, bashing his fellows; and he remains happy until it is forcibly impressed upon him, by parents or by bigger fellows than he, that he must hold these motions, or perish.

Then he begins to develop "maturity," which in modern society has come to signify the neurotic holding of motions, out of fear.

Is there any way out of this dilemma? If it is *dangerous* to *return* motions, and *deathly* to *hold* them, what *can* be done with them?

DESTRUCTION OF MOTIONS

Motions can be destroyed.

Instead of destroying the environment *with* the motions, one may destroy the *motions themselves.*

This does not mean that if someone pushes you, you should push him back, so that he falls into a cauldron of boiling steel. That would be destroying his body, but it would *not* be destroy-

ing the motion. It would be *returning* the motion.

It does not mean that you should control your temper, count to ten, and fight back the impulse to push him. That would not be destroying the motion, either. That would be *holding* the motion.

Motions are destroyed by "I," not by the body.

One way to destroy a motion is to go to an auditor and express one's emotions and discomfort and plans of revenge, *until one gets over them.*

That is destroying the motion.

Grief which is fully expressed, no longer exists. Pain which is fully re-evaluated, no longer exists.

They cannot be found in the individual's mind. He can remember that he had them, but they hurt him no longer and control him no longer.

Decisions to return motions can be found and changed, also. When the memory of a motion is re-evaluated in the individual's mind, he will no longer have to go on recreating that motion in the real universe.

USE OF MOTION INDICATES POSITION ON THE SCALE OF BEING

The unaberrated being creates, changes and destroys motions.

The lower an individual is on the scale of being, the more difficult it is for him to destroy incoming motions.

If we speak harshly to a neurotic person, we wound him as surely as though we stabbed him with a dagger.

But if we speak harshly to a happy man, he only shrugs.

The first will hold the motion or, possibly, return it. The second destroys it.

As we go higher and higher on the scale, we find beings who more and more destroy incoming motions and originate their own motions.

This does not mean that they cannot accept communications: it means that they do not *have* to accept the illusions of others, when they do not want them.

A self-determined being originates motions, or illusions, or plans, or ideas, and he originates them for the good of as many dynamics as he can.

He tries, in everything he does, to benefit his own organism, his family, his group, mankind, all life organisms, the physical universe which he is using, and his own individual being.

He shuns the idea of holding motions and being afraid to use them. He looks down his nose at the aberration of returning *all* motions against the environment. He keeps the pleasure and the beauty which the environment gives him, and he destroys the ugliness and pain.

If a pretty girl kisses him, he keeps the motion of that kiss. But if a robber bangs him on the head and robs him, he re-evaluates that experience (perhaps with the aid of an auditor), until it no longer affects him.

He keeps the motion of the kiss, in order to return it to the girl.

But he destroys the motion of the robbery, so that he will neither have to return it (by robbing someone) nor hold it (which would give him headaches).

Our discussion of motion began with the vastness of space and came down to the close quarters of robbery and a kiss, but it was a discussion of the same subject throughout.

Motion is the common denominator of mest, and we may describe all the behavior of beings in the mest universe in terms of motion.

Stimulus-response neurosis is the holding of motions.

Stimulus-response normality is the returning of motions.

Self-Determinism is the creation, change and destruction of motions. (19, 38.)

RESPONSIBILITY

Responsibility, in Scientology, is the *ability to answer up as cause.* And the person to whom one answers is one's self.

Blame, at the lower end of the same scale, is *saying that others are cause.* And the most important person to whom one says this is one's self.

A self-determined being is responsible. An other-determined being blames the environment.

Blaming the environment is the quickest known way to become an effect of the environment.

A TYPICAL BEING, TRAPPED IN THE MEST UNIVERSE

Wellington Blameworthy* is sound asleep at six o'clock on a brisk winter morning, when suddenly he is attacked by the alarm clock. It rings, horribly and relentlessly in his ear, until he is forced to get up, though this is the last thing in the world that he wants to do.

He stumbles through his washing and puts on his clothes. He is disgusted at the array of ties that he has to choose from. His wife bought them for him, and she has terrible taste, he thinks. But he can't throw them away, because it would hurt her feelings.

He descends the stairs and discovers that his wife is in an awful mood. He does not enjoy his breakfast, because he feels to blame for his wife's mood.

*A fictitious name.

He stays a little too long, trying to think of the right thing to say to her, and he misses his bus.

When he arrives at work, at a quarter past eight, the boss gives him a dirty look.

He suffers through the morning, hoping that he can live until lunch time. At noon, he discovers that he has forgotten his wallet, and so he has to borrow money from the man at the next desk, who gives him, along with the money, a look which says that borrowing dulls the edge of husbandry.

Lunch itself is poor, as it usually is at the restaurant where Wellington goes. After lunch, he feels a gastric discomfort, which is not improved by the boss's comments on his latest piece of work.

When five o'clock mercifully arrives, and he is about to leave the office, the boss calls him in for one of those interminable "two-second" chats.

At five-twenty-five, Wellington manages to crowd into a bus full of people with colds. He spends his time avoiding their sneezes and coughs.

When he reaches home, Junior is crying, and Mrs Blameworthy looks as though it is her husband's fault, though she does not say why.

After supper, they decide to go out to a movie, but when they call the girl next door to sit with the baby they find that she has gone with her beau, to see the very same movie.

Wellington sits for two hours, reading a book which ends disappointingly.

When bedtime comes, he finds that his wife has put her hair in curlers and has covered her face with skin cream.

He sets the alarm for six o'clock, and retires, feeling like a broken pawn in a ghastly chess game, the rules of which are unknown to him, and the players of which hate and despise him.

ATTITUDES OF OTHER-DETERMINISM

Let us analyze the attitudes which our protagonist uses during his day of drudgery.

(a) This clock is *causing* me to wake. This clock, and the things which it represents, are *causing* me to rise from my comfortable bed, and to expose my fragile and valuable body to the cold air of morning. Clearly, this clock is cause, and I am effect.

(b) I wish I didn't have to wear a tie, but I have no choice. Society *causes* me to wear one, as surely as though it made the knot for me with its own hands.

(c) My wife *caused* me to have these ties. I had no choice about accepting them from her.

(d) My wife *causes* me to keep them, by the fact that she would be hurt if I threw them away.

(e) My wife wants to blame me for her mood, but *I am not responsible* for the way she feels.

(f) My wife is *causing me* not to enjoy my breakfast.

(g) Now she has done it! *She has made me* miss the bus!

(h) You needn't give me that dirty look, Mr Schneckenburger; it is *not my fault* that I am late.

(i) The clock *is keeping me* here in my seat.
(j) What could have happened to *make me* forget my wallet?
(k) Circumstances *force me* to borrow money from Jones.
(l) Jones is *making me* uncomfortable, with his self-righteous look.
(m) The management of this restaurant *will be to blame* if I get an ulcer from this terrible food.
(n) The food is *giving me* a pain.
(o) The boss *is making* my pain worse.
(p) The boss *is keeping me* here after hours.
(q) If I catch a cold, these germy people *will be to blame.*
(r) *I am not responsible* for Junior's crying.
(s) That girl next door *is preventing me* from going to the movies.
(t) This author *has wasted my* time.
(u) My wife *is killing my* love for her.
(v) The world is against me. It is *making me* set this clock to wake me at six, although I don't want to set it.

THE RESULT OF BLAMING

If Wellington wants to play his game of life in this way, he has a perfect right to do so. We do not condemn him for it, or say that he should do otherwise. But let us examine the prime effect of playing the game in this way.

So long as he makes the environment responsible, he will be unable to change the environment to suit him. By blaming the environment, he

makes *it* cause, and he makes himself the effect.

Blaming is an unbreakable restriction on doing anything to improve matters.

THE RESULT OF RESPONSIBILITY

Responsibility is causation.

No matter what loss or pain a being may suffer, he begins to undo it when he begins to take responsibility for it.

This is true of physical pain or emotional loss or any other experience. The thought: *"I* am doing this!" is the key to survival.

FULL RESPONSIBILITY

The unlimited being is fully responsible.

He makes his own universe, or mind.

He is responsible for the space, time, and energy which are in his universe.

He knows that it is he, and only he, who causes events to take place in his universe.

He blames no "other" for any event which takes place in his universe; for he has *made* no "other" who could be to blame.

At that moment when he makes an "other" and blames that "other," he *makes himself a limited being.* (28, 30, 38, 40, 49, 50, 54).

HUMAN BEINGS

Human beings blame the environment.

They blame their bodies for "hurting them." They blame other human beings for "making them unhappy." They blame the sun for "making

them" too hot, and the wind for "making them" too cold.

They blame their parents for "making *them,*" when they think they *are* their bodies.

Human beings do not take much responsibility.

They have assigned causation of their universe to every conceivable kind of entity — *except themselves.*

They begin on the road to self-determinism by saying, "*I* am doing this! *I* am the creator of my own mind. Being the creator of it, I will now change it and make it better."

THE JOURNEY TO ONE'S SELF

This book is not a definitive work on Scientology. It is not even a handbook of Scientology. No definitive work exists, or is likely to exist in this subject for some time.

Scientology is still being developed. It has a long way to go.

It has come farther, we think, than any previous attempt to unravel the mystery of mysteries, but the road ahead stretches out to "infinity."

How far Scientology will go on that road depends on many factors, some unusual and romantic, others terribly commonplace.

There is no assurance that Scientology will go one step farther along the road than it has already gone. On the other hand, there is no assurance that it will not go all the way to "infinity."

He who chooses Scientology as his road has a long journey ahead of him — if he cares to make that journey.

He may make it at his leisure; or he may devote all his time to making it. He may begin upon it today; or he may wait until next week, or next year, or his next life.

But at every stage of the journey, he will find a reward. The more one realizes the nature of being, the better life becomes.

Of course, Scientology is not the only way to realize things about the nature of being. There are other ways.

If one has been living in a dark prison for twenty years, and if one escapes out into the open fields, one realizes things about the nature of being which one may have forgotten while in prison.

Greater or less beingness may come about at any hour of any day, by any means.

There will be those who enter upon processing, with or without an auditor, only long enough to rid themselves of some burden.

One will stop making ulcers in his stomach. Another will give up trying to be his dead mother. Another will turn his hallucinations into creative imaginations. Another will shake off some irrational intellectualism.

And each of these may then turn to other interests.

But there will also be those who will set their feet upon this road, and who will neither stop nor turn aside.

They will seek not just one goal, but other goals which, at first, they could not see.

The caterpillar hopes to spin a good cocoon: he does not think of flying, until he finds he is a moth.

In this book, we have indicated a beginning.

We have shown where written material may be found.

We have named a continuing source of new maps of the territory which is to be traversed.

We have sketched a few principles which may be applied.

It is our conviction that we have described a true beginning for a journey, out of a dark and

troubled land, filled with turmoil and confusion, into a land where there is enough light to show many things clearly, so that we may understand them, fear them no longer, and master them at last.

It is our belief that we have named a true road for the journey to one's self.

APPENDICES

APPENDIX ONE: BIBLIOGRAPHY

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2. *Dianetics: The Modern Science of Mental Health,* Hermitage House, New York, 1950. (Also, Derricke Ridgway, London.)
3. "Standard Procedure," in the *Dianetic Auditor's Bulletin,* Hubbard Dianetic Research Foundation, Inc., Elizabeth, N. J., July-August, 1950.
4. "How to Release a Chronic Somatic," in the *D.A.B.,* September, 1950.
5. "Dianetics and Religion," in the *D.A.B.,* October, 1950.
6. "The Analytical Mind," in *Astounding Science Fiction,* October, 1950.
7. "The Processing of Children," in the *D.A.B.,* November, 1950.
8. "Handling the Psychotic," in the *D.A.B.,* December, 1950.
9. "Dianometry: Your Ability and State of Mind," in *Astounding Science Fiction,* January, 1951.
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13. "Lock Scanning," in the *Dianetic Auditor's Bulletin,* Hubbard Dianetic Foundation, Inc., Wichita, Kansas, April-May, 1951.
14. "Preventative Dianetics," in the *D.A.B.,* June, 1951.
15. "Education and the Auditor," in the *D.A.B.,* July, 1951.
16. "An Essay on Management," in the *D.A.B.,* August, 1951. (See item 51, this list.)
17. "Basic Reason, Basic Principles," in the *D.A.B.,* September, 1951.
18. *Child Dianetics,* International Library of Arts and Sciences, Wichita, 1951. (Staff-written, except for introduction.)
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20. *Self Analysis,* International Library of Arts and Sciences, Wichita, 1951.
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G, (Philadelphia).
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54. "This Is Scientology: The Science of Certainty," in *Scientology: Journal,* Issue 16-G. (Contains "The Factors" and a discussion of the Three Universes.)

EVALUATION KEY

In order to render the bibliography more useful, the entries have been rated in four categories, as follows:

Most Valuable: 2, 19, 30, 35, 49, 50, 54.

Valuable: 1, 28, 36, 38, 40, 51.

Of Interest: 3, 4, 5, 6, 7, 8, 9, 15, 16, 18, 20, 21, 23, 26, 27, 31, 32, 34, 37, 39, 41, 42, 43, 44, 45, 46, 47, 48, 52, 53.

Of Interest to Collectors Only: 10, 11, 12, 13, 14, 17, 22, 24, 25, 29, 33. (This group, without exception, is staff-written. The material is better covered elsewhere.)

APPENDIX TWO: SUGGESTED READING

The following books are suggested, not as textbooks, but as a way in which the student may enjoy himself, while turning over in his thoughts the principles he has encountered in Scientology.

These books, being literature, are filled with every wisdom of which their authors were capable. Here, however, we shall merely point out one or two facts or principles which each book seems particularly to illustrate.

FICTION

CARROLL, LEWIS, *Alice's Adventures in Wonderland And Through The Looking Glass.*

In a dream, one may influence the course of events, simply by dreaming.

Words may be distinguished from things, and from each other.

COLLIER, JOHN, *Fancies and Goodnights,* Bantam Books, New York, 1953.

A book of mock-ups. Useful for the re-evaluation of Sex, Psychiatry, Medicine, the Devil, Murder, Business, and other social evils.

DOSTOYEVSKY, FYODOR, *Crime and Punishment.*

Having realized no method for bringing the covertly hostile individual up the scale of being, society appoints clever men to find him out and track him down, so that he may be punished sufficiently to drive him down to apathy. This is called Justice.

If a man has one friend, he may survive Justice.

FINNEY, CHARLES G., *The Circus of Doctor Lao,* Viking Press, New York, 1936.

Illusion, reality and delusion. A book of mock-ups.

HUBBARD, L. RON, *Fear,* Gnome Press, New York, 1951.
A forgotten act or decision may be the source of a way of life — or of death.

HUGHES, RICHARD, *A High Wind In Jamaica, (The Innocent Voyage),* Modern Library, New York, 1932.
Children live in a world which they make themselves, from their own illusions. They live happily in this world, until their enemies, the adults, force them to accept the world of reality and to forget their own world.
It is a popular superstition that the loss of one's own universe is a necessary result of physical maturing.

KAFKA, FRANZ, *The Castle,* Knopf, New York, 1946.
One may make others responsible for one's survival; but they do not usually attend to the job; and if one blame them for this, they may shirk vengefully.

ORWELL, GEORGE, *Nineteen Eighty-Four,* Harcourt, Brace & Co., New York, 1949.
Sacrificing all other dynamics to the third dynamic is a most effective way of playing a hellish game of other-determinism.
The most severe present pain is not so strong a weapon against a man as the thing he has feared and forgotten.

STOKER, BRAM, *Dracula,* Modern Library, New York.
If we refuse to be responsible for our illusions, we can build for ourselves a delusionary world, to survive in which will require the greatest skill and learning. This is the game called Besting the Devil, and it can be played properly only by those who have forgotten that they have created the Devil whom they are so busy besting.

NON-FICTION

HAYEK, FRIEDRICH A., *The Road to Serfdom,* University of Chicago Press, Chicago, 1944.
The third dynamic, at fear, covert hostility, anger, and conservatism. A brief study of socialism, communism, fascism, and capitalism, by an able writer and scholar.

HAZLITT, HENRY, *Economics in One Lesson,* Pocket Books, Inc., New York, 1948.
Self-determinism versus other-determinism, in the economic aspects of the third dynamic. A short, readable book.

HOYLE, FRED, *The Nature of the Universe,* Harper & Bros. New York, 1950.
A noted astronomer takes an uncomplicated view of the physical universe. An apt subtitle for this book would be "Prelude to Scientology." Penetrating investigation of mest shows that there must be more than mest, and that that more must be "I."

MURRAY, GILBERT, *Stoic, Christian and Humanist,* C. A. Watts & Co., Ltd, London, 1940.
A famous scholar reviews some important ideas which have appeared in the last two-thousand years.

PFEIFFER, EHRENFRIED, *The Earth's Face and Human Destiny,* Rodale Press, Emmaus, Penn., 1947.
The fifth dynamic. All the life on one planet may be considered as one organism. Soil itself is alive. As humans, we have a relationship with it that is more intimate than most of us realize.

APPENDIX THREE: TECHNIQUES OF SCIENTOLOGY

Techniques of Scientology which are, or have been, important are here listed, as nearly as possible, in the order of their appearance. The numbers in parentheses refer to the bibliography.

1. Running engrams, (2, 19.)
2. Running secondary engrams, (2, 19.)
3. Running Pleasure moments, (19.)
4. Straight-Memory, (19.)
5. Releasing Circuits, (19.)
6. Running locks, (19.)
7. Lock scanning, (19.)
8. Scanning chains of engrams, (19.)
9. Running imaginary incidents, (19.)
10. Hurdy-Gurdy A-R-C- Straight-Memory, (19.)
11. Validation process, (19.)
12. Unburdening, (19.)
13. Human Evaluation, (19, 30, 36, 49, 50, 51.)
14. Dynamic straight-memory, (21.)
15. Validation MEST straight-memory, (20.)
16. Effort process, (32, 38.)
17. Emotional-curve process, (28, 30, 38.)
18. Decision processing, (38, 50.)
19. Goal processing, (28, 30.)
20. Service facsimile process, (28, 30, 38.)
21. Control center process, (28.)
22. Responsibility processing, (28, 30, 38, 50.)
23. The Fifteen Acts, (28, 30.)
24. Rising-Scale (Attitude) Process, (30, 38, 50.)
25. Thought-emotion-and-effort, (28, 38.)
26. Symbological processing, (34.)
27. Electropsychometrics, (36, 38.)
28. Motivator-overt, (35, 38.)

28.A Ded-dedex, (35, 38.)

29. Whole-Track process, (35, 36, 37, 38, 39, 40.)
30. Energy flows, (Black-and-White), (38, 40, 50.)
31. Concept dichotomies, (38, 40, 50.)
32. Exteriorization, (35, 38, 40, 50.)

The Creative Processes, (49, 50, and later texts, as they are produced.)

THE AUDITOR

If every individual in the world had one other individual to whom he could go with his troubles and his ideas; and if he could tell that other all about his troubles and his ideas; and if that other would listen *and* understand, but not evaluate or invalidate or approve or give advice or in any other way try to control the thoughts of the speaker; the people of the world would become sane, well and happy.

The auditor knows how to listen.

INTRODUCTION TO SCIENTOLOGY is an easy book to read and understand. It acquaints the reader with what many feel is the most exciting and rewarding field of inquiry in the world today, SCIENTOLOGY, a study of human thought *and of the principles which lie behind thought*.

This book is a rapid and penetrating summary and analysis of thirty years work by one of America's most controversial figures, L. RON HUBBARD, author of the book DIANETICS, whom many people recognize as the most brilliant and valuable creative mind on the contemporary scene.

RICHARD deMILLE, H.G.A., Ph.D., the author, has studied with Dr. Hubbard since the first appearance of Dianetics and is Associate Professor of Scientology at Sequoia University, of California.

INTRODUCTION TO SCIENTOLOGY is also available in lesson form as a basic course in Scientology. Informative and interesting multiple-choice questions make this course unusually adaptable for home study for the serious student. Order books and courses from

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