



**THE
INDEPENDENT
HUBBARD
QUALIFIED
SCIENTOLOGIST
(HQS)
COURSE**

Compiled by *Independent Checksheets*



Independent Checksheets
Independent Checksheets Foundation

CHECKSHEET OF 17 FEBRUARY 2011

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**THE INDEPENDENT HUBBARD
QUALIFIED SCIENTOLOGIST (HQS)
COURSE**

NAME: _____ ORG: _____

POST/OCCUPATION: _____

DATE STARTED: _____ DATE COMPLETED: _____

PREREQUISITES: There are no prerequisites for this course.

PURPOSE: To train a student on the Basics of Scientology and their application.

STUDY TECH: The first section of this course teaches important basics of study technology. They are to be applied in full as you learn them and as you continue through the course.

By initialing the black after each checksheet entry, you are attesting that you fully understand and can apply the data. DRILLS ARE TO BE DONE FULLY TO THEIR RESULTS.

MATERIALS: Independent HQS Course Pack
Book: The Fundamentals of Thought
Book: Dianetics 55!
Book: The Problems of Work
Book: Self Analysis

You are required to maintain a standard course schedule. Study and work during your class periods and outside of class. You have a lot to study and get checked out on in order to complete this course. You can't afford to waste time.

This course is done with a twin, per HCOB 21 Aug. 79, TWINNING.

You may be credited with materials you have studied on previous checksheets.

PRODUCT: A student who understands and can apply the basics of the Scientology applied philosophy.

CERTIFICATE: INDEPENDENT HQS COURSE GRADUATE.

LENGTH OF COURSE: Three to four weeks full time, at eight hours per day, five days per week (four days to complete the checksheet up to the co-auditing section).

**SECTION I:
STUDY TECH BASICS**

- | | | | | | |
|----|--|-------------------------------------|-------|-------|-------|
| 1. | HCOB 21 Sept. 70 | Study Series 1
STUDY DEFINITIONS | _____ | _____ | _____ |
| 2. | PRACTICAL: See the Course Supervisor for a copy of the issue laying out the student points system. Work out your student points for the study you have done so far. (You will be continuing to keep track of your student points and turning them in to the Course Supervisor | | _____ | _____ | _____ |

daily.

- | | | | | | |
|-----|--|--|-------|-------|-------|
| 3. | HCOB 25 June 71R | Word Clearing Series 3R
BARRIERS TO STUDY | _____ | _____ | _____ |
| 4. | PRACTICAL: Describe a time when you experienced the symptoms of each of the following. Write your descriptions on a piece of paper, and place your write-up on the Supervisor's desk when you have finished. | | | | |
| | a. | Lack of mass. | _____ | _____ | _____ |
| | b. | Too steep a gradient. | _____ | _____ | _____ |
| | c. | A misunderstood word. | _____ | _____ | _____ |
| 5. | HCO PL 23 July 81R I
Rev. 10.1.84 | Study Series 12
THE USE OF
DEMONSTRATION | _____ | _____ | _____ |
| 6. | DEMO: Demonstrate, using a demo kit, a student studying. | | | | |
| 7. | HCOB 17 July 79RB I
Rev. 26.2.89 | Word Clearing Series 64RB
THE MISUNDERSTOOD
WORD DEFINED | _____ | _____ | _____ |
| 8. | DEMO: Give an example of each of the following. Use an example from your own experience or make one up. Write your examples on a piece of paper, and place your write-up on the Supervisor's desk when you have finished. | | | | |
| | a. | A false (totally wrong) definition. | _____ | _____ | _____ |
| | b. | An invented definition. | _____ | _____ | _____ |
| | c. | An incomplete definition. | _____ | _____ | _____ |
| | d. | An incorrect definition. | _____ | _____ | _____ |
| | e. | An unsuitable definition. | _____ | _____ | _____ |
| | f. | A homonymic definition. | _____ | _____ | _____ |
| | g. | A substitute definition. | _____ | _____ | _____ |
| | h. | An omitted (missing) definition. | _____ | _____ | _____ |
| | i. | A no-definition. | _____ | _____ | _____ |
| | j. | A rejected definition. | _____ | _____ | _____ |
| 9. | ESSAY: Write up five different examples of how a word could be misunderstood or not understood. Turn your essay into the Course Supervisor. | | | | |
| 10. | HCOB 23 Mar. 78RB | Word Clearing Series 59RB
CLEARING WORDS | _____ | _____ | _____ |
| 11. | PRACTICAL: Turn to the beginning of your course pack and review HCO PL 17 June 70RB BARRIERS TO STUDY. Starting from the top of the HCO PL find and | | | | |

clear any words you did not fully understand, restudying the issue as you go. Write up what you did and the results and turn your write-up in to the Course Supervisor.

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|-----|--|---|-------|-------|-------|
| 12. | HCOB 4 Sept. 71 III | Word Clearing Series 20
SIMPLE WORDS | _____ | _____ | _____ |
| 13. | HCOB 13 Feb. 81R
Rev. 25.7.87 | Word Clearing Series 67R
DICTIONARIES | _____ | _____ | _____ |
| 14. | DEMO: How to select a good dictionary for your own use as a student. | | _____ | _____ | _____ |
| 15. | HCOB 19 June 72 | Word Clearing Series 37
DINKY DICTIONARIES | _____ | _____ | _____ |
| 16. | HCOB 11 Oct. 67 | CLAY TABLE TRAINING | _____ | _____ | _____ |
| 17. | HCOB 10 Dec 70RA I
Rev. 25.7.87 | CLAY TABLE WORK IN
TRAINING | _____ | _____ | _____ |
| 18. | CLAY DEMO: Do a clay demo of a pencil as described in the bulletin. Show this to the Course Supervisor. | | _____ | _____ | _____ |

**SECTION II:
SCIENTOLOGY BASICS**

- | | | | | | |
|----|--|--|-------|-------|-------|
| 1. | Book: | <i>The Fundamentals of Thought</i>
Chapter 2: "The Cycle of Action" | _____ | _____ | _____ |
| 2. | Book: | <i>The Problems of Work</i>
Chapter 4: "The Secret of Efficiency" | _____ | _____ | _____ |
| 3. | PRACTICAL: Write up 5 examples of the cycle of action in life that you have observed in your environment. Hand in to your Supervisor. | | _____ | _____ | _____ |
| 4. | PRACTICAL: Observe your environment and write down several examples of START-CHANGE-STOP. Hand in to your Supervisor. | | _____ | _____ | _____ |
| 5. | PRACTICAL: Perform six simple cycles of action. | | _____ | _____ | _____ |
| 6. | AFTER COURSE PRACTICAL: After class, or at your job, be aware of the cycles of actions that you perform. Write up what you observed and/or learned doing this and hand the write up in to your Supervisor. | | _____ | _____ | _____ |
| 7. | Book: | <i>The Fundamentals of Thought</i>
Chapter 4: "The Eight Dynamics" | _____ | _____ | _____ |
| 8. | PRACTICAL: Draw the Eight Dynamics as concentric circles. Write your own name in the middle as first dynamic and write the names of objects, etc. that are real to you in your daily life, in the circles that represent your other dynamics. Hand in to your Supervisor. | | _____ | _____ | _____ |
| 9. | PRACTICAL: Draw the Eight Dynamics as circles again, and this time write in the names of another person you know in the center circle and write in the things you know are real to him or her in the other dynamic circles. Do this | | _____ | _____ | _____ |

with different people until you can recognize the eight dynamics from other people's viewpoints. Hand in to your Supervisor.

10. Book: *The Fundamentals of Thought*
Chapter 5: "The ARC Triangle" _____
11. **DEMO:**
 - a. Affinity _____
 - b. Reality _____
 - c. Communication _____
 - d. How increasing one corner of the ARC triangle affects the other corners. _____
 - e. The formula of communication. _____
12. Book: *The Fundamentals of Thought*
Chapter 7: "The Parts of Man" _____
13. **CLAY DEMO:** Demonstrate the Body. _____
14. **CLAY DEMO:** Demonstrate the Body plus the Thetan. _____
15. **CLAY DEMO:**
 - a. Demonstrate the Reactive Mind. _____
 - b. Demonstrate the Analytical Mind. _____
 - c. Demonstrate the Somatic Mind. _____
1. **WORD CLEARING:** Exteriorization _____
17. **DEMO:** What is Exteriorization. _____
18. Book: *The Problems of Work*
Chapter 2: "Handling the Confusions of The Work-a-Day World" _____
19. **CLAY DEMO:** Confusion and the Stable Datum. _____
20. **AFTER COURSE PRACTICAL:** Select a confusion in some part of your life that you would like to improve or resolve and do the following:
 - a. Pick a stable datum. _____
 - b. Align other particles to your stable datum. _____
 - c. Resolve the confusion. _____
 - d. Write down what you did and the results and turn your write up in to the Supervisor. _____
21. Book: *The Problems of Work*
Chapter 7: "Exhaustion" _____
22. **DEMO:** Why a person becomes exhausted. _____

23. **AFTER COURSE PRACTICAL:** “Take a Walk” and look at your environment until you pass through the stages as laid out in this chapter. Write up what occurred and turn it into the Supervisor. _____
24. HCOB 25 Sept. 71RB TONE SCALE IN FULL _____
25. Book: *Self Analysis*
Chapter 7: “The Hubbard Chart of ”
Human Evaluation ” _____
26. **PRACTICAL:** Act out each level of the Tone Scale from 0.0 to 4.0 for your twin until you can do it easily. _____
27. HCOB 26 Oct. 70 III OBNOSIS AND THE TONE SCALE _____
28. **PRACTICAL:** Go to an area where there are people. Stop one and talk to them for a minute or two paying attention to the person’s tone level. See if you can distinguish between the person’s social tone and chronic tone. Repeat this with other people until you are confident of your ability to spot the different Tone Levels. Return to the course room and write up what you observed. Turn this in to the Supervisor. _____
29. Book: *Dianetics 55!*
Chapter 9: “Two-Way Communication” _____
30. **CLAY DEMO:** Two-Way Communication. _____
31. **PRACTICAL:** Go out and observe some examples of Two Way Communication. Note down whether the 2WC is good or not and if not, what parts are lacking or deficient. Return to the courseroom and write up what you learned from the exercise and hand it in to the Supervisor. _____
32. **AFTER COURSE PRACTICAL:**
- a. Observe how Two-Way Communication works in talking to some people. _____
- b. Use Two-Way Communication in talking to someone and write up the results for your Supervisor. _____
- SECTION III:
TRAINING ROUTINES**
1. HCOB 24 May 68 COACHING _____
2. **DEMO:** The purpose of a coach. _____
3. Article: INTRODUCTORY TR DRILLS
Through the section on OT TR 0 _____
4. **DRILL:** Do OT TR 0 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. _____

- | | | | | | |
|-----|--|---|-------|-------|-------|
| 5. | Article: | INTRODUCTORY
TR DRILLS
section on TR 0 | _____ | _____ | _____ |
| 6. | DRILL: Do TR 0 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. | | _____ | _____ | _____ |
| 7. | Article: | INTRODUCTORY
TR DRILLS
section on TR 0 Bullbait | _____ | _____ | _____ |
| 8. | DRILL: Do TR 0 Bullbait with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. | | _____ | _____ | _____ |
| 9. | Article: | INTRODUCTORY
TR DRILLS
section on TR 1 | _____ | _____ | _____ |
| 10. | DRILL: Do TR 1 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. | | _____ | _____ | _____ |
| 11. | Article: | INTRODUCTORY
TR DRILLS
section on TR 2 | _____ | _____ | _____ |
| 12. | DRILL: Do TR 2 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. | | _____ | _____ | _____ |
| 13. | Article: | INTRODUCTORY
TR DRILLS
section on TR 2 ½ | _____ | _____ | _____ |
| 14. | DRILL: Do TR 2 ½ with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. | | _____ | _____ | _____ |
| 15. | Article: | INTRODUCTORY
TR DRILLS
section on TR 3 | _____ | _____ | _____ |
| 16. | DRILL: Do TR 3 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. | | _____ | _____ | _____ |
| 17. | Article: | INTRODUCTORY
TR DRILLS
section on TR 4 | _____ | _____ | _____ |
| 18. | DRILL: Do TR 4 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. | | _____ | _____ | _____ |
| 19. | DRILL: Continue drilling TRs OT TR 0 – TR 4 with another student, applying the HCOB on coaching and the “Training Note” at the end of HCO 16 Aug. 71R, TRAINING DRILLS REMODERNIZED. Cycle through the TRs on a gradient, stiffening the gradient each time | | | | |

through. Continue cycling through the TRs until you have had wins on each TR and can do each competently.

OT TR 0	_____	_____	_____	TR 2	_____	_____	_____
TR 0	_____	_____	_____	TR 2 ½	_____	_____	_____
TR 0 BB	_____	_____	_____	TR 3	_____	_____	_____
TR 1	_____	_____	_____	TR 4	_____	_____	_____

**SECTION IV:
HIGH SCHOOL
TRAINING ROUTINES**

1. Article HIGH SCHOOL TR DRILLS Through the section on TR 6 _____
2. **DRILL:** Do TR 6 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. _____
3. Article HIGH SCHOOL TR DRILLS section on TR 7 _____
4. **DRILL:** Do TR 7 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. _____
5. Article HIGH SCHOOL TR DRILLS section on TR 8 _____
6. **DRILL:** Do TR 8 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. _____
7. Article HIGH SCHOOL TR DRILLS section on TR 9 _____
8. **DRILL:** Do TR 9 with another student until you are familiar with how to do it, have improved your ability to do what the drill calls for and have had a win on the drill. _____
9. **DRILL:** Continue drilling TRs TR 6 – TR 9 with another student, applying the HCOB on coaching and the “Training Note” at the end of HCO 16 Aug. 71R, TRAINING DRILLS REMODERNIZED. Cycle through the TRs on a gradient, stiffening the gradient each time through. Continue cycling through the TRs until you have had wins on each TR and can do each competently.

TR 6	_____	_____	_____	TR 8	_____	_____	_____
TR 7	_____	_____	_____	TR 9	_____	_____	_____

**SECTION V:
PRACTICLE APPLICATION
OBJECTIVE PROCESSES**

1.	HCOB 30 Apr. 69	AUDITOR TRUST	_____	_____	_____
2.	HCOB 30 Apr 71	AUDITING COMM CYCLE	_____	_____	_____
3.	DEMO: Demonstrate the Auditing Comm Cycle.		_____	_____	_____
4.	HCOB 17 Oct. 62	AUDITOR FAILURE TO UNDERSTAND	_____	_____	_____
5.	HCO PL 1 July 65 II	COMM CYCLE ADDITIVES	_____	_____	_____
6.	DEMO: Demonstrate two Comm Cycle Additives and how they affect the preclear.		_____	_____	_____
7.	HCO PL 27 May 65	PROCESSING	_____	_____	_____
8.	HCO PL 14 Oct. 68RA	THE AUDITOR'S CODE	_____	_____	_____
9.	HCOB 11 May 69 II	FORCING A PC	_____	_____	_____
10.	HCO PL 17 Apr. 70 II	AN AUDITOR AND "THE MIND'S PROTECTION"	_____	_____	_____
11.	HCOB 21 Oct. 71	ASSISTS IN SCIENTOLOGY	_____	_____	_____
12.	HCOB 5 Apr. 71RA II	SUMMARY OF HOW TO WRITE AN AUDITOR'S REPORT AND WORKSHEETS FOR TRs AND OBJECTIVES CO-AUDIT	_____	_____	_____
13.	HCOB 9 Oct. 67RA	CONTACT ASSIST	_____	_____	_____
14.	PRACTICAL: Do a Contact Assist on a doll, imagining it to have injured an arm or leg from running into the furniture. Run the Contact Assist until the somatic turns on and blows off and the pain is gone plus cognition. After completing the assist, write up the Auditor's report and worksheet for the session.		_____	_____	_____
15.	HCOB 7 Apr. 72RA	TOUCH ASSIST: CORRECT ONES	_____	_____	_____
16.	PRACTICAL: Do a Touch Assist on a doll who has an injured forehead. Run the assist until the pain is gone and there is a cognition. Write up the Auditor's report and worksheet for the session.		_____	_____	_____
17.	HCOB 7 June 69R	HOW TO MAKE A PERSON SOBER	_____	_____	_____
18.	PRACTICAL: Do a Locational Havingness process on a doll imagining it to be intoxicated or high. After successfully completing process write up the Auditor's report and worksheet for the session.		_____	_____	_____
19.	HCOB 1 Dec. 65	CCHs	_____	_____	_____

20.	HCOB 7 Aug. 62	RUNNING CCHs	_____	_____	_____
21.	HCOB 12 Apr. 62	CCHs, PURPOSE	_____	_____	_____
22.	HCOB 2 Aug. 62	CCHs, ANSWERS	_____	_____	_____
23.	HCOB 5 Apr. 62	CCHs, AUDITING ATTITUDE	_____	_____	_____
24.	HCOB 4 Apr. 90	MODEL SESSION FOR OBJECTIVES CO-AUDIT	_____	_____	_____
25.	PRACTICAL: Do CCHs 1 to 4 on a doll using Model Session and keeping report form and worksheets at the beginning and end of session.		_____	_____	_____
26.	CO-AUDITING: CCHs 1 to 4 with another student, under supervision. Use Model Session and full session reports as you go.				
	a.	Audit CCHs 1 to 4 on another student.	_____	_____	_____
	b.	Receive auditing on CCH 1 to 4 from another student.	_____	_____	_____
27.	HCOB 30 Sep. 71 VI	CCHs 5, 6 and 7	_____	_____	_____
28.	PRACTICAL: Do CCH 5 on a doll using Model Session and keeping report form and worksheets at the beginning and end of session.		_____	_____	_____
29.	CO-AUDITING: CCH 5 with another student, under supervision. Use Model Session and full session reports as you go.				
	a.	Audit CCH 5 on another student.	_____	_____	_____
	b.	Receive auditing on CCH 5 from another student.	_____	_____	_____
30.	PRACTICAL: Do CCH 6 on a doll using Model Session and keeping report form and worksheets at the beginning and end of session.		_____	_____	_____
31.	CO-AUDITING: CCH 6 with another student, under supervision. Use Model Session and full session reports as you go.				
	a.	Audit CCH 6 on another student.	_____	_____	_____
	b.	Receive auditing on CCH 6 from another student.	_____	_____	_____
32.	PRACTICAL: Do CCH 7 on a doll using Model Session and keeping report form and worksheets at the beginning and end of session.		_____	_____	_____
33.	CO-AUDITING: CCH 7 with another student, under supervision. Use Model Session and full session reports as you go.				
	a.	Audit CCH 7 on another student.	_____	_____	_____
	b.	Receive auditing on CCH 7 from another student.	_____	_____	_____

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|-----|--|---|-------|-------|-------|
| 34. | HCOB 1 Apr. 90 | CCHs 8-10
Section CCH 8 | _____ | _____ | _____ |
| 35. | PRACTICAL: Do CCH 8 on a doll using Model Session and keeping report form and worksheets at the beginning and end of session. | | _____ | _____ | _____ |
| 36. | CO-AUDITING: CCH 8 with another student, under supervision. Use Model Session and full session reports as you go. | | | | |
| | a. | Audit CCH 8 on another student. | _____ | _____ | _____ |
| | b. | Receive auditing on CCH 8 from another student. | _____ | _____ | _____ |
| 35. | PRACTICAL: Do CCH 9 on a doll using Model Session and keeping report form and worksheets at the beginning and end of session. | | _____ | _____ | _____ |
| 36. | CO-AUDITING: CCH 9 with another student, under supervision. Use Model Session and full session reports as you go. | | | | |
| | a. | Audit CCH 9 on another student. | _____ | _____ | _____ |
| | b. | Receive auditing on CCH 9 from another student. | _____ | _____ | _____ |
| 35. | PRACTICAL: Do CCH 10 on a doll using Model Session and keeping report form and worksheets at the beginning and end of session. | | _____ | _____ | _____ |
| 36. | CO-AUDITING: CCH 10 with another student, under supervision. Use Model Session and full session reports as you go. | | | | |
| | a. | Audit CCH 10 on another student. | _____ | _____ | _____ |
| | b. | Receive auditing on CCH 10 from another student. | _____ | _____ | _____ |
| 37. | HCOB 4 Feb. 59 | OP PRO BY DUP | _____ | _____ | _____ |
| 38. | PRACTICAL: Do Op Pro by Dup on a doll using Model Session and keeping report form and worksheets at the beginning and end of session. | | _____ | _____ | _____ |
| 39. | CO-AUDITING: Op Pro by Dup with another student, under supervision. Use Model Session and full session reports as you go. | | | | |
| | a. | Audit Op Pro by Dup on another student. | _____ | _____ | _____ |
| | b. | Receive auditing on Op Pro by Dup from another student. | _____ | _____ | _____ |

**SECTION VI:
PRACTICLE APPLICATION
RECALL PROCESSES**

- | | | | | | |
|----|-------|--|-------|-------|-------|
| 1. | Book: | <i>Self Analysis</i>
Chapter 9: "How To Use The Disk" | _____ | _____ | _____ |
|----|-------|--|-------|-------|-------|

2. Book: *Self Analysis*
Chapter 10: "Processing Section" _____
3. **PRACTICAL:**
 - a. Run Self Analysis Lists on a doll till you feel you can do this easily while keeping report forms and worksheets. _____
 - b. Drill what to when the pc becomes considerably uncomfortable or unhappy. _____
4. **CO-AUDITING:** Self Analysis List with another student under supervision. Use Model Session and full session reports as you go. Alternate sessions as pc/auditor while doing Self Analysis on this Course. _____

**SECTION VII
WHAT IS A SCIENTOLOGIST?**

1. **WORD CLEARING:**
 - a. Scientologist: _____
 - b. Ethics: _____
 - c. Morals: _____
2. Article: *Dianetics and Scientology a Crusade* _____
3. **ESSAY:** Why one does not work for just money or only do charitable work without exchange. _____
4. PAB 40 THE CODE OF HONOR _____
5. **ESSAY:**
 - a. Write a short essay on why an ethics code is not enforceable and hand this in to the Supervisor. _____
 - b. Write a short essay that shows how you could apply some of the points of the Code of Honor and turn it in to the Supervisor. _____
6. Article: Aims of Scientology _____
7. HCO PL 14 Oct. 68RA THE AUDITORS CODE _____
8. PAB 41 CODE OF A SCIENTOLOGIST _____
9. CERTAINTY, Mar. 66 WHAT IS GREATNESS? _____
10. **ESSAY:** Write an essay giving examples of instances where you could apply "What is Greatness?" and hand this into the Supervisor. _____
11. HCO PL 3 Dec 71 EXCHANGE _____
12. **DEMO:** Demonstrate to another student what exchange is and why it is important. _____

13. HCO PL 6 Mar. 66 I REWARDS AND PENALTIES _____
14. **DEMO:** Demonstrate to another student why we reward those who work for their living and how this hard work creates exchange with one's fellow man. _____

**SECTION VII:
STUDENT COMPLETION**

1. STUDENT COMPLETION:

I have completed the requirements of this checksheet and I know and can apply the materials studied.

STUDENT ATTEST: _____ DATE: _____

I have trained this student to the best of my ability and he/she has completed the requirements of this checksheet and knows and completely applies study tech.

STUDENT ATTEST: _____ DATE: _____

2. STUDENT ATTEST AT C&A:

I attest :

- a. I have exchanged for my Supervision. _____
- b. I have studied and understand all the materials on the checksheet. _____
- c. I have done all the drills on the checksheet. _____
- d. I can produce the results required in the materials of the course. _____

STUDENT ATTEST: _____ DATE: _____

C&A: _____ DATE: _____

3. CERTS AND AWARDS:

This graduate has been issued a certificate of HUBBARD QUALIFIED SCIENTOLOGIST COURSE GRADUATE.

C&A: _____ DATE: _____

(Route this checksheet to the Course Admin for filing in the student's folder.)

Originally Compiled by
Diana Hubbard

Revision by
Independent Checksheet Compilations

DH:dk.jaw



COURSE PACK

Compiled by *Independent Checksheets*

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 21 SEPTEMBER 1970R
Revised 19 March 1991

Remimeo
Student Hat
All Courses
HC Checksheets

Study Series 1
STUDY DEFINITIONS

The following definitions are applicable to Scientology study technology:

CHECKSHEET: A list of materials, often divided into sections, that give the theory and practical steps which, when completed, give one a study completion. The items are selected to add up to the required knowledge of the subject. They are arranged in the sequence necessary to a gradient of increasing knowledge of the subject. After each item there is a place for the initial of the student or the person checking the student out. When the checksheet is fully initialed, it is complete, meaning the student may now take an exam and be granted the award for completion. Some checksheets are required to be gone through twice before completion is granted.

CHECKLIST: A list of actions or inspections to ready an activity or machinery or object for use or estimate the needful repairs or corrections. This is erroneously sometimes called a "checksheet," but that word is reserved for study steps.

CHECKOUT: The action of verifying a student's knowledge of an item given on a checksheet.

TWIN CHECKOUT: When two students are paired, they check each other out. This is different than a Supervisor checkout.

SUPERVISOR CHECKOUT: A checkout done by the Supervisor of a course or his assistants.

THEORY: The data part of a course where the data as in books, tapes and manuals is given.

PRACTICAL: The drills which permit the student to associate and coordinate theory with the actual items and objects to which the theory applies. Practical is application of what one knows to what one is being taught to understand, handle or control.

TWIN: The study partner with whom one is paired. Two students studying the same subject who are paired to check out or help each other are said to be "twinned."

TWO-WAY COMM.: The precise technology of a process used to clarify data with another for the other. It is not chatter. It is governed by the rules of auditing. It is used by Supervisors to clear up blocks to a person's progress in study, on post, in life or in auditing. It is governed by the communication cycle as discovered in Scientology.

METER CHECK: The action of checking the reaction of a student to subject matter, words or other things, isolating blocks to study, interpersonal relations or life. It is done with an E-Meter.

COURSE SUPERVISOR: The instructor in charge of a course and its students.

COURSE ADMINISTRATOR: The course staff member in charge of the course materials and records.

TECH SERVICES: The activity which enrolls, routes, schedules, distributes the mail of and assists the housing of students.

STAR-RATE CHECKOUT: A very exact checkout which verifies the full and minute knowledge of the student of a portion of study materials and tests his full understanding of the data and ability to apply it.

ZERO-RATE: Material which is only checked out on the basis of general understanding.

BLOW: Unauthorized departure from an area, usually caused by misunderstood data or overts.

LEAVE OF ABSENCE: An authorized period of absence from a course granted in writing by a Course Supervisor and entered in the student's study folder.

ROLL BOOK: The master record of a course giving the student's name, local and permanent address and the date of enrollment and departure or completion.

QUAL: The Qualifications Division (Division V of an org) where the student is examined and where he may receive cramming or special assistance and where he is awarded completions and certificates and where his qualifications as attained on courses or in auditing are made a permanent record.

CRAMMING: A section in the Qualifications Div where a student is given high-pressure instruction at his own cost after being found slow in study or when failing his exams.

PROGRAMING: The overall planning for a person of the courses, auditing and study he should follow for the next extended time period.

STUDENT CONSULTATION: The personal handling of student problems or progress by a qualified consultant.

HC: A HUBBARD CONSULTANT is skilled in testing, two-way comm, consultation, programing, word clearing, debugging, and interpersonal relations. This is the certificate especially awarded to persons trained to handle personnel, students and staff. These technologies and special training were developed to apply Scientology auditing skills to the field of administration especially. An HC is not an auditor but a consultant. HC is a requisite for FEBC, for staff.

SCHEDULING: The hours of a course or the designation of certain times for auditing.

OUT: Things which should be there and aren't or should be done and aren't are said to be "out," i.e., "Enrollment books are out."

IN: Things which should be there and are or should be done and are, are said to be "in," i.e., "We got scheduling in."

PACK: A pack is a collection of written materials which match a checksheet. It is variously constituted—such as loose-leaf or a cardboard folder or bulletins in a cover stapled together. A pack does not necessarily include a booklet or hardcover book that may be called for as part of a checksheet.

MANUAL: A booklet of instruction for a certain object or procedure or practice.

POINTS: The arbitrary assignment of a credit value to a part of study materials. "One page equals 1 point." "That drill is worth 25 points."

POINT SYSTEM: The system of assigning and counting up points for studies and drills that give the progress of a student and measure his speed of study. They are kept track of by the student and Course Administrator and added up each week as the student's statistic. The statistic of the course is the combined study points of the class.

COMPLETION: A "completion" is the completing of a specific course or an auditing grade, meaning it has been started, worked through and has successfully ended with an award in Qual.

SUCCESS STORY: The statement of benefit or gains or wins made by a student or a preclear or pre-OT to the Success Officer or someone holding that post in an org.

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*Revision assisted by
LRH Technical Research
and Complilations*

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HCO BULLETIN OF 25 JUNE 1971R
Revised 25 November 1974

Remimeo
Tech/Qual
All Student
Supervisors
Supervisor's Courses
Cramming
Word Clearers

Word Clearing Series 3R
BARRIERS TO STUDY

(Taken from LRH lecture 6408C13,
Study Tape 6, Study and Education")

There are three different sets of physiological and mental reactions that come from three different aspects of study. They are three different sets of symptoms.

1. Education in the absence of the mass in which the technology will be involved is very hard on the student.

It actually makes him feel squashed, makes him feel bent, sort of spinnny, sort of dead, bored, exasperated.

If he is studying the doingness of something in which the mass is absent, this will be the result.

Photographs help and motion pictures would do pretty good, as they are a sort of promise or hope of the mass, but the printed page and the spoken word are not a substitute for a tractor if he's studying about tractors.

You have to understand this data in its purity – and that is that educating a person in a mass that they don't have and which isn't available produces physiological reactions. That is what I am trying to teach you.

It's just a fact.

You're trying to teach this fellow all about tractors and you're not giving him any tractors. Well, he's going to wind up with a face that feels squashed, with headaches and with his stomach feeling funny. He's going to feel dizzy from time to time and very often his eyes are going to hurt.

It's a physiological datum that has to do with processing and the field of the mind.

You could therefore expect the greatest incidence of suicide or illness in that field of education most devoted to studying absent masses.

This one of studying the something without its mass ever being around produces the most distinctly recognizable reactions.

If a child felt sick in the field of study and it were traced back to this one, the positive remedy would be to supply the mass – the object or a reasonable substitute – and it would clear up.

2. There is another series of physiological phenomena that exist which is based on the fact of too steep a study gradient.

That's another source of physiological study reaction because of too steep a gradient.

It is a sort of a confusion or a reelingness that goes with this one. You've hit too steep a gradient.

There was too much of a jump because he didn't understand what he was doing, and he jumped to the next thing and that was too steep, and he went too fast and he will assign all of his difficulties to this new thing.

Now differentiate here – because gradients sounds terribly like the third one of these study hang-ups, definitions – but remember that they are quite distinctly different.

Gradients are more pronounced in the field of doingness, but they still hang over into the field of understanding. In gradients, however, it is the actions we are interested in. We have a plotted course of forward motion of actions. We find he was terribly confused on the second action he was supposed to do. We must assume then that he never really got out of the first one.

The remedy for this one of too steep a gradient is cutting back. Find out when he was not confused on the gradient, then what new action he undertook to do. Find what action he understood well. Just before he was all confused, what did he understand well – and then we find out that he didn't understand it well.

It's really at the tail end of what he understood and then he went over the gradient, you see.

It is most recognizable and most applicable in the field of doingness.

That's the gradient barrier and one full set of phenomena accompanies that.

3. There is this third one. An entirely different set of physiological reactions brought about through a bypassed definition. A bypassed definition gives one a distinctly blank feeling or a washed-out feeling. A not-there feeling and a sort of nervous hysteria will follow in the back of that.

The manifestation of "blow" stems from this third aspect of study which is the misunderstood definition or the not-comprehended definition, the undefined word.

That's the one that produces the blow.

The person doesn't necessarily blow on these other two – they are not pronouncedly blow phenomena. They are simply physiological phenomena.

This one of the misunderstood definition is so much more important. It's the makeup of human relations, the mind and subjects. It establishes aptitude and lack of aptitude, and it's what psychologists have been trying to test for years without recognizing what it was.

It's the definitions of words.

The misunderstood word.

That's all it goes back to and that produces such a vast panorama of mental effects that it itself is the prime factor involved with stupidity and the prime factor involved with many other things.

If a person didn't have misunderstands, his talent might or might not be present, but his doingness would be present.

We can't say that Joe would paint as well as Bill if both were unaberrated in the field of art, but we can say that the inability of Joe to paint compared with the ability of Joe to do the motions of painting is dependent exclusively and only upon definitions – exclusively and only upon definitions.

There is some word in the field of art that the person who is inept didn't define or understand and that is followed by an inability to act in the field of the arts.

That's very important because it tells you what happens to doingness and that the restoration of doingness depends only upon the restoration of understanding on the misunderstood word – misunderstood definition.

This is very fast processing. There is a very swift, wide, big result obtainable in this.

It has a technology which is a very simple technology.

It enters in at the lower levels because it has to. This doesn't mean it is unimportant; it means it has to be at the entrance gates of Scientology.

It is a sweepingly fantastic discovery in the field of education and don't neglect it.

You can trace back the subject a person is dumb in or any allied subject that got mixed up with it. The psychologist doesn't understand Scientology. He never understood a word in psychology, so he doesn't understand Scientology.

Well, that opens the gate to education. Although I've given this one of the misunderstood definition last, it is the most important one.

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HCO POLICY LETTER OF 23 JULY 81R

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Remimeo
Student Hat
Students
Supervisors
Staff

Study Series 12
THE USE OF DEMONSTRATION

(From an LRH briefing of 18 Apr. 72.)

Refs:

HCO PL	4 Oct. 64	THEORY CHECKOUT DATA
HCOB	11 Oct. 67	CLAY TABLE TRAINING

Demonstration comes from the Latin *demonstrare*, to point out, show, prove.

The Chambers *Twentieth Century Dictionary* includes the following definition of "demonstrate":

"to teach, expound or exhibit by practical means."

A "demonstration" or "demo" is usually done with a "demo kit" which consists of various small objects such as corks, caps, paper clips, pen tops, rubber bands, etc. The student demonstrates an idea or principle with his hands, the paper clips on his desk, etc.

HISTORY

The original use of demonstration was during a checkout to detect glibness. The idea behind a "demo kit" was that, during a checkout by an examiner or twin, the student could be made to show that he really knows what he's talking about. There was no demonstration that the student did for himself.

Later, the use of the demo kit became extended and altered to mean the student fiddles with the demo kit continually while studying. A PL, written by another (and long since cancelled), made the statement that "the student mocks up what he reads as he reads it with the bits and pieces of his demo kit." This statement was not correct. I never developed this use of the demo kit.

This business of fidgeting with the demo kit has nothing to do with demonstration, as all it demonstrates is a quickie, surface understanding.

STAR-RATE CHECKOUTS

The demo kit is used during a star-rate checkout. It is the answer to glibness. You give the student a paper clip and a wooden block and a few leather or rubber bands and say, "You just show me with these things exactly how this would happen." If the student can't show you anything about it at all, you make him study it again until he gets the idea. He has to show you his understanding, because if he can't put this in demo form in some fashion or another then he doesn't understand it.

THE BASIC PURPOSE OF THE DEMO KIT IS TO DEMONSTRATE UNDERSTANDING.

DEMONSTRATION IN THEORY STUDY

If a student ran into something he couldn't quite figure out, a demo kit would assist him to understand it. This is not demanded. It is at the discretion of the student himself.

The more usual action in such a case is actually for the student to go over to the clay table and work it out properly in clay in accordance with the clay demonstration HCOBs.

When people don't understand the use of the clay table, they sometimes try to substitute a demo kit for it and clay table could then become limited.

The whole theory of clay demos is that they add mass.

A student needs mass in order to understand something. Given that, he can sort it out because he has mass and space and he can then envision it.

Demo kit demonstrations work on this principle too, only a clay demonstration more closely represents the thing being demonstrated and provides more mass.

DEMOS AS CHECKSHEET ITEMS

Checksheets very often require students to do demos. The student simply does the demo and looks up the misunderstood word each time he can't demo it.

SKETCHING

Sketching is also a part of demonstration and part of working things out.

Someone sitting at his office desk trying to work something out doesn't have any clay to hand to work it out with, but he could work it out with a little demo kit action or a paper and pencil, draw graphs of it, and so forth. That is a necessary part of getting a grip on something.

For instance I started to work out the flow line for an area that I was handling. I first tried to figure it out in my head, but there was something funny about it that I couldn't quite put my finger on. The way I finally did manage to get it was by putting it on a little yellow card. I would have worked it out sooner, easier and earlier than I did if I had graphed it all and laid it all out in two dimensions in the first place.

There is a rule which goes IF YOU CANNOT DEMONSTRATE SOMETHING IN TWO DIMENSIONS YOU HAVE IT WRONG. It's an arbitrary rule, but it's very workable.

This rule is used in engineering and architecture. If it can't be worked out simply and clearly in two dimensions, there is something wrong and it couldn't be built.

This was the missing piece of demonstration.

I started working with this clear back in 1950 and that's when I developed this datum. Earlier than that I had been taught mechanical drawing and engineering.

This is a whole area of tech and applies to drawing out what is in a bulletin, or trying to draw an org plan or a flow line and so on.

It works in other ways too.

An obvious example is a navigator who, instead of trying to work it all out in his head with some foggy concept of where he is, simply graphs the sailing plan and progress on a chart.

Org boards and statistical graphs are also examples in their own way.

This is all part of demonstration and part of working something out.

SUMMARY

1. The basic use of the demo kit is during a checkout to demonstrate understanding.
2. If the student wants to work something out and see how it works, the usual action is to work it out in clay.
3. Sketching is part of demonstration and is particularly useful for the staff member at his desk or the engineer at work, etc.
4. Demos also appear on checksheets. If the student can't demo it, he finds the misunderstood word.

That's the simplicity of demonstration.

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Remimeo
Word Clearers
Tech/Qual Staff

Word Clearing Series 64RB

THE MISUNDERSTOOD WORD DEFINED

Ref:

HCOB 23 Mar. 78RB	Word Clearing Series 59RB
Rev. 16.1.89	CLEARING WORDS
HCOB 25 Jun 71R	Word Clearing Series 3R
Rev. 25.22.74	BARRIERS TO STUDY
HCOB 26 Mar. 79RB	Esto Series 35RB
Rev. 2.9.79	Word Clearing Series 60RB
	Product Debug Series 7R
	MISUNDERSTOOD WORDS
	AND CYCLES OF ACTION

"MIS-UNDERSTOOD" or **"NOT-UNDERSTOOD"** are terms used to define any error or omission in comprehension of a word, concept, symbol or status.

Most people go around thinking that a misunderstood is just something they obviously don't know – a "not-understood."

A "not-understood" is a misunderstood, but there are additional ways a person can misunderstand a word.

A MISUNDERSTOOD WORD OR SYMBOL IS DEFINED AS A WORD OR SYMBOL FOR WHICH THE STUDENT HAS:

1. A FALSE (TOTALLY WRONG) DEFINITION: A definition that has no relationship to the actual meaning of the word or symbol whatsoever.

Example: The person reads or hears the word "cat" and thinks that "cat" means "box." You can't get more wrong.

Example: A person sees an equals sign (=) and thinks it means to subtract something twice.

2. AN INVENTED DEFINITION: An invented definition is a version of a false definition. The person has made it up himself or has been given an invented definition. Not knowing the actual definition, he invents one for it. This is sometimes difficult to detect because he is certain he knows it; after all, he invented it himself. There is enough protest preceding his invention of it to make it read on a meter. In such a case he will be certain he knows the definition of the word or symbol.

Example: The person when very young was always called "a girl" by his pals when he refused to do anything daring. He invents the definition of "girl" to be "a cowardly person."

Example: A person never knew the meaning of the symbol for an exclamation point (!) but seeing it in comic strips as representing swear words invents the definition for it, "a foul curse," and regards it accordingly in everything he reads.

3. AN INCORRECT DEFINITION: A definition that is not right but may have some relationship to the word or symbol or be in a similar category.

Example: The person reads or hears the word "computer" and thinks it is "typewriter." This is an incorrect meaning for "computer" even though a typewriter and a computer are both types of machines.

Example: A person thinks a period (.) after an abbreviation means that you halt in reading at that point.

4. AN INCOMPLETE DEFINITION: A definition that is inadequate.

Example: The person reads the word "office" and thinks it means "room." The definition of the word "office" is "the building, room or series of rooms in which the affairs of a business, professional person, branch of government, etc., are carried on." (Ref: Webster's New World Dictionary of the American Language, College Edition) The person's definition is incomplete for the word "office."

Example: The person sees an apostrophe (') and knows that it means that something is owned ('s) but does not know that it also is used to show that a letter has been left out of a word. He sees the word "can't" and immediately tries to figure out who can is.

5. AN UNSUITABLE DEFINITION: A definition that does not fit the word as it is used in the context of the sentence one has heard or read.

Example: The person hears the sentence "I am dressing a turkey." The person's understanding of "dressing" is "putting clothes on." That is one definition of "dressing" but it is an unsuitable definition for the word as it is used in the sentence he has heard. Because he has an unsuitable definition, he thinks someone is putting glomes on a turkey. As a result the sentence he has heard doesn't really makesense to him. The definition of "dressing" that correctly applies in the sentence he has heard is "to prepare for use as food, by making ready to cook, or by cooking." (Ref: The *Oxford English Dictionary*)

The person will only truly understand what he is hearing when he has fully cleared the word "dressing" in all its meanings, as he will then also have the definition that correctly applies in the context.

Example: The person sees a dash (-) in the sentence "I finished numbers 3-7 today." He thinks a dash is a minus sign, realizes you cannot subtract 7 from 3 and so cannot understand it.

6. A HOMONYMIC (*one word which has two or more distinctly separate meanings*)
DEFINITION: A homonym is a word that is used to designate several different things which have totally different meanings; or a homonym can be one of two or more words that have the same sound, sometimes the same spelling, but differ in meaning.

Example: The person reads the sentence "I like to box." The person understands this sentence to mean that someone likes to put things in "containers."

The person has the right meaning for the word "box," but he has the wrong word! There is another word "box" which is being used in the sentence he has just read and means "to fight with the fists, to engage in boxing." (Ref: Oxford American Dictionary)

The person has a misunderstood because he has a homonymic definition for the word "box" and will have to clear the second word "box" before he understands the sentence.

Example: The person sees a plus sign (+) and as it resembles a cross he thinks it is something religious.

Example: The person hears the word "period" in the sentence "It was a disorderly period in history" and knowing that "period" comes at the end of a sentence and means stop, supposes that the world ended at that point.

Example: Homonymic misunderstands can also occur when a person does not know the informal or slang usage of a word. The person hears someone on the radio singing "When my Honey walks down the street." The person thinks "a thick, sweet, syrupy substance that bees make as food from the nectar of flowers and store in honeycombs" is walking down the street! He doesn't know the informal definition of "honey" which is

"sweet one; darling; dear: often a term of affectionate address" which is how it is being used in the song. (Ref: Webster's New World Dictionary of the American Language, College Edition)

7. A SUBSTITUTE (SYNONYM – a word which has a similar but not the same meaning) DEFINITION: A substitute definition occurs when a person uses a synonym for the definition of a word. A synonym is not a definition. A synonym is a word having a meaning similar to that of another word.

Example: The person reads the word "portly" and thinks the definition of the word is "fat." "Fat" is a synonym for the word "portly." The person has a misunderstanding because the word "portly" means "large and heavy in a dignified and stately way." (Ref: Webster's New World Dictionary of the American Language, College Edition) The person does not have the full meaning of "portly" if he thinks it just means "fat."

Knowing synonyms for words increases your vocabulary but it does not mean you understand the meaning of a word. Learn the full definition for a word as well as its synonyms.

8. AN OMITTED (MISSING) DEFINITION: An omitted definition is a definition of a word that the person is missing or is omitted from the dictionary he is using.

Example: The person hears the line "The food here is too rich." This person knows two definitions for the word "rich." He knows that "rich" means "having much money, land, goods, etc." and "wealthy people." Neither of these definitions make much sense to him in the sentence he has just heard. He cannot understand what food could have to do with having a lot of money.

Omitted definitions can come about from using dinky dictionaries. If the person had looked up "rich" in a small paperback dictionary, he would probably still be stuck with his misunderstanding. A dinky dictionary probably will not give him the definition he needs. In order to understand the word he would have to get a good-sized dictionary to ensure it gives him the omitted definition which is "(of food) containing a large proportion of fat, butter, eggs or spices, etc." (Ref: Oxford American Dictionary)

Example: The person reads "He estimated the light at f 5.6." He can't figure what this "f" is, so he looks up "f" in *The American Heritage Dictionary* and wonders if it is temperature or money or sports for "foul" or maybe the money "franc." The text doesn't refer to France so he can't figure it out. Omitted in *The American Heritage* is the photography definition of "f" which simply means "the number which shows the width of the hole the light goes through in the lens." The moral of this is to have enough dictionaries around.

NOTE: It can occur that an accurate definition for a word is not given in any dictionary, which is an error in the language itself.

9. A NO-DEFINITION: A no-definition is a "not-understood" word or symbol.

Example: The person reads the sentence "The business produced no lucre." No understanding occurs, as he has no definition for "lucre." The word means "riches; money: chiefly a scornful word, as in *filthy lucre*." (Ref: Webster's New World Dictionary of the American Language, Student Edition) It isn't that he has the word incorrectly, unsuitably or any other way defined; he has no definition for it at all. He has never looked it up and gotten it defined. Thus he does not understand it. The definition does not exist for him until he looks it up and gets it clearly understood.

Example: The person sees a dot at the end of a word on a printed page and having no definition for "a period (.)" tends to run all of his sentences together.

10. A REJECTED DEFINITION: A rejected definition is a definition of a word which the person will not accept. The reasons why he will not accept it are usually based on emotional reactions connected with it. The person finds the definition degrading to himself or his friends or group in some imagined way or restimulative to him in some fashion. Although he may have a total misunderstanding on the word, he may refuse to have it explained or look it up.

Example: The person refuses to look up the word "mathematics." He doesn't know what it means, he doesn't want to know what it means, and he won't have anything to do with it. A discussion of why he refuses to look it up discloses that he was expelled from school because he flunked with violence his first month of his first course in mathematics. If he were to realize that he flunked because he didn't know what he was supposed to study, he would then be willing to look the word up.

Example: The person refuses to look up the definition of asterisk (*). On discussion, it turns out that every time he sees an asterisk on the page he knows the material will be "very hard to read" and is "literary," "difficult" and "highbrow."

Discussion of why he won't look it up usually reveals and releases the emotional charge connected with it which he may never have looked at before. Properly handled, he will now want to look it up, having gained an insight into why he wouldn't.

Any word you come across which fits one or more of the above definitions of a misunderstood word or symbol must be cleared up, using a good-sized dictionary or more than one dictionary or textbook or encyclopedia.

It is catastrophic to go on past or ignore a misunderstood word or symbol, as one simply will not understand what he is studying.

A student must discipline himself not to go past misunderstood words. He should learn to recognize from his reaction to what he is reading, especially the mental blankness which usually ensues right after one, that he has gone by a misunderstood. He should look them up and get them fully defined before going on with his reading. Students must be persuaded to do this. It is a self-discipline that has to be learned.

The definitions of "misunderstood" and "not-understood" and their different types must be clearly understood by a person seeking to clear them in himself and others. The commonest error in Word Clearing is for the person being word cleared to believe that a misunderstood is something he simply does not know. With this limited definition, he cannot adequately be word cleared nor can he adequately word clear others. So these definitions of "misunderstood" and "not-understood" should be very well known, as it will often be necessary to clarify them to the person being word cleared.

Good reading.

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Revision assisted by
LRH Technical Research
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Remimeo

Word Clearing Series 59RB

CLEARING WORDS

<i>Ref:</i>		
HCOB	17 Sept. 74	Word Clearing Series 54 SUPERLITERICY AND THE CLEARED WORK
HCOB	17 July 79RA I Rev. 30.7.83	Word Clearing Series 64RA THE MISUNDERSTOOD WORD DEFINED
HCOB	13 Feb. 81R Rev. 25.7.87	Word Clearing Series 67R DICTIONARIES

In research concerning Word Clearing, study and training done with various groups over the recent past months, it has become all too obvious that a misunderstood word remains misunderstood and will later hang a person up unless he clears the meaning of the word in the context of the materials being read or studied and also clears it in all of its various uses in general communication.

When a word has several different definitions, one cannot limit his understanding of the word to one definition only and call the word "understood." One must be able to understand the word when, at a later date, it is used in a different way.

HOW TO CLEAR A WORD

To clear a word, one looks it up in a good dictionary. Dictionaries recommended are covered in HCOB 13 Feb. 81R, Rev. 25.7.87, Word Clearing Series 67R, DICTIONARIES.

The first step is to look rapidly over the definitions to find the one which applies to the context in which the word was misunderstood. One reads the definition and uses it in sentences until one has a clear concept of that meaning of the word. This could require ten or more sentences.

Then one clears each of the other definitions of that word, using each in sentences until one has a conceptual understanding of each definition.

The next thing to do is to clear the derivation – which is the explanation of where the word came from originally. This will help gain a basic understanding of the word.

Don't clear the technical or specialized definitions (math, biology, etc.) or obsolete (no longer used) or archaic (ancient and no longer in general use) definitions unless the word is being used that way in the context where it was misunderstood.

Most dictionaries give the idioms of a word. An idiom is a phrase or expression whose meaning cannot be understood from the ordinary meanings of the words. For example, "give in" is an English idiom meaning "yield." Quite a few words in English have idiomatic uses and these are usually given in a dictionary after the definitions of the word itself. These idioms have to be cleared.

One must also clear any other information given about the word, such as notes on its usage, synonyms, etc., so as to have a full understanding of the word.

If one encounters a misunderstood word or symbol in the definition of a word being cleared, one must clear it right away using this same procedure and then return to the definition one was clearing. (Dictionary symbols and abbreviations are usually given in the front of the dictionary.)

EXAMPLE

You are reading the sentence "He used to clean chimneys for a living" and you're not sure what "chimneys" means.

You find it in the dictionary and look through the definitions for the one that applies. It says "A flue for the smoke or gases from a fire."

You're not sure what "flue" means so you look that up: It says "A channel or passage for smoke, air or gases of combustion." That fits and makes sense, so you use it in some sentences until you have a clear concept of it.

"Flue" in this dictionary has other definitions, each of which you would clear and use in sentences.

Look up the derivation of the word "flue."

Now go back to "chimney." The definition, "A flue for the smoke or gases from a fire," now makes sense, so you use it in sentences until you have a concept of it. You then clear the other definitions. One dictionary has an obsolete definition and a geological definition. You would skip both of these, as they aren't in common usage. Now clear up the derivation of the word. One finds in the derivation that it originally came from the Greek word "kaminos," which means "furnace."

If the word had any synonym studies, usage notes or idioms, they would all be cleared too.

That would be the end of clearing "chimney."

CONTEXT UNKNOWN

If you don't know the context of the word, as in Word Clearing Methods 1, 5 (whendone from a list), 6 or 8, you should start with the first definition and clear all definitions, derivation, idioms, etc., as covered above.

"WORD CHAINS"

If you find yourself spending a lot of time clearing words within definitions of words, you should get a simpler dictionary. A good dictionary will enable you to clear a word without having to look up a lot of other ones in the process.

CLEARED WORDS

A CLEARED WORD IS ONE WHICH HAS BEEN CLEARED TO THE POINT OF FULL CONCEPTUAL UNDERSTANDING BY CLEARING EACH OF THE COMMON MEANINGS OF THAT WORD PLUS ANY TECHNICAL OR SPECIALIZED MEANINGS OF THAT WORD THAT PERTAIN TO THE SUBJECT BEING HANDLED.

That's what a cleared word is. It is a word that is understood. In metered Word Clearing, this would be accompanied by a floating needle and very good indicators. There can be more than one F/N per word. Clearing a word must end in an F/N and VGIs. Off the meter this would be accompanied by very good indicators.

The above is the way a word should be cleared.

When words are understood, communication can take place, and with communication, any given subject can be understood.

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Revision assisted by
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And Compilations

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Remimeo

Word Clearing Series 20

SIMPLE WORDS

You might suppose at once that it is the BIG words or the technical words which are most misunderstood.

This is NOT the case.

On actual test, it was English simple words and NOT Dianetics and Scientology words which prevented understanding.

For some reason Dianetics and Scientology words are more easily grasped than simple English.

Words like "a," "the," "exist," "such" and other "everybody knows" words show up with great frequency when doing a Method 2 Word Clearing. They read.

It takes a BIG dictionary to define these simple words fully. This is another oddity. The small dictionaries also suppose everybody knows.

It is almost incredible to see that a university graduate has gone through years and years of study of complex subjects and yet does not know what "or" or "by" or "an" means. It has to be seen to be believed. Yet when cleaned up his whole education turns from a solid mass of question marks to a clean useful view.

A test of schoolchildren in Johannesburg once showed that intelligence DECREASED with each new year of school!

The answer to the puzzle was simply that each year they added a few dozen more crushing misunderstood words onto an already confused vocabulary that no one ever got them to look up.

Stupidity is the effect of misunderstood words.

In those areas which give man the most trouble, you will find the most alteration of fact, the most confused and conflicting ideas and of course the greatest number of misunderstood words. Take "economics" for example.

The subject of psychology began its texts by saying they did not know what the word means. So the subject itself never arrived. Professor Wundt of Leipzig University in 1879 perverted the term. It really means just "a study (ology) of the soul (psyche)." But Wundt, working under the eye of Bismarck, the greatest of German military fascists, at the height of German war ambitions, had to deny man had a soul. So there went the whole subject! Men were thereafter animals (it is all right to kill animals) and man had no soul, so the word psychology could no longer be defined.

THE EARLIEST MISUNDERSTOOD WORD IN A SUBJECT IS A KEY TO LATER MISUNDERSTOOD WORDS IN THAT SUBJECT.

"HCOB" (Hubbard Communications Office Bulletin), "Remimeo" (Orgs which receive this must mimeograph it again and distribute it to staff), "TR" (Training Drill), "Issue I" (first issue of that date), are the commonest misunderstood. Because they occur at the beginning of an HCOB!

Then come words like "a," "the" and other simple English as the next words that often read.

In studying a foreign language it is often found that the grammar words of one's *own* language that tell about the grammar in the foreign language are basic to not being able to learn the foreign language.

The test of whether the person understands a word is "does it read on the meter as a fall when he reads the word in the material being cleared."

That a person says he knows the meaning is not acceptable. Have him look it up no matter how simple the word is.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 13 FEBRUARY 1981R
Revised 25 July 1987

Remimeo
Student Hat
Supervisors
Word Clearers
Cramming Officers
Auditors
C/Ses
Tech/Qual

Word Clearing Series 67R

DICTIONARIES

<i>Ref:</i>		
HCOB	17 Sept. 71	Word Clearing Series 24 LIBRARY
HCOB	19 June 72	Word Clearing Series 37 DINKY DICTIONARIES
HCOB	23 Mar. 78RA Rev. 14.11.79	Word Clearing Series 59RA CLEARING WORDS
HCOB	17 July 79RA I Rev. 30.7.83	Word Clearing Series 64RA THE MISUNDERSTOOD WORD DEFINED

A **DICTIONARY** is a book containing the words of a language (or a specific subject) usually arranged in alphabetical order, which gives information about the meanings of the words, their pronunciations, origins, etc.

Dictionaries are vital and important tools in studying or learning any subject. However, current dictionaries vary in accuracy and usefulness and many of these modern dictionaries are virtually useless and can actually confuse a person due to their false and omitted definitions and grammatical and other errors. So the dictionary that a student chooses to use is important and can actually make a difference in his success as a student.

As dictionaries are such an important factor in the learning and application of Scientology (or any subject for that matter), I thought I had better recommend some dictionaries that have been found to be the best of those currently available.

Webster's New World Dictionary for Young Readers:

This is a very simple American dictionary. It is available in most bookstores and is published by New World Dictionaries/Simon & Schuster. It is a hardbound volume and does not contain derivations. When using this dictionary, a student must be sure to clear the derivations in a larger dictionary. The definitions in this dictionary are quite good.

Oxford American Dictionary:

This is a very good American dictionary, simpler than the college dictionaries yet more advanced than the beginning dictionary listed above. It does not list derivations of the words. It is quite an excellent dictionary and very popular with students who want to use an intermediate dictionary.

It is published in paperback by Avon Books and in hardback by Oxford University Press.

Webster's New World Dictionary of the American Language, Student Edition:

This is an intermediate-level American dictionary which includes derivations. It is published by New World Dictionaries/Simon & Schuster and is available in most bookstores.

The Random House College Dictionary:

This is a college dictionary and somewhat of a higher gradient than the dictionaries listed above. This is a one-volume American dictionary published in the US by Random House, Inc., and in Canada by Random House of Canada, Limited.

This Random House dictionary contains a large number of slang definitions and idioms and also gives good derivations.

The Webster's New World Dictionary of the American Language, College Edition:

This is an American college dictionary published by New World Dictionaries/ Simon & Schuster. It is a one-volume dictionary and gives most of the slang definitions and idioms. It also has good derivations.

The Concise Oxford Dictionary:

This is a very concise English dictionary but is not a simple or beginner's dictionary. It is a small, one-volume dictionary. It uses a lot of abbreviations which may take some getting used to, but once the abbreviations are mastered students find this dictionary as easy to use as any other similarly advanced dictionary. It is less complicated in its definitions than the usual college dictionary and has the added benefit that the definitions given are well stated—in other words, it does not give the same definition reworded into several different definitions, the way some dictionaries do.

This dictionary is printed in Great Britain and the United States by the Oxford University Press.

The Shorter Oxford English Dictionary:

This is a two-volume English dictionary and is a shorter version of *The Oxford English Dictionary*. It is quite up-to-date and is an ideal dictionary for fairly literate students. Even if not used regularly, it makes a very good reference dictionary. The definitions given in the Oxford dictionaries are usually more accurate and give a better idea of the meaning of the word than any other dictionary.

This Oxford dictionary is also printed by the Oxford University Press.

The Oxford English Dictionary:

This is by far the largest English dictionary and is actually the principal dictionary of the English language. It consists of twelve volumes and several supplementary volumes. (There is a Compact Edition of the Oxford English Dictionary in which the exact text of The Oxford English Dictionary is duplicated in very small print which is read through a magnifying glass. Reduced in this manner the whole thing fits into two volumes.)

For many students this dictionary may be too comprehensive to use on a regular basis. (For some students huge dictionaries can be confusing as the words they use in their definitions are often too big or too rare and make one chase through twenty new words to get the meaning of the original.)

Although many students will not use this as their only dictionary, it is a must for every course room and will be found useful in clearing certain words, verifying data from other dictionaries, etc. It is a valuable reference dictionary and is sometimes the only dictionary that correctly defines a particular word.

These Oxfords are also printed by the Oxford University Press. If your local bookstore does not stock them, they will be able to order them for you.

From the dictionaries recommended here, a student should be able to find one that suits him. Whatever dictionary one chooses, it should be the correct gradient for him. For instance, you wouldn't give a foreign language student, who barely knows English, the big Oxford to use in his studies!

DINKY DICTIONARIES

A dinky dictionary is a dictionary that gives you definitions inadequate[^] for a real understanding of the word. Entire definitions are sometimes found to be missing from such dictionaries. "Dinky dictionaries" are the kind you can fit in your pocket. They are usually paperback and sold at magazine counters in drugstores and grocery stores. Don't use a dinky dictionary.

DICTIONARIES AND A PERSON'S OWN LANGUAGE

English dictionaries and American dictionaries differ in some of their definitions, as the Americans (USA) and English (Britain) define some words differently.

An English dictionary will have different applications of words that are specifically *English* (British). These usages won't necessarily be found in American dictionaries, as they are not part of the *American* English language. Different dictionaries have things in them which are unique to that language.

The Oxford English Dictionary is a good example of an English dictionary for the English.

For the most part a student's dictionary should correspond to his own language. This does not mean that an American shouldn't use a British dictionary (or vice versa), but if he does, he should be aware of the above and check words in a dictionary of his own language as needed.

FALSE AND OMITTED DEFINITIONS

It has been found that some dictionaries leave out definitions and may even contain false definitions. If, when using a dictionary, a student comes across what he suspects to be a false definition, there is a handling that can be done. The first thing would be to ensure there are no misunderstandings in the definition in question, and then he should consult another dictionary and check its definition for the word being cleared. This may require more than one dictionary. In this way any false definitions can be resolved.

Other dictionaries, encyclopedias and textbooks should be on hand for reference.

If a student runs into an omitted definition or a suspected omitted definition, then other dictionaries or reference books should be consulted and the omitted definition found and cleared.

DERIVATIONS

A derivation is a statement of the origin of a word.

Words *originated* somewhere and meant something originally. Through the ages they have sometimes become altered in meaning.

Derivations are important in getting a full understanding of words. By understanding the origin of a word, one will have a far greater grasp of the concept of that word. Students find that they are greatly assisted in understanding a word fully and conceptually if they know the word's derivation.

A student must always clear the derivation of any word he looks up.

It will commonly be found that a student does not know how to read the derivations of the words in most dictionaries. The most common error they make is not understanding that when there is a word in the derivation which is fully capitalized it means that that word appears elsewhere in the dictionary and probably contains more information about the derivation. (For example, the derivation of "thermometer" is given in one dictionary as "THERMO + METER." Looking at the derivation of "thermo" it says it is from the Greek word *therme*, meaning *heat*. And the derivation of "meter" is given as coming from the French *metre*, which is from the Latin *metrum*, which is itself from the Greek *metron* meaning *measure*.) By understanding and using these fully capitalized words, a student can get a full picture of a word's derivation.

If a student has trouble with derivations, it is most likely because of the above plus a misunderstood word or symbol in the derivation. These points can be cleared up quite easily where they are giving difficulty.

An excellent dictionary of derivations is *The Oxford Dictionary of English Etymology*, also printed by the Oxford University Press.

We have long known the importance of clearing words and it stands to reason that the dictionary one uses to do this would also be quite important.

I trust this data will be of use.

L. RON HUBBARD
Founder

Revision assisted by
LRH Technical Research
And Compilations

HUBBARD COMMUNICATIONS OFFICE
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HCO BULLETIN OF 13 FEBRUARY 1972

Remimeo

Word Clearing Series 37

DINKY DICTIONARIES
(Dinky: Small, insignificant.)

Ref:
HCOB 13 Feb. 81 DICTIONARIES

In learning the meaning of words, small dictionaries are very often a greater liability than they are a help.

The meanings they give are often circular: Like "CAT: An Animal." "ANIMAL: A cat." They do not give enough meaning to escape the circle.

The meanings given are often inadequate to get a real concept of the word.

Huge dictionaries can also be confusing as the words they use to define are often too big or too rare and make one chase through twenty new words to get the meaning of the original.

Little pocket-book dictionaries may have their uses for traveling and reading newspapers, but they do get people in trouble. I have seen people find a word in them and then look around in total confusion. For the dinky dictionary did not give the full meaning or the second meaning they really needed.

So the dinky dictionary may fit in your pocket but not in your mind.

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HCO BULLETIN OF 11 OCTOBER 67

Remimeo

CLAY TABLE TRAINING

PURPOSE:

1. To make the materials being studied real to the student by making him DEMONSTRATE them in clay.
2. To give a proper balance of mass and significance.
3. To teach the student to *apply*.

The student is given a word or auditing action or situation to demonstrate. He then does this in clay, labeling each part. The clay SHOWS the thing. It is not just a blob of clay with a label on it. Use small strips of paper for labels. The whole demonstration then has a label of what it is.

On the checkout, the student removes the overall label. The student must be silent. The examiner must not ask any questions.

The examiner just looks and figures out what it is. He then tells the student who then shows the examiner the label. If the examiner did not see what it was, it is a flunk.

Clay table must not be reduced to significance by the student explaining or answering questions. Nor is it reduced to significance by long-winded labels of individual parts. The clay *shows* it, not the label.

The clay demonstrates it. The student must learn the difference between mass and significance.

For example, the student has to demonstrate a pencil. He makes a thin roll of clay which is surrounded by another layer of clay – the thin roll sticking slightly out of one end. On the other end goes a small cylinder of clay. The roll is labeled "lead." The outer layer is labeled "wood." The small cylinder is labeled "rubber." Then a label is made for the whole thing: "pencil." On checkout the student removes "pencil" before the examiner can see it. If the examiner can look at it and say "It's a pencil," the student passes.

It might also be noted that checkouts on bulletins must also ask for demonstrations. Use paper clips, rubber bands, etc. The examiner should ask questions that require an ability to *apply*. Give the student a situation and have him tell you how he would handle it.

Questions about what is rule "a" do not detect the glib student. Long-winded explanations on clay table put it back into significance, prevent the student from learning to apply, and prevent the student from getting the proper balance of mass, and do not blow confusion.

All checkouts must keep in mind that the purpose is application, not just getting a checksheet complete.

If clay table training is not brightening that student up, then the above is NOT being done. Someone is in such a rush that *real* learning is being put aside for the sake of speed.

This student has to *audit* with his materials. Don't let him fall flat by lousy checkouts and lousy demonstrations. A well-done clay demo, which actually does demonstrate, will produce a marvelous change in that student. And he will retain the data.

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HCO BULLETIN OF 10 DECEMBER 1970RA

Issue I

Revised 25 July 1987

Remimeo
All Levels
Traing
Tech/Qual

CLAY TABLE WORK IN TRAINING

Ref:

HCOB 11 Oct. 67

CLAY TABLE TRAINING

HCOB 10 Jan. 84

THE USE OF DEMONSTRATION

It is important that Supervisors and students know how to do clay demonstrations and do them correctly.

In training, anyone can sit down and do clay demos to straighten out definitions of words or to get mass and reality on something he is studying. That is a standard training action.

The importance of this will become apparent as you study our educational technology, mainly to be found on the Study Tapes.

THE CLAY TABLE

A clay table is any platform on which a student, standing or sitting, can work comfortably. In an Academy it may be three feet by three feet or five feet by three feet or any larger size. Smaller sizes are not useful.

The surface must be smooth. A table built of rough timber will serve but the top surface where the work is done should be oilcloth or linoleum. Otherwise, the clay sticks to it and it cannot be cleaned and will soon lead to an inability to see clearly what is being done because it is stained with clay leavings.

In the Academy, castors (wheels) can be put on the legs of both the clay table and the clay container where they will be moved a lot.

CLAY

Several different colors of clay should be procured. The best source is a school supply house where educational supplies are sold. Artists' clay is not as good as the school type. (Ask for kindergarten clay.)

A receptacle, also of wood or metal and having a separate stand of its own of any type, is also valuable. It should have subdivisions in it for the different colored clays.

The amount of each color is not important so long as there is at least a pound or two of each color in a small class.

In the Academy colors are only used to help the student make the difference between one object and another and have no other significance as the objects in the mind are not uniformly colored. While "ridges" are black, they can become white. Engrams may be a number of colors all in one engram, just as Technicolor is a colored motion picture. However, some persons see engrams only in black and white. So the color in the Academy is for instruction only, assisting to make the difference between one object or another.

USE ON COURSES

Any part of the mind, any term, idea, action or situation in Scientology can be demonstrated on a clay table.

This is an important point to grasp. The use of the table is not just for a few terms. It

can be used for all definitions and principles.

The ingenuity of the student *and* his understanding of the terms or data being demonstrated are the only limits on a clay table.

Simplicity is the keynote. Nothing is too insignificant or unimportant to demonstrate on a clay table.

Anything can be so demonstrated if you work at it. And just by working on *how* to demonstrate it or make it into clay and labels brings about renewed understanding.

In the phrase "how do I represent it in clay" is contained the secret of the teaching. If one can represent it in clay, one understands it. If one can't, one really doesn't understand what it is. So clay and labels work only if the term or things are truly understood. And working them out in clay brings about an understanding of them.

Therefore, one can predict that the clay table will be most used in a practice or organization which understands the most and will be least used in an organization that understands the least (and is least successful).

Let us look over the level of simplicity of the terms to be used in a course of instruction.

Let us take BODY. All right, make a few lumps and call it a body and put a sign on it "Body."

Now, that doesn't seem to be much to do. But it is a lot to do to forward understanding.

Let us make a yellow ring of clay beside the body or on it or in it and label it "A Thetan."

We can thereupon see the relationship between the two most used terms in Scientology, "Body" and "Thetan." And cognitions will result. The student's attention is brought right to the room and the subject.

Getting the student to do this by himself produces a new result. Getting the student to do it twenty-five times with his own hands almost exteriorizes him. Getting the student to contrive how it can be done *better* in clay or how many ways it can be done in clay drives home the whole idea of the *location* of the thetan in the body.

ART is no object in clay table work. The forms are crude.

Taking a large lump of clay of any color and covering up both "thetan" and "body" might serve to represent the "Mind."

Get the student to make every part of the mind in clay by making a thetan, making a body and making one or more parts of the mind (machine, facsimile, ridge, engram, lock, what have you – all Scientology terms) and we begin to clarify what we're about.

Get a student to make a present time problem. Make him put in all its parts represented in clay (boss, mother, self) and have each one done with a body, a thetan and a mind and some rather remarkable insights begin to occur. The quantity of things that can be made has no limit.

LABELING CLAY DEMONSTRATIONS

Each separate thing is labeled that is made on the clay table, no matter how crude the label is. Students usually do labels with scraps of paper written on with a ballpoint. When cutting out a label, a point is put on one end, making it easy to stick the label into the clay.

The procedure should go – student makes one object, labels it, makes another object, labels it, makes a third object and puts a label on it and so on in sequence. This comes from the data that optimum learning requires an equal balance of mass and

significance and that too much of one without the other can make the student feel bad. If a student makes all the masses of his demonstration at once, without labeling them, he is sitting there with all those significances stacking up in his mind instead of putting down each one (in the form of a label) as he goes. This is also a failure to apply the "Stable Datum in a Confusion" technology as given in the book *The Problems of Work* and is a failure to complete one cycle of action at a time (start, change, stop). The correct procedure is *label each mass as you go along*.

Any part of the mind can be represented by a piece of clay and a label. The mass parts are done by clay, the significance or thought parts by label.

A thin-edged ring of clay with a large hole in it is usually used to signify a pure significance.

Directions of flows or travel are usually indicated with little arrows and this can become important. The arrow can be made out of clay or it can be made as another type of a label. It is often lack of data in the demo about which way what is going or which way what is flowing that makes the demo unrecognizable.

CLAY DEMO SIZE

Clay demos must be large.

One of the purposes of clay table training is to make the materials being studied *real* to the student. If a student's clay demo is small (less mass), the reality factor may not be sufficient. And long experience has shown that BIG clay demos are more successful in terms of student cognitions.

HANDLING CLAY

Clay is messy. Until we find or unless we find a totally nonoily clay, precautions must be taken to keep students clean, and if not clean, cleaned up afterwards.

Clay can get on E-Meter cans and insulate them from the hands. Clay can get on clothes and papers and walls and doors in a most alarming way.

Therefore, students using it can provide smocks for themselves and the Course Administrator can provide liberal quantities of cheap cleaning tissue and solvent.

Several cheap solvents work. The least odorous and easiest handled are best. Odorous solvents should be guarded against as Academies will soon begin to smell like cleaning shops or mortuaries. So use odorless solvents.

And provide baskets for used cleaning tissues. And empty them.

The clinging quality of clay and the odor of bad solvents could put an end to the great value of clay table work. So safeguard against this.

The principal thing is to GET EVERY SCIENTOLOGY TERM MADE IN CLAY AND LABELS by the individual student.

You will see a new era dawn in training. You will see Academy blows vanish and time on course cut to one-fifth in many instances. These are desirable attainments in any course, so clay table work is serious Academy business.

Ingenuity and understanding are the only limits on the use of the clay table and the attainment of excellent results with it.

L. RON HUBBARD
Founder

FOREWARD

This thin book is a summation, if brief, of the results of fifty thousand years of thinking men. Their materials, researched and capped by a quarter of a century of original search by L. Ron Hubbard, have brought the humanities, so long outdistanced by the "exact sciences," into a state of equality, if not superiority, to physics, chemistry and mathematics.

Mr. Hubbard, an American, studied nuclear physics at George Washington University in Washington, DC, before he started his studies about the mind, spirit and life. This explains the mathematical precision of the Scientology religion.

What has been attempted by a thousand universities and foundations, at a cost of billions, has been completed quietly here.

This is how life works. This is how you change men and women and children for the better.

The use or neglect of this material may well determine the use or neglect of the atomic bomb by Man. Scientology is already winning in this field. In the same period in history, two of the most sweeping forces Man has known have come to fruition: A knowledge of himself and others with Scientology; a means of destroying himself and all others by atomic fission. Which force wins depends in a large measure on your use of Scientology.

Equipped with this book alone, the student of Scientology can begin a practice and perform seeming miracles in changing the states of well-being, ability and intelligence of people.

No such knowledge has ever before existed, and no such results have ever before been attainable by Man. as those which can be reached by a study of this brief volume.

Give this book to a man or a woman in trouble, a man or a woman with an inquiring nature. a man or a woman with associates who need a better life, and let that man or woman study this volume carefully and apply it. Change and a better life will result.

Scientology is today around the world, represented on every continent on Earth with hundreds of millions of books in circulation.

We trust you will find this volume of use and hope that by placing it in your hands. you and many others can lead better lives.

Note on Translations:

The text of this book was organized so that a complete translation of all of it would deliver, without interruption or destructive change, the basics of Scientology into every language. The difficulties of translation were most apparent when one was asked to translate Scientology who had not had years of experience with it. A translation not based on experience would then be colored by the various misunderstandings of the translator and when the work passed, translated, into the hands of someone for use of study in that tongue, the person was deprived of much of the precision of Scientology. Thus, in order to secure exact meanings, all words and some phrases of questionable status in translation were given in synonym.

Preface

Scientology and Scientologists are not revolutionaries. They are evolutionaries. They do not stand for overthrow. They stand for improvement of what we have.

Scientology is not political. When the fires of ideology threaten to consume us all, it is time to forget politics and seek reason.

The mission of Scientology is not conquest-it is civilization. It is a war upon stupidity, the stupidity which leads us toward the Last War of All.

To a Scientologist, the real barbarism of Earth is stupidity. Only in the black muck of ignorance can the irrational conflicts of ideologies germinate.

Government, to a Scientologist, is a thing of reason and all problems of government can be resolved by reason.

Perhaps in yesterday one could afford the exploitation of ignorance for the sake of fancied gain. Perhaps in yesterday the study of the mind and reason was something for a summer afternoon. Perhaps in that same yesterday one amongst us could afford his irresponsibility and hate.

But that was yesterday. Today, exploited ignorance, a dilettante attitude toward existing knowledge, a refusal to assume one's role as a responsible member of the human race may be punished in the searing thunderclap of H-bombs released by men whose intelligence and statecraft were incapable of a better solution. Ignorant people elect ignorant rulers. And only ignorant rulers lead to war - and this time will lead to a war which will bring silence forever after to Earth.

As your associates, their homes, their children, their possessions and all their future lie ending in a radioactive street, there won't be time for us to wish we'd worked harder, been less easily dissuaded from pressing our arguments. The copies of this book you did not distribute will lie there too.

Some say they have no fear of death until the midnight of their dying is at hand. They say different then.

Those who strike at this work out of some black well of ideological misorientation, some antisocial cravenness, strike at the heart of Man – for Man has been a long time on the track to reason and Scientology can take him there.

There is not much Earth time. We must work.

The criminal is ignorant and stupid. Ignorance and stupidity may therefore be called criminal.

Cause Man to lay aside his hates and listen. Freedom from ignorance is at hand. Perhaps that was the Kingdom of Heaven. There is not much Earth time in which to distribute this knowledge.

This is the solution to our barbarism out of which we would lose all.

Scientology works. We must work, all of us – not to harangue Man toward impossible freedoms, but to make Man civilized enough to be worthy of his freedom.

It is time Man grew up. That is what we have in mind. For there can be but weeping in the night where ignorance, factionalism, hatred and exploitation are served by the most ferocious and final weapon of all – the H-bomb.

Change no man's religion, change no man's politics, interrupt the sovereignty of no nation. Instead, teach Man to use what he has and what he knows to the factual creation, within any political reference, of a civilization on Earth for the first time.

And so we work.

Scientology

Questions and Answers

What is Scientology?

Scientology embraces and treats of human ability.

The term Scientology is taken from the Latin word scio (knowing, in the fullest meaning of the word) and the Greek word logos (study of). Scientology is further defined as "the study and handling of the spirit in relationship to itself, universes and other life."

Dianetics is a forerunner and substudy of Scientology. Dianetics comes from the Greek words dia (through) and nous (mind or soul). Dianetics is "what the soul is doing to the body."

Neither Dianetics nor Scientology should be confused with "modern" psychology. More acceptable and normal psychology, such as that begun by Saint Thomas Aquinas and extended by many later authors, was (in 1879) interrupted severely by one Professor Wundt, a Marxist at Leipzig University in Germany.

This man conceived that Man was an animal without soul and based all of his work on the principle that there was no psyche (a Greek word meaning "spirit"). Psychology, "the study of the spirit," then came into the peculiar position of being "a study of the spirit which denied the spirit." For the subsequent decades, Wundtian "psychology" was taught broadly throughout the world. It taught that Man was an animal. It taught that Man could not be bettered. It taught that intelligence never changed. This subject, Wundtian psychology, became standard mainly because of the indifference or lack of knowledge of people in charge of universities.

Scientology is actually a new but very basic psychology, in the most exact meaning of the word – "a study of the spirit." It can and does change behavior and intelligence and it can and does assist people to study life. Unlike Wundtian pseudo-psychology, it has no political aspiration. Scientology is not teaching dialectical materialism (the Marxist theory that all things are material, including the mind and spirit) under the heading of "psychology." As has been the tradition for thousands of years, the study of the spirit and all spiritual matters rightfully belong to religion.

Scientology, used by the trained and untrained person, can improve the health, intelligence, ability, behavior, skill and appearance of people.

The Scientology religion is precise and exact, designed for an age of exact sciences.

Scientology is employed by an auditor (a Scientology practitioner). The word auditor means "one who listens, a listener."

The auditor uses a set of processes (drills and exercises) upon individuals, or small and large groups of people, in their presence. The auditor makes these people, at their choice, do various exercises (processes) and these exercises bring about changes for the better in intelligence, behavior and general competence.

Scientology is employed, as well, by business and government persons to solve problems and to establish better organizations. It is also employed by the average person to bring better order into life.

How is Scientology Used?

Scientology is employed by an auditor (one who listens, a listener) as a set of drills (exercises, processes) upon the individual and small or large groups. It is also employed as an educational (teaching) subject.

It has been found that persons can be processed (drilled) in Scientology, with Scientology exercises, and can be made well of many, many psychosomatic illnesses (physical illnesses caused by the mind or spirit) and can become brighter, more alert and more competent. But if they are only processed, they have a tendency to be overwhelmed or startled. And although they may be brighter and more competent, they are still held down by an ignorance of life.

Therefore it is far better to teach and process (audit, drill) a person than only to process him. In other words, the best use of Scientology is through processing and education in Scientology. In this way there is no imbalance.

It is interesting that people only need to study Scientology to have some small rise in their own intelligence, behavior and competence. The study itself is therapeutic by actual testing. Scientology is also used by business and government leaders to establish or improve organization.

It is used, as well, by the individual at home or at his work to make a better life.

Can a person use Scientology without much study?

Scientology is practiced in daily life by enormous numbers of people who have no formal training beyond a study of textbooks. Scientology was developed to be used by such people as well as by trained practitioner. A person studying by himself from textbooks can use Scientology to help his fellow human beings.

Where is there more information about Scientology?

There are Churches of Scientology located on every continent throughout the world. Addresses can be found at the back of this book. Scientology practitioners are validated (certified and given certificates) by these organizations. Certificates are given only after very exact and precise training. A person who is skilled in Scientology has a certificate from one of these Church organizations. These offices and these people can give you more information about Scientology. They have many books on the subjects of Scientology and Dianetics and the various services offered by Churches of Scientology.

PART ONE

BASIC PRINCIPLES

Chapter One

Basic Principles

Like engineering, Scientology has certain basic principles. These are necessary to a full understanding of the subject. It is not enough to know how to process (drill) people in Scientology. To be effective (good) one must also know the basic principles. Scientology is very exact. The humanities (human studies) of the past were full of opinions. Scientology is full of facts that work.

To study Scientology, one should scan quickly through the basics and find something with which one can agree. Having found one thing (one fact) with which he can agree, one should then skim through again and find another fact. One should continue to do this until he feels some friendliness to the subject. When one has achieved this, and only when one has achieved this, he should then study all the basic principles. There is no effort here to be authoritarian. No one will try to make the subject difficult.

You may have been taught that the mind, spirit and life are very difficult things to know about. This is the first principle of Scientology:

IT IS POSSIBLE TO KNOW ABOUT THE MIND. THE SPIRIT AND LIFE.

Chapter Two

The Cycle-Of-Action

The most fundamental idea in Scientology is called the CYCLE-OF-ACTION.

Cycle = a span of time with a beginning and an end = a section of the totality of time with a beginning and an end = in beginningless and endless time, one can set out periods which do have a beginning and an end insofar as action is concerned.

Action = motion or movement = an act = a consideration that motion has occurred.

In very ancient books, it is written that: From chaos came birth. From birth there was growth. When growth was achieved, there was then a gradual decay. The decay then ended in death. After death there was chaos.

Scientology expresses this more briefly. The cycle-of-action is an apparency as follows:

CREATE, then SURVIVE, then DESTROY, or

CREATION, SURVIVAL, DESTRUCTION.

First there is creation.

This is then followed by survival.

This is followed by destruction.

Apparency = appears to be, as distinct from what actually is.

This cycle is only an apparency. It is what we see, what we behold. what we believe. We consider (think, believe, suppose) that it is so and we then see it so.

A child is born, he grows, he reaches manhood, he grows old, he dies. In Scientology, it can be seen that none of these steps are necessary. One considers them so, and so they are "true." A man can grow old quickly or slowly. He grows old to the degree that he believes he is growing old. Because everyone "agrees" that this is the way things are, they go that way. The cycle is not true. It is only apparent. It is apparent because we believe we see it. It is apparent because we agree that it should be so.

The test of this principle is as follows: By using the cycle-of-action can we make anyone well or more intelligent? Thousands of tests have proven that the use of and belief in the cycle-of-action has made none well or intelligent. Therefore, no matter if we see it, there must be something wrong with it. The woman growing old, wishing to appear younger, is protesting this cycle-of-action. She feels there is something wrong with it. There is. We have to find out what the actual cycle is before we can make people better.

Actual = what is really true = that which exists despite all apparencies = that which underlies the way things seem to be = the way things really are.

The actual cycle-of-action is as follows:

CREATE, CREATE-CREATE-CREATE, CREATE-COUNTER-CREATE, NO-CREATION, NOTHINGNESS.

Create = make, manufacture, construct, postulate, bring into beingness = Create.

Create-Create-Create = create again continuously one moment after the next
= Survive.

Create-Counter-Create = to create something against a creation = to create one thing and then create something else against it = Destroy.

No-Creation = an absence of any creation = no creative activity. An actual cycle-of-action, then, consists of various activities, but each and everyone of them is creative.

The cycle-of-action contains an apparency of survival, but this is actually only a continuous creation (create-create-create).

The apparent cycle-of-action contains destruction, but the actual cycle-of-action tells us what destruction is.

Destruction is one of two activities.

Destruction is (in terms of action) a creation of something against a creation of something else (create-counter-create).

For example, a wall is seen standing. To be apparent, it is necessary that the wall be constantly created. The act of "destruction" is to exert against the wall another creativeness – that is, the action or activity of knocking the wall down. Both the wall standing there and the action of knocking it down are creative actions. Because we may object to or dislike a wall being knocked down, we vilify the creativeness involved in knocking it down with the word "destructive."

Actuality tells us that there is no such thing as destruction. There is only creation against a creation.

There is another type of destruction and this is no more creation (no-creation). By no longer being a party to the wall's creation, the wall in theory can cease to exist for one. This is true in actual practice in Scientology.

Reality = the way things appear = reality is apparency.

To do anything about reality, one must search into and discover what underlies the apparency. Of what does reality consist (what is reality composed of)? We see an apparency which has the cycle-of-action of Create-Survive-Destroy. More basically, this cycle-of-action contains nothing but creation.

If one stops making something completely and ceases to be a party to its manufacture, it no longer exists for one. If one ceases to create, there is nothingness. When one creates something or beholds something which is created, that thing is still being created. Even if one is creating something with his left hand and has forgotten about it with his right hand, the thing still exists. In other words, one can create something without knowing it is still being created. Then one seeks to destroy it by a counter-creation (a creation against it). The result is a chaos created by two opposing creations.

Let us be practical. A theory is no good unless it works. All the fancy and beautiful theory in the world is useless unless it has a use or a workability. Is this cycle-of-action theory useful? It is. So long as we believe that we have to destroy with force in order to destroy at all, as long as we think in terms of "destruction," we have chaos.

There is creating and knowing one is creating.

There is creating and not knowing one is creating.

When one drives a car or a cart, he does many things which he is not aware of (conscious of, knowing about) and these we call "automatic actions."

One is doing something and is not aware that he is doing it. One starts to create something, then places this thought (still active) beyond his own reach and the creation continues to occur. Knowingly creating something is always the first condition. One can then purposefully continue the creation unknowingly. Everything one is doing, knowingly or unknowingly, one is doing here and now- in the present instant, in present time. One knowingly started any creation in some past moment. But the creation is being done in the present moment.

To stop any creation, it can be established that one once knew one was creating it (finding that thought) and making it known again. Or one can simply create newly and consciously what one is already creating unconsciously (unknowingly). In either case the creation stops. The wrong way is to start a new creation to counter against the old creation. When one does this, he gets confusion and chaos.

For example, a man has a bad leg. He is trying to get well. He seeks then to create a good leg. He goes to doctors and wants to be healed. The treatment is difficult, and usually somewhat unsuccessful, in the case of a very severely crippled leg. Something is creating a bad leg. Against this he is creating a good leg. The result is confusion and a bad leg. But a third creativeness is present. First something was creating, we hope, a good leg. Then a counter-creation (such as an accident to his leg) counter-created a bad leg. Now he is trying to counter-create again a good leg. The result is to wipe out the original good leg since that is the creation he is taking over and exposing with his efforts to get well. He wants a good leg. The trouble with him is the counter-creation of a bad leg. The test is factual. Have him "create (by a certain Scientology process) bad legs," until the counter-creation of bad legs is wiped out, and the original creation of a good leg will reappear. This only fails when there is no original creation of a good leg.

For example, a man has a job. He works at it. That is to say, he create-creates a job throughout the days, weeks and years. As long as he makes a job, the job exists. One day he depends upon (takes for granted) this job. He no longer creates it. It ceases to exist. He has no job. The apparency is that he loafed (became lazy) and was discharged. The actuality is that he no longer created a job and so didn't have one.

For example, a man depends upon a woman to keep his house for him. One day he no longer has a woman. He can't keep house even though before he married the woman he could keep house.

For example, a man is sane. He gets the idea (creates the idea) that it would be better to be insane. He starts to go insane (having created it) and then does numberless things in order to stay sane. Here, he was already creating the state of sanity, he counter-created insanity, he then counter-created sanity against insanity.

Creation in this work may be thought to exclude God. We are here considering only those things which Man or Man as a spirit can make or manufacture or think. The subject of who or what is doing the creation does not invalidate the cycle. This is a work on the subject of the mind. spirit and life. not a work on the subject of the Supreme Being.

Lying is the lowest order of creativity.

There are many tests for these principles in Scientology. Such tests come under the heading of PROCESSING.

Chapter Three

The Conditions of Existence

There are three conditions-of-existence. These three conditions comprise (make up, constitute) life.

They are BE, DO and HAVE.

The first condition of existence is BEING.

Being is defined as "the assumption (choosing) of a category of identity." It could be said to be the role in a game.

An example of beingness could be one's own name. Another example would be one's profession. Another example would be one's physical characteristics. Each or all of these things could be called one's beingness.

Beingness is assumed by oneself, or given to oneself, or is attained.

For example, in the playing of a game each player has his own beingness.

The second condition of existence is DOING.

By doing we mean "action, function, accomplishment, the attainment of goals, the fulfilling of purpose, or any change of position in space."

The third condition of existence is HAVINGNESS.

By havingness we mean "owning, possessing, being capable of commanding, positioning, taking charge of objects, energies or spaces." The essential definition of having is "to be able to touch, or permeate, or to direct the disposition of."

The game of life demands that one assumes a beingness in order to accomplish a doingness in the direction of havingness.

These three conditions are given in an order of seniority (importance) where life is concerned. The ability to be is more important than the ability to do. The ability to do is more important than the ability to have. In most people all three conditions are sufficiently confused that they are best understood in reverse order. When one has clarified the idea of Havingness (or possession), one can then proceed to clarify doingness (or general activity) and when this is done one understands beingness (or identity).

It is essential to a successful existence that each of these three conditions be clarified and understood. The ability to assume or to grant (give, allow) beingness is probably the highest of human virtues. It is even more important to be able to permit other people to have beingness than to be able, oneself, to assume it.

Chapter Four

The Eight Dynamics

As one looks out across the confusion which is life or existence to most people, one can discover eight main divisions to each of which apply the conditions-of-existence. Each division also contains a cycle-of-action.

There could be said to be eight urges (drives, impulses) in life.

These we call DYNAMICS.

These are motives or motivations.

We call them THE EIGHT DYNAMICS.

There is no thought or statement here that any one of these eight dynamics is more important than the others. While they are categories (divisions) of the broad game of life, they are not necessarily equal to each other. It will be found amongst individuals that each person stresses one of the dynamics more than the others, or may stress a combination of dynamics as more important than other combinations.

The purpose in setting forth this division is to increase an understanding of life by placing it in compartments. Having subdivided existence in this fashion, each compartment can be inspected (as itself and by itself) in its relationship to the other compartments of life.

In working a puzzle, it is necessary to first take pieces of similar color or character and place them in groups. In studying a subject it is necessary to proceed in an orderly fashion.

To promote this orderliness, it is necessary to assume (for our purposes) these eight arbitrary compartments of life.

THE FIRST DYNAMIC – is the urge toward existence as one's self. Here we have individuality expresses fully. This can be called the Self Dynamic.

THE SECOND DYNAMIC – is the urge toward existence as a sexual activity. This dynamic actually has two divisions. Second Dynamic (a) is the sexual act itself. And the Second Dynamic (b) is the family unit, including the rearing of children. This can be called the Sex Dynamic.

THE THIRD DYNAMIC – is the urge toward existence in groups of individuals. Any group, or part of an entire class, could be considered to bar a part of the Third Dynamic. The school, the society, the town, the nation are each part of the Third Dynamic and each one is a Third Dynamic. This can be called the Group Dynamic.

THE FOURTH DYNAMIC – is the urge toward existence as or of Mankind. Whereas one race would be considered a Third Dynamic, all the races would be considered the Fourth Dynamic. This can be called the Mankind Dynamic.

THE FIFTH DYNAMIC – is the urge toward existence of the animal kingdom. This includes all living things, whether vegetable or animal, the fish in the sea, the beast of the field or of the forest, grass trees, flowers or anything directly and intimately motivated by life. This can be called the Animal Dynamic.

THE SIXTH DYNAMIC – is the urge toward existence as the physical universe. The physical universe is composed of Matter, Energy, Space and Time. In Scientology we take the first letter of the each of these words and coin a word – MEST. This can be called the Universe Dynamic.

THE SEVEN DYNAMIC – is the urge toward existence as or of spirits. Anything spiritual, with or without identity, would come under the heading of the Seventh Dynamic. This can be called the Spiritual Dynamic.

THE EIGHTH DYNAMIC – is the urge toward existence as infinity. This is also identified as the Supreme Being. This is called the Eighth Dynamic because the symbol of infinity, ∞ , stood upright makes the numeral 8. This can be called the Infinity or God Dynamic.

Scientologists usually call these by number.

The earlier subject, Dianetics, included dynamics one to four. Scientology embraces dynamics one through seven as known territory, scientifically demonstrated and classified.

The difficulty of stating the exact definitions of the dynamics is entirely verbal. Originally, the dynamics read “the urge towards survival as _____.” As the subject developed, it became apparent that survival was only an appearance and only one facet of existence.

Both the cycle-of-action and the three conditions-of-existence belong in each dynamic.

A further manifestation of these dynamics is that they could best be represented as a series of concentric circles, wherein the First Dynamic would be the center and each new dynamic would be successively a circle outside it. The idea of space expanding enters into these dynamics.

The basic characteristic of the individual includes his ability to so expand into the other dynamics. But when the Seventh Dynamic is reached in its entirety, one will only then discover the true Eighth Dynamic.

As an example of use of these dynamics, one discovers that a baby at birth is not perceptive beyond the First Dynamic. But as the child grows and interest extends, the child can be seen to embrace other dynamics.

As a further example of use, a person who is incapable of operating on the Third Dynamic is incapable at once of being a part of a team and so might be said to be incapable of a social existence.

As a further comment upon the eight dynamics, no one of these dynamics from one to seven is more important than any other one of them in terms of orienting the individual. While the dynamics are not of equal importance, one to the next, the ability of an individual to assume the beingness, doingness and havingness of each dynamic is an index to his ability to live.

The eight dynamics are used in Scientology communication and should be perfectly learned as part of the language of Scientology. The abilities and shortcomings of individuals can be understood by viewing their participation in the various dynamics.

Chapter Five

The A-R-C Triangle

There is a triangle of considerable importance in Scientology, and an ability to use it gives a much greater understanding of life.

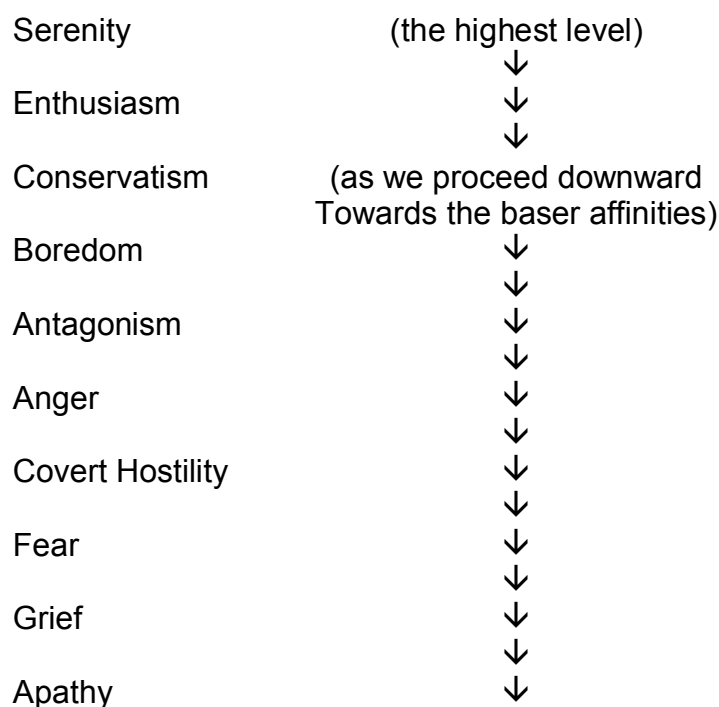
The A-R-C TRIANGLE is the keystone of living associations. This triangle is the common denominator to all of life's activities.

The first corner of the triangle is called AFFINITY.

The basic definition of affinity is "the consideration of distance, whether good or bad." The most basic function of complete affinity would be the ability to occupy the same space as something else.

The word affinity is here used to mean "love, liking or any other emotional attitude." Affinity is conceived in Scientology to be something of many facets. Affinity is a variable quality. Affinity is here used as a word with the context "degree of liking."

Under affinity we have the various emotional tones, ranged from the highest to the lowest, and these are in part:



(This, in Scientology, is called the TONE SCALE.)

Below Apathy, affinity proceeds into solidities such as matter. Affinity is conceived to be comprised first of thought, then of emotion which contains energy particles, and then as a solid.

The second corner of the triangle is REALITY.

Reality could be defined as "that which appears to be." Reality is fundamentally agreement. What we agree to be real is real.

The third corner of the triangle is COMMUNICATION.

In understanding the composition of human relations in this universe, communication is more important than the other two corners of the triangle. Communication is the solvent for all things (it dissolves all things).

The interrelationship of the triangle becomes apparent at once when one asks, "Have you ever tried to talk to an angry man?" Without a high degree of liking and without some basis of agreement, there is no *communication*. Without communication and some basis of emotional response, there can be no *reality*. Without some basis for agreement and communication, there can be no *affinity*. Thus we call these three things a *triangle*. Unless we have two corners of a triangle, there cannot be a third corner. Desiring any corner of the triangle, one must include the other two.

The triangle is conceived to be very spacious at the level of Serenity and completely condensed at the level of matter. Thus, to represent a scale for use, one would draw a large triangle with the high part of the scale and succeeding smaller triangles down to a dot at the bottom of the scale.

Affinity, Reality and Communication are the basis of the Scientology Tone Scale which gives a prediction of human behavior. "

As has already been noted, the triangle is not an equilateral (all sides the same) triangle. Affinity and reality are very much less important than communication. It might be said that the triangle begins with communication which brings into existence affinity and reality.

A-R-C are UNDERSTANDING.

If you would continue a strong and able communication with someone, there must be some basis for agreement, there must be some liking for the person and then communication can exist. We can see, then, that simple "talking" and "writing" randomly, without knowledge of this, would not necessarily be communication. Communication is essentially "something which is sent and which is received." The intention to send and the intention to receive must both be present, in some degree, before an actual communication can take place. Therefore, one could have conditions which appear to be communications which were not.

Original with Scientology (as are all these concepts), the A-R-C Triangle, understood, is an extremely useful tool or weapon in human relationships. For instance, amongst the A-R-C Triangle laws, a communication to be received must approximate the affinity level of the person to whom it is directed. As people descend the Tone Scale, they become more and more difficult to communicate with and things with which they will agree become more and more solid. Thus, we have friendly discourses high on the scale and war at the bottom. Where the affinity level is hate, the agreement is solid matter, and the communication . . . *bullets*.

Chapter Six

The Reason Why

Life can best be understood by likening it to a GAME.

Since we are exterior to a great number of games, we can regard them with a detached eye. If we were exterior to life, instead of being involved and immersed in the living of it, it would look to us much like games look to us from our present vantage point.

Despite the amount of suffering, pain, misery, sorrow and travail which can exist in life, the reason for existence is the same reason as one has to play a game-interest, contest, activity and possession. The truth of this assertion is established by an observation of the elements of games and then applying these elements to life itself. When we do this, we find nothing left wanting in the panorama of life.

By game we mean "contest of person against person, or team against team." When we say games, we mean such games as baseball, polo, chess or any other such pastime.

It may at one time have struck you peculiar that men would risk bodily injury in the field of play, just for the sake of "amusement." So it might strike you as peculiar that people would go on living or would enter into the "game of life," at the risk of all the sorrow, travail and pain, just to have "something to do." Evidently there is no greater curse than total idleness. Of course, there is that condition where a person continues to play a game in which he is no longer interested.

If you will but look about the room and check off items in which you are not interested, you will discover something remarkable. In a short time, you will find that there is nothing in the room in which you are not interested. You are interested in everything. However, disinterest itself is one of the mechanisms of play. In order to hide something, it is only necessary to make everyone disinterested in the place where the item is hidden. Disinterest is not an immediate result of interest which has worn out. Disinterest is a commodity in itself. It is palpable. It exists.

By studying the elements of games, we find ourselves in possession of the elements of life.

LIFE IS A GAME.

A game consists of FREEDOM, BARRIERS and PURPOSES.

This is a scientific fact, not merely an observation.

Freedom exists amongst barriers. A totality of barriers and a totality of freedom, alike, are "no-game conditions." Each is similarly cruel. Each is similarly purposeless.

Great revolutionary movements fail. They promise unlimited freedom. That is the road to failure. Only stupid visionaries chant of endless freedom. Only the afraid and ignorant speak of and insist upon unlimited barriers.

When the relation between freedom and barriers becomes too unbalanced, an unhappiness results.

"Freedom from" is all right only so long as there is a place to be free to. An endless desire for "freedom from" is a perfect trap, a fear of all things.

Barriers are composed of inhibiting (limiting) ideas, space, energy, masses and time. Freedom, in its entirety, would be a total absence of these things. But it would also be a freedom without thought or action – an unhappy condition of total nothingness.

Fixed on too many barriers, Man yearns to be free. But launched into total freedom, he is purposeless and miserable.

There is "freedom amongst" barriers. If the barriers are known and the freedoms are known, there can be life, living, happiness, a game.

The restrictions of a government or a job give an employee his freedom. Without known restrictions, an employee is a slave doomed to the fears of uncertainty in all his actions.

Executives in business and government can fail in three ways and thus bring about a chaos in their department. They can:

1. Seem to give endless freedom.
2. Seem to give endless barriers.
3. Make neither freedom nor barriers certain.

Executive competence, therefore, consists of imposing and enforcing an adequate balance between their people's freedom and the unit's barriers and in being precise and consistent about those freedoms and barriers. Such an executive, adding only in himself initiative and purpose, can have a department with initiative and purpose.

An employee buying and/or insisting upon "freedom only" will become a slave. Knowing the above facts, he must insist upon a workable balance between freedom and barriers.

An examination of the dynamics (Chapter Four) will demonstrate the possibility of a combination of teams. Two Group Dynamics can engage one another as teams. The Self Dynamic can ally itself with the Animal Dynamic against, let us say, the Universe Dynamic and so have a game. In other words, the dynamics are an outline of possible teams and interplays. As everyone is engaged in several games, an examination of the dynamics will plot and clarify for him the various teams he is playing upon and those he is playing against. If an individual can discover that he is only playing on the Self Dynamic and that he belongs to no other team, it is certain that this individual will lose. For he has before him seven remaining dynamics and the Self Dynamic is seldom capable of besting, by itself, all the remaining dynamics. In Scientology, we call this condition the "only one." Here is Self-determinism in the guise of Selfish-determinism. And here is an individual who will most certainly be overwhelmed. To enjoy life, one must be willing to be some part of life.

There is the principle in Scientology called PAN-DETERMINISM.

This could be loosely defined as "determining the activities of two or more sides in a game simultaneously."

For instance, a person playing chess is being Self-determined and is playing chess against an opponent. A person who is Pan-determined on the subject of chess could play both sides of the board.

A being is Pan-determined about any game to which he is senior. He is Self-determined only in a game to which he is junior.

For instance, a general of an army is Pan-determined concerning an argument between two privates or even two companies of his command. He is Pan-determined in this case. But when he confronts another army, led by another general, he becomes Self-determined. The game, in this wise, could be said to be larger than himself. The game becomes even larger than this when the general seeks to play the parts of all the political heads which should be above him. This is the main reason why dictatorship doesn't work. It is all but impossible for one man to be Pan-determined about the entire system of games which comprise a nation. He starts "taking sides" and then, to that degree, becomes much less than the government which he is seeking to run.

It has been stylish in past ages to insist only upon freedom. The French Revolution furnishes an excellent example for this. In the late part of the eighteenth century, the nobles of France became so Self-determined against the remainder of the country, and were so incapable of taking the parts of the populace, that the nobles were destroyed. Immediately, the populace itself sought to take over the government. And being untrained and being intensely antipathetic to any and all restraints, their war cry became "Freedom!" They had no further restrictions or barriers. The rules of government were thrown aside. Theft and brigandage took the place of economics. The populace, therefore, found itself in a deeper trap and discovered itself to be involved with a dictatorship which was far more restrictive than anything they had experienced before the revolution.

Although Man continually uses "Freedom!" for his war cry, he only succeeds in establishing further entrapment for himself. The reason for this is a very simple one. A game consists of freedom and barriers and purposes. When Man drops the idea of restrictions or barriers, he loses at once control over barriers. He becomes Self-determined about barriers and not Pan-determined. Thus, he cannot control the barriers. The barriers, left uncontrolled, trap him then and there.

The "dwindling spiral" of the apparency, Create-Survive-Destroy, comes about directly when Man shuns barriers. If he considers all restrictions and barriers his enemies, he is of course refusing to control them in any way and thus he starts his own dwindling spiral.

A race which is educated to think in terms of "freedom only" is very easily entrapped. No one in the nation will take responsibility for restrictions. Therefore, restrictions apparently become less and less. Actually, they become more and more. As these restrictions lessen, so lessens the freedom of the individual. One cannot be free from a wall unless there is a wall. Lacking any restrictions, life becomes purposeless, random. chaotic.

A good manager must be capable of taking responsibility for restrictions. In that freedom, to exist, must have barriers, a failure to take initiative on the subject of restrictions or barriers causes them to arise all by themselves and exist without consent or direction.

There are various states of mind which bring about happiness. That state of mind which insists only upon freedom can bring about nothing but unhappiness. It would be better to develop a thought pattern which looked for new ways to be entrapped and things to be trapped in. than to suffer the eventual total entrapment of dwelling upon "freedom only." A man who is willing to accept restrictions and barriers and is not afraid of them is free. A man who does nothing but fight restrictions and barriers will usually be trapped. The way to have endless war is "abandon" all war.

As it can be seen in any game, purposes become counterposed. There is a matter of purpose-counter-purpose in almost any game played in a field with two teams. One team has the idea of reaching the goal of the other. and the other

has the idea of reaching the goal of the first. Their purposes are at war and this warring of purposes makes a game.

The war of purposes gives us what we call PROBLEMS.

A problem has the anatomy of purposes. A problem consists of two or more purposes opposed. It does not matter what problem you face or have faced. the basic anatomy of that problem is purpose-counter-purpose.

In actual testing, in Scientology, it has been discovered that a person begins to suffer from problems when he does not have enough of them. There is the old saw (maxim) that if you want a thing done, give it to a busy man to do. Similarly, if you want a happy associate, make sure that he is a man who can have lots of problems.

From this we get the oddity of a high incidence of neurosis in the families of the rich. These people have very little to do and have very few problems. The basic problems of food, clothing and shelter are already solved for them. We would suppose, then, if it were true that an individual's happiness depended only upon his freedom, these people would be happy. However, they are not happy. What brings about their unhappiness? It is the lack of problems.

Although successful processing in Scientology would depend upon taking all three elements of games into consideration (and, indeed, that is the secret of bettering people - taking freedom, barriers and purposes into consideration and balancing them), it is true that you could make a man well simply by sitting down with him and asking him to "invent problems" one after the other. The invention of synthetic problems would be found to free his mind and make him more able. Of course, there is another factor involved in this: In that it is he who is inventing the problems, he is therefore becoming Pan-determined about problems rather than being in one place with all problems opposed to him.

An unhappy man is one who is considering, continually, how to become free. One sees this in the clerk who is continually trying to avoid work. Although he has a great deal of leisure time, he is not enjoying any part of it. He is trying to avoid contact with people, objects, energies and spaces. He eventually becomes trapped in a sort of lethargy. If this man could merely change his mind and start ((worrying" about how he could get more work to do, his happiness level would increase markedly.

One who is plotting continually how to "get out of things" will become miserable. One who is plotting how to "get into things" has a much better chance of becoming happy.

There is, of course, the matter of being forced to play games in which one has no interest. A war into which one is drafted is an excellent example of this. One is not interested in the purposes of the war and yet one finds himself fighting it. Thus there must be an additional element.

And this element is THE POWER OF CHOICE.

One could say, then, that life is a game and that the ability to play a game consists of tolerance for freedom and barriers and an insight into purposes with the power of choice over participation.

These four elements - freedom, barriers, purposes and power of choice - are the guiding elements of life. There are only two factors above these and both of them are related to these. The first is the ability to create with, of course, its negative, the ability to uncreate. And the second is the ability to make a postulate (to consider, to say a thing, and have it be true).

This, then, is the broad picture of life. And in bringing life into focus and in making it less confusing, these elements are used in its understanding.

Chapter Seven

The Parts of Man

The individual man is divisible into three parts.

The first of these is the spirit, called in Scientology the THETAN.

The second of these parts is the MIND.

The third of these parts is the BODY.

Probably the greatest discovery of Scientology, and its most forceful contribution to the knowledge of Mankind, has been the isolation, description and handling of the human spirit. Accomplished in July 1952 in Phoenix, Arizona, I established along scientific lines (rather than mere belief) that: That thing which is the person, the personality, is separable from the body and the mind at will and without causing bodily death or mental derangement.

In ages past, there has been considerable controversy concerning the human spirit or soul. And various attempts to control Man have been effective in view of his almost complete ignorance of his own identity.

Latterly, spiritualists isolated from the person what they called the "astral body." And with this, they were able to work for various purposes of their own. In Scientology, the spirit itself was separated from what the spiritualists called the astral body and there should be no confusion between these two things. As you know that you are where you are at this moment, so you would know if you, a spirit, were detached from your mind and body. Man has not discovered this before because, lacking the technologies of Scientology, he had very little reality upon his detachment from his mind and body. Therefore he conceived himself to be, at least in part, a mind and a body. The entire cult of communism is based upon the fact that one lives only one life, that there is no Hereafter and that the individual has no religious significance. Man, at large, has been close to this state for at least the last century. The state (condition) is of a very low order excluding, as it does, all self-recognition.

The Spirit

The THETAN (spirit) is described in Scientology as having no mass, no wavelength, no energy and no time or location in space, except by consideration or postulate.

The spirit, then, is not a thing. It is the creator of things.

The usual residence of the thetan is in the skull or near the body. A thetan can be in one of four conditions:

1. The first would be entirely separate from a body or bodies, or even from this universe.
2. The second would be near a body and knowingly controlling the body.
3. The third would be in the body (the skull).
4. And the fourth would be an inverted condition, whereby he is compulsively away from the body and cannot approach it.

There are degrees (subdivisions) of each one of these four states. The most optimum of these conditions, from the standpoint of Man, is the second.

A thetan is subject to deterioration. This is at first difficult to understand, since the entirety of his activity consists of considering or postulating. He uses, through his postulates, various methods of controlling a body. That he does deteriorate is manifest. But that he can at any moment return to an entirety of his ability is also factual. In that he associates beingness with mass and action, he does not consider himself as having an individual identity or name unless he is connected with one or more of the games of life.

The processes of Scientology can establish this for the individual with greater or lesser rapidity. And one of the many goals of processing in Scientology is to "exteriorize" the individual and place him in the second condition above (near a body and knowingly controlling the body), since it has been discovered that he is happier and more capable when so situated.

The Mind

The MIND is a communication and control system between the thetan and his environment. A thetan establishes various systems of control so that he can continue to operate a body and, through the body, operate things in the physical universe as well as other bodies. The most obvious portion of the mind is recognizable by anyone not in serious condition. This is the "mental image picture." In Scientology, we call this mental image picture a facsimile when it is a "photograph" of the physical universe some time in the past. We call this mental image picture a mock-up when it is created by the thetan, or for the thetan, and does not consist of a photograph of the physical universe. We call a mental image picture a "hallucination" or, more properly, an automaticity (something uncontrolled) when it is created by another and seen by self.

Various phenomena connect themselves with this entity called the mind. Some people, closing their eyes, see only blackness. Some people see pictures. Some people see pictures made by body reactions. Some people see only black screens. Others see golden lines. Others see spaces. But the keynote of the entirety of the system called the mind is postulate and perception. Easily ten thousand new, separate mental phenomena, not hitherto seen by earlier observers, have been classified in Scientology and Dianetics (that branch of Scientology which applies only to the mind).

The thetan receives, by the communication system called the mind, various impressions including direct views of the physical universe. In addition to this, he receives impressions from past activities and, most important, he himself being close to a total knowingness, conceives things about the past and future which are independent of immediately present stimuli. The mind is not, in its entirety, a stimulus-response mechanism (as old Marxist psychology, as once taught in universities, would have one believe).

The mind has three main divisions:

The first of these could be called the ANALYTICAL MIND.

The second, the REACTIVE MIND.

And the third, the SOMATIC MIND.

The Analytical Mind

The ANALYTICAL MIND combines perceptions of the immediate environment, of the past (via pictures) and estimations of the future, into conclusions which are based upon the realities of situations. The analytical mind combines the potential knowingness of the thetan with the conditions of his surroundings and brings him to independent conclusions. This mind could be said to consist of visual pictures, either of the past or the physical universe, monitored by and presided over by the knowingness of a thetan.

The keynote of the analytical mind is awareness – one knows what one is concluding and knows what he is doing.

The Reactive Mind

The REACTIVE MIND is a stimulus-response mechanism. Ruggedly built and operable in trying circumstances, the reactive mind never stops operating. Pictures of a very low order are taken by this mind of the environment, even in some states of unconsciousness. The reactive mind acts below the level of consciousness. It is the literal stimulus-response mind. Given a certain stimulus, it gives a certain response.

The entire subject of Dianetics concerned itself mainly with this one mind.

While it is an order of "thinkingness," the ability of the reactive mind to conclude rationally is so poor that we find in the reactive mind those various aberrated impulses which are gazed upon as oddities of personality, eccentricities, neuroses and psychoses. It is this mind which stores up all the bad things that have happened to one and throws them back to him again, in moments of emergency or danger, so as to dictate his actions along lines which have been considered "safe" before. As there is little thinkingness involved in this, the courses of action dictated by the reactive mind are often not safe, but highly dangerous.

The reactive mind is entirely literal in its "interpretation" of words and actions. As it takes pictures and receives impressions during moments of unconsciousness, a phrase uttered when a blow is struck is likely to be literally interpreted by the reactive mind and become active upon the body and analytical mind at later times.

The mildest stage of this would be arduous training, wherein a pattern is laid into the mind for later use under certain given stimuli.

A harsher and less workable level is the hypnotic trance condition to which the mind is susceptible. Made impressionable by fixed attention, words can be immediately implanted into the reactive mind which become operable under "restimulation" at later times.

An even lower level in the reactive mind is that one associated with blows, drugs, illness, pain and other conditions of unconsciousness. Phrases spoken over an anesthetized person can have a later effect upon that person. It is not necessarily true that each and every portion of an operation is painstakingly "photographed" by the reactive mind of the unconscious patient. But it is true that a great many of these stimuli are registered. Complete silence in the vicinity of a person under anesthetic, or a person who is unconscious or in deep pain, is mandatory if one would preserve the mental health of that person or patient afterwards.

Probably the most therapeutic action which could occur to an individual would be, under Scientology processing, the separation of the thetan from the mind so that the thetan, under no duress and with total knowingness, could view himself and his mind and act accordingly.

However, there is a type of exteriorization which is the most aberrative of all traumatic (mentally injurious) actions. This is the condition when an individual is brought, through injury or surgery or shock, very close to death so that he exteriorizes from body and mind. This exteriorization under duress is sudden and, to the patient, inexplicable, and is in itself very shocking. When this has occurred to an individual, it is certain that he will suffer mentally from the experience afterwards. It could be said that when the reactive mind contains these sudden shocks of exteriorization under duress, attempts to exteriorize the

individual later, by Scientology, are more difficult. However, modern processing has overcome this.

The phenomenon of exteriorization under duress is accompanied at times by energy explosions in the various facsimiles of the mind and these cross-associate in the reactive mind. Therefore, people become afraid of exteriorization and, at times, are made ill simply by discussing the phenomenon due to the fact that they have exteriorized under duress during some operation or accident. Exteriorization under duress is the characteristic of death itself. Therefore exteriorization, or the departure of the soul, is generally associated with death in the minds of most people. It is not necessarily true that one is dead because he exteriorizes. And it is definitely not true that exteriorization not accompanied by a shock, pain or duress is at all painful. Indeed, it is quite therapeutic.

The Somatic Mind

The third portion of the mind is the SOMATIC MIND. This is an even heavier type of mind than the reactive mind, since it contains no "thinkingness" and contains only "actingness." The impulses placed against the body by the thetan, through various mental machinery, arrive at the voluntary, involuntary and glandular levels. These have set methods of analysis for any given situation and so respond directly to commands given.

Unfortunately, the somatic mind is subject to each of the minds higher in scale above it and to the thetan. In other words, the thetan can independently affect the somatic mind. The analytical mind can affect the somatic mind. The reactive mind can affect the somatic mind. Thus we see that the neurons, the glandular system, the muscles and masses of the body are subject to various impulses, each one of a lower order than the next. Thus it is not odd to discover what we call "psychosomatic" illness. A condition exists here where the thetan does not have an awareness of burdening the somatic mind with various commands or derangements. Neither does the thetan have an awareness of his own participation in the analytical mind causing this action against the body.

In that the thetan is seldom aware of the reactive mind, it is possible then for the reactive mind (with its stimulus-response content) to impinge itself directly, and without further recourse or advice, upon the neurons, muscles and glandular system of the body. In that the reactive mind can hold a fixed "command" in place, causing a derangement in the somatic mind, it is possible then for illness to exist, for bizarre pains to be felt, for actual physical twists and aberrations to occur without any conscious knowledge on the part of the thetan. This we call "physical illness caused by the mind." In brief, such illness is caused by perceptions received in the reactive mind during moments of pain and unconsciousness.

Whether the facsimile in the mind is received while the thetan is awake or unconscious, the resulting mass of the "energy picture" is energy – just as you see energy in an electric light bulb or from the flames of a fire. At one time it was considered that "mental energy" was different from "physical energy." In Scientology it has been discovered that mental energy is simply a finer, higher-level physical energy.

The test of this is conclusive in that a thetan, mocking-up (creating) mental image pictures and thrusting them into the body, can increase the body mass. And, by casting them away again, can decrease the body mass. This test has actually been made and an increase of as much as thirty pounds (actually measured on scales) has been added to and subtracted from a body by creating mental energy.

Energy is energy. It has different wavelengths and different characteristics. The mental image pictures are capable of reacting upon the physical

environment, and the physical environment is capable of reacting upon mental image pictures.

Thus, the mind actually consists of spaces, energies and masses of the same order as the physical universe – if lighter and different in size and wavelength.

For a much more comprehensive picture of the mind, one should read *Dianetics: The Original Thesis* and *Dianetics: The Modern Science of Mental Health*. These were written before the discovery of the upper levels of beingness were made and are a very complete picture of the mind itself, its structure and what can be done to it and with it.

The Body

The third part of Man is the physical BODY. This can best be studied in such books as *Grays Anatomy* and other anatomical texts. This is the province of the medical doctor and, usually, the old-time psychiatrist or psychologist (who were involved, in the main, in "body worship"). The body is a purely structural study and the actions and reactions amongst its various structures are complex and intensely interesting.

When Scientology established biophysics, it did so because of the various discoveries which had accumulated concerning mental energy in its reaction against physical energy and the activities which took place in the body because of these interactions. Biophysics only became feasible when it was discovered in Scientology that a fixed electrical field existed surrounding a body, entirely independent of but influenceable by the human mind. The body exists in its own space. That space is created by anchor points (points which are anchored in a space different to the physical universe space around a body). The complexity of these anchor points can cause an independent series of electronic flows which can occasion much discomfort to the individual. The balance structure of the body, and even its joint action and physical characteristics, can be changed by changing this electrical field which exists at a distance from or within the body.

The electrical field is paramount and monitors the actual physical structure of the body. Thus, the body is not only influenced by the three minds, it is influenced as well by its own electrical field.

(An expert Scientologist can discover this field for the average person and can bring about its adjustment, although this is very far from the primary purpose of the Scientologist.)

The use of electrical shocks upon a body, for any purpose, is therefore very dangerous and is not condoned by sensible men. Of course, the use of electrical shock was never intended to be therapeutic, but was intended only to bring about "obedience" by duress and (as far as it can be discovered) to make the entirety of insanity a horror. Electrical shock deranges the electronic field in the vicinity of the body and is always succeeded by bad health or physical difficulties and never does otherwise than hasten the death of the person. It has been stated by people using electric shock that if they were denied euthanasia (the right to kill people who were considered to be a burden on a society), they would at least use "partial euthanasia" in the form of electric shock, brain surgery and drugs. These "treatments" in some large percentage of cases, however, effected euthanasia – as they were expected to do.

A knowledge of the mental and physical structure of the body would be necessary in order to treat the body. And this knowledge has not existed prior to Scientology. The medical doctor achieved many results by working purely with structure and biochemical products. And in the field of emergency surgery and obstetrics and orthopedics, he is indispensable in the society. Medicine,

however, did not even contain a definition for "mind" and is not expected to invade the field which belongs, properly, to Scientology.

These three Parts of Man – the thetan, the mind and the body – are each one different studies, but they influence each other markedly and continually. Of the three, the senior entity is the thetan. For without the thetan, there would be no mind or animation in the body. While without a body or a mind, there is still animation and life in the thetan.

The thetan is the person. You are YOU in a body.

Para-Scientology

Many speculations have been made in the field of PARA-SCIENTOLOGY.

Para-Scientology includes all of the uncertainties and unknown territories of life which have not been completely explored and explained. However, as studies have gone forward, it has become more and more apparent that the senior activity of life is that of the thetan and that in the absence of the spirit no further life exists. In the insect kingdom, it is not established whether or not each insect is ordered by a spirit or whether one spirit orders enormous numbers of insects. It is not established how mutation and evolution occur (if they do). And the general Authorship of the physical universe is only speculated upon, since Scientology does not invade the Eighth Dynamic. (See Chapter Four, The Eight Dynamics.)

Some facts, however, are completely known:

1. The first of these is that the individual, himself, is a spirit controlling a body via a mind.
2. The second of these is that the thetan is capable of making space, energy, mass and time.
3. The third of these is that the thetan is separable from the body without the phenomenon of death and can handle and control a body from well outside it.
4. The fourth of these is that the thetan does not care to remember the life which he has just lived after he has parted from the body and the mind.
5. The fifth of these is that a person dying always exteriorizes.
6. The sixth of these is that the person, having exteriorized, usually returns to a planet and procures, usually, another body of the same type of race as before.

In Para-Scientology there is much discussion about "between-lives areas" and other phenomena which might have passed at one time or another for Heaven or Hell. But it is established completely that a thetan is immortal and that he, himself, cannot actually experience death and counterfeits it by "forgetting." It is adequately manifest that a thetan lives again and that he is very anxious to put something on the time track (something for the future) in order to have something to come back to. Thus we have the anxieties of sex – there must be additional bodies for the next life. It is obvious that what we create in our societies during this lifetime affects us during our next lifetime. This is quite different than the "belief" or the "idea" that this occurs. In Scientology, we have very little to do with forcing people to make conclusions. An individual can experience these things for himself. And unless he can do so, no one expects him to accept them.

The manifestation that our Hereafter is our "next life" entirely alters the general concept of spiritual destiny. There is no argument whatever with the tenets of any faith, since it is not precisely stated uniformly by all religions that

one immediately goes to a Heaven or Hell. It is certain that an individual experiences the effect of the civilization, which he has had part in creating, in his next lifetime. In other words, the individual comes back. He has a responsibility for what goes on today since he will experience it tomorrow.

Sex has been overweighted in importance in old psychotherapy, an importance more or less disgraced at this time. Sex is only one of numerous creative impulses. An anxiety about sex, however, occurs when an individual begins to believe that there will not be a body for him to have during the next lifetime. The common denominator of all aberration is "cessation of creation." As sex is only one kind of creation, and a rather low order of it, it will be seen that unhappiness could stem from various cessations of creation.

Death, itself, is a cessation of creation. One stops creating the identity "John Jones" and the environment and things of "John Jones." He stops because he believes he cannot, himself, continue this creation without the assistance of a body. Having become dependent upon a mind and a body, the first to do his thinking for him and the second to do his acting, an individual becomes sufficiently morose on the ideas of creation that he can actually bring about the condition of an "inability to create."

Control

It will be seen that the three Parts of Man are intimately associated with CONTROL.

The anatomy of control is START-CHANGE-and-STOP.

The loss of control takes place with the loss of Pan-determinism. When one becomes too partisan, braces himself too solidly against the remainder of the environment, he no longer controls the environment to the degree that he might and so is unable to start, change and stop the environment.

It is a scientific definition in Scientology that control consists of Start-Change-and-Stop. These three manifestations can be graphed alongside of the apparent cycle-of-action, Create-Survive-Destroy. Any person is somewhere along this curve:

An individual who is bent mainly upon survival is intent usually upon changing things.

An individual who is close to being destroyed is bent mainly upon stopping things.

An individual who has a free heart and mind about life is bent upon creating things.

There could be three things wrong with any person and these would be the inability to start, the inability to change, the inability to stop.

Insanity, for the most part, is an inability to stop. A neurosis is a "habit" which, worsening, flies entirely out of control. One is stopped so often in life that he becomes an enemy of stopping. And dislikes stopping so intensely, that he himself will not stop things. Neurosis and psychosis, of all classes, are entirely inability to start, to change, or to stop.

In the matter of the Parts of Man, we discover that all things are initiated by the thetan so far as action, activity and behavior are concerned. After such an initiation, he can be blunted or warped from course and acted upon in such a way that his attention becomes too fixed, along one line or another, and he begins to suffer from these three inability. However, each one of the Parts of Man is subject to the anatomy of control. An individual begins, first, by being unable

himself (and without help) to start, to change and to stop. Then, the mind may become prone to these disabilities and is unable to start, change or stop at will. Then, the body itself can become subject to these three disabilities and is unable to start, to change and to stop.

The oddity, however, is that an environment can so work upon an individual that a thetan's body becomes disabled through no choice of his own. Similarly, the mind can become disabled through no choice of either the body or the thetan. But the thetan himself, beyond observing the effect of various causes and having initiated the thought to be there, can only become disabled by becoming too partisan, by becoming too little Pan-determined and so bringing himself into difficulties. These difficulties, however, are entirely the difficulties of consideration. As the thetan considers, so he is.

In the final analysis, the thetan has no problems of his own. The problems are always "other people's problems" and must exist in the mind, or the body, or in other people, or his surroundings, for him to have problems. Thus his difficulties are, in the main, the difficulties of staying in the game and keeping the game going.

If a thetan can suffer from anything, it is being out-created (created against too thoroughly). The manifestations of being out-created would be the destruction of his own creations and the overpowering presence of other creations. Thus, a thetan can be brought to believe that he is trapped if he is out-created.

In past dissertations on the subject of the mind and philosophies of life, there was a great deal of speculation and very little actual proof. Therefore, these philosophies were creations and one philosopher was at work out-creating another philosopher.

In Scientology, we have this single difference: We are dealing with discoveries.

The only things created about Scientology are the actual books and works in which Scientology is presented. The phenomena of Scientology are discovered and are held in common by all men and all life forms. There is no effort in Scientology to out-create each and every thetan that comes along. It is, of course, possible to conceive Scientology as a creation and to conceive that it is overwhelming. It should be viewed otherwise. For it is intended as an assistance to life at large, to enable life to make a better civilization and a better game.

Chapter Eight

Causation and Knowledge

Scientology is composed of many axioms (self-evident truths). There are some fifty-eight of these Axioms, in addition to the two hundred more Axioms of Dianetics which preceded the Scientology Axioms.

The first ten Axioms of Scientology are:

Axiom 1 *Life is basically a Static.*

Definition: A Life Static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and perceive.

Definition: In Scientology, the word "postulate" means to cause a thinkingness or consideration. It is a specially applied word and is defined as "causative thinkingness."

Axiom 2 *The Static is capable of considerations, postulates and opinions.*

Axiom 3 *Space, energy, objects, form and time are the result of considerations made and/or agreed upon or not by the Static, and are perceived solely because the Static considers that it can perceive them.*

Axiom 4 *Space is a viewpoint of dimension.*

(Space is caused by looking out from a point. The only actuality of space is the agreed-upon consideration that one perceives through something and this we call space.)

Axiom 5 *Energy consists of postulated particles in space.*

(One considers that energy exists and that he can perceive energy. One also considers that energy behaves according to certain agreed-upon laws. These assumptions or considerations are the totality of energy.)

Axiom 6 *Objects consist of grouped particles and also of solid masses.*

Axiom 7 *Time is basically a postulate that space and particles will persist.*

(the rate of their persistence is what we measure with clocks and the motion of heavenly bodies.)

Axiom 8 *The apparency of time is the change of position of particles in space.*

Axiom 9 *Change is the primary manifestation of time.*

Axiom 10 *The highest purpose of the universe is the creation of an effect.*

These first ten Axioms of Scientology are the most fundamental "truths" (by which we mean "commonly held considerations").

Here we have thought and life and the physical universe in their relation, one to the other. Regardless of further considerations, ideas, assumptions and conditions, there lie beneath them these first ten truths.

It is as though one had entered into an honorable bargain with fellow beings to hold these things in common. Once this is done, or once such a "contract" or agreement exists, one has the fundamentals of a universe. Specialized considerations, based on the above Axioms, make one or another kind of universe. The physical universe, which we see around us and in which we live, was created on these fundamentals without regard to Who created it. Its creation was agreed upon. In order to perceive it, one must agree that it exists.

There are three classes of UNIVERSES:

1. There is first, foremost and most evident, the physical universe of spaces, stars, suns, land, sea, air and living forms.
2. Then there is the other fellow's universe, which mayor may not be agreed upon by his associates. This he holds to himself. The phenomenon of this universe is included in the field of the mind, as described earlier.
3. Then listed last here, but first perceived, is ones own universe.

The phenomenon of universes is an interesting one, since one's own universe can be overwhelmed by the universes of others. These, in Scientology, we call valences (extra personalities, selves, apparent beingnesses). Valences and universes are the same thing, essentially.

For example, one while living in the physical universe can be overpowered by the universe of, let us say, father. While one still retains his own valence or identity, one is yet acting or thinking or suffering or feeling somewhat like father. Even though one is by oneself, there is this additional apparent beingness.

Although father is absent, his commands are still present. Thus we get such things as "duty," "obedience," "training" and even "education." Each one of these is caused by some part of another universe, to a greater or lesser degree.

Regardless of how one reacts to universes, he still remains, in some degree, himself. It is the effort of many to struggle against universes or valences. In fact, this is a game and the essence of games. The totality of the impulse of aberrated people is the effort to separate one's own self, as a thetan, from the various universes with which he feels himself too intimately associated. One is only oppressed by a universe when he feels he can have nothing of that universe. One is only victimized by "father's universe" when one is in protest against father. One protests against the physical universe only when he feels that he can have no part of it or does not belong in it or, as in religion, is not looked upon kindly by what he conceives to be the Creator of the physical universe.

There is a basic law about universes:

The postulates of the creator of any universe are the postulates which "work" in that universe.

Thus one may feel uncomfortable in the universe of another.

Universes (as considered in games, earlier) could be considered the "playing fields of life." One plays willingly or one plays unwillingly. When one begins to play unwillingly, he is apt to discover himself victimized by and interiorized into the universe of some game. It is against this phenomenon that a person protests.

Consider the matter of a jail. On the surface of it, as Voltaire discovered, a jail provides food and shelter and leisure time. This would seem to be the ambition of many people. But the jail provides, as well, a restriction without one's consent. The only difference between being in jail and being the king in a castle,

so far as liberty is concerned, is one's own desires in the matter and one's own ability to command his environment:

As a king in a castle, one would be causative. His will, statement, thinkingness would have an effect upon others.

Being in a jail, one is an effect in that the thinkingness of others finds him its target.

Here we have, in terms of universes, the most rudimentary example of cause and effect.

We must, however, assume (because it is so evident) that an individual only gets into traps and circumstances he intends to get into. Certain it is that having gotten into such a position, he may be unwilling to remain in it. But a trap is always preceded by one's own choice of entrance. We must assume a very wide freedom of choice on the part of a thetan, since it is almost impossible to conceive how a thetan could get himself trapped even though he consented to it. By actual demonstration, a thetan goes through walls, barriers, vanishes space, appears anywhere at will and does other remarkable things. It must be, then, that an individual can be trapped only when he considers that he is trapped. In view of the fact that the totality of existence is based upon his own considerations, we find that the limitations he has must have been invited to himself. Otherwise, they could not be eradicated by the individual under processing, since the only one that is present with the preclear is the auditor and past associates of the preclear, while not present, do desensitize under processing in the preclear's mind. Therefore it must have been the preclear who kept them there. The preclear, by processing, can resolve all of his difficulties without going and finding other persons or consulting other universes.

Thus the totality of entrapment, aberration, even injury, torture, insanity and other distasteful items are basically considerations a thetan is making and holding right now, in present time. This must be the case, since time itself is a postulate or consideration on his own part.

The greatest philosophical clamor, or quarrel, has been waged around the subject of "knowledge" and there is nothing preposterous on the subject of knowledge that cannot be found in the philosophical texts. The superiority and ascendancy of Scientology depends upon the fact that it has transcended this philosophical quarrel on the subject of knowingness.

Scientology contains, in itself, the basics of KNOWLEDGE.

By knowledge we mean "assured belief, that which is known, information, instruction, enlightenment, learning, practical skill." By knowledge we mean "data, factors and whatever can be thought about or perceived."

The reason why knowledge has been misunderstood in philosophy is that it is only half the answer. There is no "allness" to knowledge. By definition, knowledge is "that which is perceived or learned or taken from another source." This patently means, then, that when one learns he is being an effect.

We see in Axiom 10 that:

The highest purpose in this universe is the creation of an effect.

This is in direct contradiction to knowledge (although one, of course, can know how to create an effect).

Opposed to knowledge, we have the neglected half of existence which is the creation of knowledge, the creation of data, the creation of thought, the causative consideration, self-evolved ideas as opposed to ideas otherwise evolved.

The reason Scientology is such a fascinating study is that it takes apart the other fellow's ideas and permits one to create some of his own. Scientology gives us the common denominators of objects, energies, spaces, universes, livingness and thought itself.

There is CAUSE and EFFECT.

Cause could be defined as "emanation." It could be defined also, for purposes of communication, as "source-point."

If you consider a river flowing to the sea, the place where it began would be the source-point or cause. And the place where it went into the sea would be the effect-point. And the sea would be the effect of the river. The man firing the gun is cause. The man receiving the bullet is effect. The one making a statement is causing the communication. The one receiving the statement is the effect of the communication. (A basic definition of communication is "cause-distance-effect.")

Almost all anxieties and upsets in human relations come about through an imbalance of cause and effect.

One must be willing, at once, to cause new data, statements, assumptions, considerations, and to receive ideas, assumptions, considerations.

So great is the anxiety of a thetan to cause an effect that he closely approaches those things which can cause an effect upon him. Thus a thetan becomes trapped.

On the face of it, so few thetans make causative data and so many receive data that it would seem, in view of the fact that a thetan can be touched only by his own consideration, that thetans are more anxious for effects than to be cause. However, this is not true in practice. In a game, one seeks to cause an effect and to receive no-effect.

It is learned, under close experiment, that there is nothing a thetan actually disdains on an effect level. He pretends not to like or enjoy certain effects and protests against them. But he knows very well that the mechanism of protest causes the effect to approach more closely (as a general rule). This came about by his repeated failure in games. Insisting on no-effect for himself, he lost. Then he had to say he liked the effect.

The prevailing anxiety, then, is to be an effect, not to be a cause. The entire subject of "responsibility" is a study of cause and effect, in that a person who wants no responsibility is anxious to be an effect only and a person who can assume responsibility must also be willing to be causative.

A thetan can be swung into a "state of consideration" by observing that it is commonly held by others. This keeps him in the universe and this keeps him being effect.

Study, investigation, receiving education and similar activity are all effect activities and result in the assumption of less responsibility. Thus, while it is true that a thetan cannot actually get into trouble, he can, by agreeing with the current agreed-upon thought in the universe where he finds himself, take a pattern of thinkingness which makes him less effective because he wishes to be an effect. If he feels he must gather all of his data from elsewhere, he is then the effect of knowledge, the effect of universes and postulates, and he tends to reduce his own ability to form or make knowledge.

In Scientology, we can communicate in full these circumstances since we are only calling to attention the pattern which an individual already, himself, holds.

Thus we are not actually teaching him anything. We are only pointing out things he has already agreed with or himself caused.

It is only generally true that an individual is responsible for everything that happens to him. When an individual, wishing to cause many interesting effects, chooses to go into many universes or traps, he can become confused about what he is doing, where he is or what it is all about. Scientology points out that this can be seen or changed from a person's own viewpoint to bring about a change in his own condition.

As an example, a thetan has come to "believe" that the right way to get along in life is to do just as father did. This is an invitation to being in father's universe. Later on he changes his mind about this.

But he finds himself still in father's universe and doesn't like it. He would be more effective, more capable, if he were not now in father's universe. Customarily, in these unenlightened times, he waits for death to separate himself from the environment in which he finds himself and puts up with it until then. It is not necessary to do this now that we have Scientology. He can at any moment, given the proper steerage, vacate any trap in which he finds himself and begin again on a new series of considerations.

We cannot then talk about knowledge as a totality. It is a single datum. The "thirst for knowledge" would be the thirst for other thetans' postulates and would lead one to forget that he himself has been a party to the making of these postulates and that he himself had to follow a certain course in order to put himself in reach of other thetans' postulates.

Because one is the effect of knowledge, the causing of data, considerations or "facts" to come into existence separates one in distance from being an effect. If one is very anxious to be an effect, if this is his basic consideration, he will not take well to causing information to come into existence. But in order to get him out of the traps in which he finds himself, it is necessary to some degree that he does so.

Causing few barriers or traps, the individual then loses control over barriers or traps. Wishing to be an effect, of course he does lose control of barriers and traps. Otherwise, he cannot be entrapped by them. The thing to do to free him from a trap is to find what parts of the trap he himself is willing to create, own, have or possess. This places the barriers (which can be spaces, energy movements or obstacles) under his control. And his postulating that he can have or possess this or that, causes him to be willing to be or occupy the trap. The moment this occurs, he is no longer in the trap. Or even if he is still in it, to some degree he does not object to it and can leave it when he wishes.

CIVILIZATION AND SAVAGERY

The way to paralyze a nation entirely, and to make it completely ungovernable, would be to forbid education of any kind within its borders and to inculcate into every person within it the feeling that they must not receive any information from anybody about anything. To make a nation governable, it is necessary to hold a kindly view of education and to honor educative persons and measures. To conquer a land, it is not necessarily efficient to overwhelm them with guns. Once this is done, it is necessary to apply educative measures in order to bring about some sort of agreement amongst the people themselves, as well as between the conqueror and the subdued. Only in this way could one have a society, a civilization or, as we say in Scientology, a smoothly running game.

In other words, two extremes could be reached, neither one of which is desirable by the individual.

The first extreme could be reached by emphasis only upon self-created data or information. This would bring about not only a lack of interpersonal relations, but also an anxiety to have an effect which would, as it does in barbaric peoples, result in social cruelty unimaginable in a civilized nation. The other extreme would be to forbid in its entirety any self-created information and to condone only data or considerations generated by others than self. Here, we would create an individual with no responsibility, so easily handled that he would be only a puppet.

Self-created data is, then, not a bad thing. Neither is education. But one without the other, to hold it in some balance, will bring about a no-game condition or a no-civilization. Just as individuals can be seen by observing nations, so we see the primitive tribesman, with his complete contempt for truth and his emphasis on brutality and savagery for others, but not himself, is a no-civilization.

And we see at the other extreme China, slavishly dedicated to ancient scholars, incapable of generating within herself sufficient rulers to continue, without bloodshed, a nation.

We have noted the individual who must be the only one who can make a postulate or command, whose authority is dearer to him than the comfort or state of millions that have suffered from such men (Napoleon, Hitler, Kaiser Wilhelm, Frederick of Prussia, Genghis Khan, Attila). We have known, too, the scholar who has studied himself into blindness and is the world's greatest authority on government, or some such thing, who yet cannot himself manage his bank account or a dog with any certainty. Here we have, in either case, a total imbalance. The "world shaker" is himself unwilling to be any effect of any kind (and all the men named here were arrant personal cowards). And we have the opposite, a man who would not know what you were talking about if you told him to "get an idea of his own."

We see another example of this in the fundamental laws of warfare. A body of troops, to be effective, must be able to attack and to defend. Its implements must be divided 50 percent for attack and 50 percent for defense. In other words, even in a crude activity such as warfare, we find that no successful outcome is possible unless the troops can devote half of their energies to attack and half of them to defense.

In the much broader view of life, we discover on any dynamic that success, or a game, or activity, or life itself depends upon being willing to be cause as well as willing to be an effect. He who would give must be willing to receive. He who would receive must be willing to give. When these tenets are violated, the most fundamental principle of human relationships is violated. And the result is a no-game condition such as aberration, insanity, antisocialness, criminality, inactivity, laziness, tiredness, mania, fanaticism and all the other things against which men protest.

But imbalances between cause and effect also enter randomities into the game of life and cannot be neglected in their potential for creating a game.

Any information is valuable to the degree that you can use it. In other words, any information is valuable to the degree that you can make it yours. Scientology does not teach you. It only reminds you. For the information was yours in the first place. It is not only the science of life, but it is an account of what you were doing before you forgot what you were doing.

Chapter Nine

Know and Not-Know

It is a mechanism of thinkingness, whether one is postulating or receiving information, that one retains one's ability to know. It is equally important that one retains one's ability to not-know.

Thought consists entirely of KNOWING and NOT-KNOWING and the shades of gray between.

You will discover that most people are trying not to remember. In other words, they are trying to not-know. Education can only become burdensome when one is unable to not-know it. It is necessary that one be able to create, to receive, to know and to not-know information, data and thoughts. Lacking anyone of these skills – for they are skills, no matter how native they are to the individual – one is apt to get into a chaos of thinkingness, or creatingness, or livingness.

You can look at any eccentric or aberrated person and discover rapidly, by an inspection of him, which one of these four factors he is violating. He either is unable to know or not-know his own created thoughts, or he is unable to know or not-know the thoughts of others. Somewhere, for some reason best known to him, in his anxiety to be part of the game, he has shelved (lost) one of these abilities.

Time is a process of knowing in the present and not-knowing in the future or the past.

Remembering is the process of knowing the past.

Prediction is the process of knowing the future.

Forgetting is the process of not-knowing the past.

And living "only for today" is the process of not-knowing the future.

Exercises in these various items rehabilitate not only the sanity or ability of the individual, but his general capability in living and playing the game.

Chapter Ten

The Goal of Scientology

The end object of Scientology is not the making into nothing of all of existence or the freeing of the individual of any and all traps everywhere

The goal of Scientology is making the individual capable of living a better life in his own estimation and with his fellows and the playing of a better game.

PART TWO

SCIENTOLOGY
PROCESSING

Chapter Eleven

Scientology Processing

Scientology is applied in many ways to many fields. One particular and specialized method of application of Scientology is its use on individuals and groups of people in addressing physical symptoms deriving from mental or spiritual factors and improvement of their abilities and intelligence.

By processing is meant the “verbal exercising of a preclear in exact Scientology processes.”

By PRECLEAR is meant “a person who is receiving processing.”

There is a great deal of terminology and precision in these processes and their use, and they are not combinable with older mental activities, such as psychiatry, psychology, psychoanalysis, yoga, massage, etc.

However, these processes are capable of addressing the same ills of the mind as are delineated by older methodology, with the addition that Scientology is alone in its ability to successfully overcome those psychosomatic ills to which it is addressed. It is the only study known which is capable of producing marked and significant increases in intelligence and general ability.

Scientology processing, amongst other things, can improve the intelligence quotient of an individual, his ability or desire to communicate, his social attitudes, his capability and domestic harmony, his artistic creativity, his reaction time and his well-being.

An additional sphere of activity allied to processing is Preventive Scientology. In this branch of processing, an individual is inhibited or restrained from assuming states lower than he has already suffered from. In other words, the progress of tendencies, anxieties, habits and deteriorating activities can be halted or their occurrence can be prevented by Scientology. This is done by processing the individual on standard Scientology processes without particular attention to the disability involved.

A Scientology practitioner is called an AUDITOR ("one who listens, a listener").

Scientology processing is called AUDITING (by which the auditor "listens, computes and commands").

The auditor and the preclear are together out-of-doors, or in a quiet place where they will not be disturbed, or where they are not being subjected to interrupting influences.

The role of the auditor is to give the preclear certain and exact commands which the preclear can follow and perform.

The purpose of the auditor is to increase the ability of the preclear.

The Auditor's Code is the governing set of rules for the general activity of auditing. The code follows:

THE AUDITOR'S CODE

1. Do not evaluate for the preclear.
2. Do not invalidate or correct the preclear's data.
3. Use the processes which improve the preclear's case.

4. Keep all appointments once made.
5. Do not process a preclear after 10 P.M.
6. Do not process a preclear who is improperly fed.
7. Do not permit a frequent change of auditors.
8. Do not sympathize with the preclear.
9. Never permit the preclear to end the session on his own independent decision.
10. Never walk off from a preclear during a session.
11. Never get angry with a preclear.
12. Always reduce every communication lag encountered by continued use of the same question or process.
13. Always continue a process as long as it produces change and no longer.
14. Be willing to grant beingness to the preclear.
15. Never mix the processes of Scientology with those of various other practices.
16. Always remain in good two-way communication with the preclear during sessions.

The Auditor's Code governs the activity of the auditor during sessions (the time devoted to auditing). The activity of the Scientologist in general is governed by another broader code:

THE CODE OF A SCIENTOLOGIST

As a Scientologist, I pledge myself to the Code of Scientology for the good of all:

1. To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.
2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.

8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.

As it can be seen, both of these codes are designed to protect the preclear as well as Scientology and the auditor in general.

As these codes evolve from many years of observation and experience by a great number of people, it can be said that they are intensely important and are probably complete. Failure to observe them has resulted in a failure of Scientology. Scientology can do what it can do only when it is used within the limits of these two codes. Thus it can be seen that the interjection of peculiarities or practices by the auditor into Scientology processing, can actually nullify and eradicate the benefits of that processing.

Any hope or promise in Scientology is conditional upon its good use by the individual and its use, in particular, within the limits of these two codes.

Chapter Twelve

Beingness, Doingness and Havingness

The game of life demands that one assumes a beingness in order to accomplish a doingness in the direction of Havingness. (Chapter Three, The Conditions of Existence.)

If you ask an auditor how these work in processing, he will tell you that there is a specialized form of each of these conditions.

BEINGNESS = IDENTITY

The processing form of BEINGNESS IDENTITY.

To achieve a betterment of beingness and the granting of beingness, the auditor remedies with processing the scarcity of identities of the preclear. The preclear is often found in *valences* (other identities): his father's or mother's or marital partner's or any or all of thousands of possible people. He is unable to achieve or obtain (he thinks) enough identity or an identity of his own. He decries or criticizes the identities of others (fails to grant beingness to them).

He, himself, cannot obtain enough identity to feel he has an identity. Identity is so scarce that it's too valuable. Nobody must have one. To be with such a person is therefore an uncomfortable experience, since he does not credit our identity (does not grant us beingness).

The "cure" for this is elementary. Let us say he is obviously in father's valence (identity). He got into father's valence when he found he could get no attention from mother. Observing that father got some of her attention, he took father's identity. However, let us say he didn't like father. The auditor finds him hating "himself." "Himself" is really father.

A clever auditor would see that while he was in father's valence, it was really mother's attention that was sought (see later, Identities – Valences).

The auditor does not inform his preclear of such a finding. He asks the preclear to:

"Lie about (lowest form of creativity) identities which would attract mother's attention."

Then, when the preclear can do this, the auditor would have him:

"Invent identities which would attract mother's attention."

Suddenly the preclear would be no longer in father's valence. However, he would have been not only in father's but also in mother's valence, so the same process would have to be done on father:

"Lie about," the auditor would say, "identities which would attract father's attention," then "Invent" one, until the preclear had many and would no longer be in mother's valence.

Solving father and mother valences is fundamental, since most people are somewhat "in them" or revolted from them. But people can be "stuck" in all sorts of identities, even bedposts when humans are too valuable to be used.

The rule is that the more a person is "stuck" in a valence or identity, the fewer he conceives to exist. And the harder he thinks it is to get attention. Thus he can become exhibitionistic (displaying himself too thoroughly, being too much

there at all times) or he can become dispersed (hiding himself, being vague, not there most of the time).

People err, in identity, in being too apparent or too little apparent. The remedy of either is the remedy of their scarcity of identity.

IDENTITY AND ATTENTION

One "needs" an IDENTITY to play the game (as covered later, Game and No-Game Conditions) but mainly to "get" ATTENTION.

A being looks at things. To balance the flow of his attention, he feels he must also be looked at. Thus he becomes attention-hungry.

For instance, unlike races of Asia and Africa, the white does not usually believe he can get attention from matter or objects. The other cultures believe for the most part (and it is all a matter of consideration) that rocks, trees, walls, etc., can give them attention. The white race seldom believes this and so is likely to become anxious about people.

Thus the white saves people, prevents famine, flood, disease and revolution – for people, as the only purveyors of attention, are scarce.

The white goes further. He often believes he can get attention only from whites and that attention from other races is worthless. Thus the other cultures are not very progressive but, by and large, saner. And the white race is progressive but more frantic. The other cultures do not understand white concern for "bad conditions," since "what are a few million dead men?" There are plenty of identities and there is plenty of attention, they think. The white can't understand them. Nor can they understand the white.

Attention and Identity form a group of two. Attention makes space. Identity closes space.

Attention is a method of knowing. Inattention is a method of not-knowing.

Identity is a method of making known. Lack of Identity is a method of making unknown.

VALENCES

The whole study of VALENCES is a fascinating one.

A valence is defined as "a false identity assumed unwittingly." An identity is modified by valences. People who can be nobody may try to be everybody. People who are seeking a way out of scarcity of identity may become fixed in false valences. Nations can become fixed in valences of countries they have conquered in war, etc., etc.

A rule is that a person assumes the identity of that which gets attention. Another rule is that the person assumes the identity of that which makes him fail (for he gave it his attention, didn't he?).

There is a basic personality, a person's own identity. He colors or drowns this with valences as he loses or wins in life. He can be dug up.

IDENTITIES – VALENCES

There are four IDENTITIES or VALENCES.

Own Valence

When on his in his "own" valence, he is said to be "himself." As he departs from his own identity, he comes into the following:

Exchanged Valence

One has directly superimposed the identity of another on his own.

Example: Daughter becomes own mother to some degree.

Remedy: One directly runs out mother.

Attention Valence

One has become the valence B because one wants attention from C.

Example: One becomes mother because mother received attention from father while self did not.

Remedy: Run out father even though preclear appears in valence of mother.

Synthetic Valence

One takes a valence about which he has been told.

Example: Mother tells child false things about father, accuses child of being like father, with result that child is forced into father's valence.

Remedy: Run out mother even though preclear does not seem to be near mother's valence.

DO = EFFECT

DOING can be defined as the action of creating an EFFECT.

An effect in creation is action.

An auditor, processing a preclear, would always use "effect processes" to increase doingness.

An auditor, processing a preclear, would always use "effect processes" to increase doingness.

"What effect could you create on father?" would be a typical auditor question.

If a preclear is fixated by books, a machine, a tool, a person, the auditor asks him to "Lie about," then "Invent," effects he could create upon it. At first, the preclear may be able to think of none.

Then, as the process is continued, he may become wildly imaginative or even cruel. Further running will bring the preclear into a more comfortable frame of mind. Criminals or maniacs are people who are frantically attempting to create an effect long after they know they cannot. They cannot then create decent effects, only violent effects. Neither can they work (do).

Despair of creating an effect brings about aberration and irrational conduct. It also brings about laziness and carelessness.

Command of attention is necessary to creating an effect. Therefore when one conceives he cannot easily get attention, he seeks to create stronger effects. He creates effects to get attention. He gets attention to create effects.

As in Axiom 10:

The creation of an effect is the highest purpose in this universe.

Thus when one cannot create effects, he has no purpose. And thus it works out in life. It may be all right to be a stern and unrelenting superior or parent, but such create laziness and criminals. If one cannot have an effect created upon one (and one is known to another), very definitely harmful results will ensue.

As one believes he creates the least effect upon unconscious or dead people, these, as in hospitals or China, become the subject of much aberrated activity.

"What effect could you create on an unconscious person (or a dead person)?" asked over and over by an auditor obtains some astonishing results.

An artist stops his work when he believes he can no longer create an effect.

A person actually dies for lack of effect.

But security often depends on being able to create no effect.

The whole subject of survival is bound up in no-effect. Obviously those things on which no-effect can be made survive.

If one is anxious about survival (a foolish thing, for he can't do anything else), he becomes anxious to have about him things which resist all effects. But as his only anxiety is about the survival of a valence or identity, remedy of the scarcity of these can resolve the matter.

Another cycle-of-action, containing also the classes of effects, is START-CHANGE-and-STOP. This is the definition of CONTROL.

HAVINGNESS

As there must be a playing field for a game to be held (see later, Game and No-Game Conditions), so there must be HAVINGNESS.

One must be able to possess.

There are millions of methods of possession in life. The obvious one becomes overlooked. If one can see a thing he can have it – if he thinks he can.

The degree to which one can live is the degree to which one can own. To own is not to label or cart away. To own is to be able to see or touch or occupy.

One loses to the degree he is forbidden to have.

But to play a game, one must be able to believe he can't have.

EFFECT AND HAVE

EFFECT and HAVE form a pair like ATTENTION and IDENTITY.

An effect should be on or against something. Thus havingness. If one's attention never meets anything, he doesn't always like it. Thus he wants objects.

Effect makes distance. Have shortens distance.

PROBLEMS

Man or any life form in this universe seems to love PROBLEMS.

A problem is more important than freedom. Problems keep up interest.

When a man has a problem very thoroughly and can't solve it, he really has too few problems. He needs more.

The insanity amongst the idle is a matter of problem-scarcity.

A problem is defined as "two or more purposes in opposition." Or "intention-versus-intention."

Out of the conditions-of-existence can come many complex problems.

If a man had all the attention in the world, he would be unhappy. If he had all the identities possible, he would still be unhappy. If he could blow up Earth or create any other huge effect he wanted (without limit), he would be miserable (or insane). If he could own everything everywhere, he would be dulled to apathy. Or so it seems. For these conditions-of-existence are all subordinate to the need of problems by current Scientology reasoning and results.

Thus, to have a person "*Lie about problems*" or "*Invent problems*" of the same size as the ones he has or the valence he is in, or to "*Invent data*" of the same or different size as the one he is fixed upon, is to make a well man.

Probably the problem is the antidote to unconsciousness. It is certainly the antidote for boredom.

But in making up the problems of life, he consults the conditions-of-existence, Be-Do-Have, and their necessary partner in every case. Attention.

Chapter Thirteen

SELF-DETERMINISM AND PAN-DETERMINISM

SELF-DETERMINISM

Self-determinism is a condition of determining the actions of self. It is a First (Self) Dynamic action and leaves the remaining seven underdetermined or, in actuality in opposition to the self.

Thus, if one wants to take on the rest of life in a free-for-all fight, one could be entirely insistent upon total Self-determinism. As the remainder of the dynamics must have a say in one's self to function, they fight at once any attempt at total Self-determinism.

PAN-DETERMINISM

PAN-DETERMINISM means determining the action of self and others. It means wider determinism than self.

In an aberrated fashion we see this in an effort to control all others to aggrandize (make important) self. Pan-determinism is across determinism or determinism of two sides. If one controls (monitors) both sides of a chess game, one is "above" the game.

One is Self-determined, then, in any situation in which he is fighting.

He is Pan-determined in any situation which he is controlling.

To become Pan-determined, rather than only Self-determined, it is necessary to view both sides.

A problem is an intention-versus-intention. It is then something that has two opposing sides. By creating problems, one tends to view both sides in opposition and so becomes Pan-determined.

Thus a problem only appears to be necessary to Man. The problem is the closest reality Man has to Pan-determinism, in processing, the invention of problems then shows a wider view and so exteriorizes one from difficulty.

Chapter Fourteen

GAME AND NO-GAME CONDITIONS

In Scientology, the most important single elements to the auditor are GAME CONDITIONS and NO-GAME CONDITIONS.

REASON

Reason: All games are aberrative.

All processing is directed toward establishing game conditions.

Little or no processing is directed toward no-game conditions.

Therefore it is of the utmost importance to know exactly what these are, for one could be superficial about it and lose.

RULE

Rule: All games are aberrative; some are fun.

ELEMENTS OF GAMES

The ELEMENTS OF GAMES to the auditor are:

A game consists of freedoms, barriers and purposes.

In a game ones own tem or self must receive no-effect and must deliver an effect upon the other team or opponent.

A game should have space and, preferably, a playing field.

A game is played in the same time continuum for both sides (all players).

A game must have something which one does not have in order for it to be won.

Some part of the dynamics must be excluded for a game condition to exist. The amount of the dynamics excluded represents the tone of the game.

Games occur only when there is intention-opposing-intention, purpose-opposing-purpose.

A scarcity of games forces the preclear to accept less desirable games.

Participation in any game (whether it be the game of "sick man," "jealous wife" or "polo") is preferable to being in a no-game condition.

The type of game entered by a person is determined by his consideration as to how much and what kind of an effect he may receive while trying to deliver an effect.

Games are the basic mechanism for continuing attention.

To play a game, one must be able to not-know his past and future and not-know his opponent's complete intentions.

GAME CONDITIONS

GAME CONDITIONS are:

Attention	Problems of Play
Identity	Self-determinism
Effect on opponents	Opponents
No-effect on self	The possibility of loss
Can't have on opponents and goals and their areas	The possibility of winning
Have on self, tools of play, own goals and field	Communication
Purpose	Non-arrival
	Control

NO-GAME CONDITIONS

NO-GAME CONDITIONS are:

Knowing all	Friendship with all
Not-knowing everything	Understanding
Serenity	Total communication
Namelessness	No communication of any kind whatsoever
No-effect on opponent	Win
Effect on self or team	Lose
Others have everything	No universe
Self can't have	No playing field
Solutions	Arrival
Pan-determinism	Death

Process only with those conditions listed as Game Conditions. Do not process directly toward those conditions listed as No-Game Conditions. So doing, the auditor will run out (erase) the aberrative effect of games and restore an ability to play a game.

Chapter Fifteen

Auditing: Procedures and Processes

THE CONDITIONS OF AUDITING

Certain definite conditions must prevail and a certain methodology must be followed in order that processing may be beneficial to its fullest extent.

Probably the first condition is a good grasp of Scientology and its mission in the world.

The second condition would be a relaxed state of mind on the part of the auditor and the confidence that his use of Scientology upon the preclear will not produce a harmful result.

The third requisite should be finding a preclear. By this it is literally meant that one should discover somebody willing to be processed. And having discovered one so willing, should then make sure that he is aware that he is there being processed.

The fourth requisite would be a quiet place in which to audit with every precaution taken that the preclear will not be interrupted or burst in upon or unduly startled during processing.

AUDITING PROCEDURES

All requisites for auditing from here on are entirely concerned with PROCEDURES and PROCESSES.

By auditing procedure is meant "the general model of how one goes about addressing a preclear."

This includes an ability to place one question, worded exactly the same way over and over again, to the preclear – no matter how many times the preclear has answered the question.

It should include the ability to acknowledge with a "good" and "all right" every time a preclear executes or completes the execution of a command. It should include the ability to accept a communication from the preclear. When the preclear has something to say, the auditor should pay some attention to the communication and should acknowledge the fact that he has received the preclear's communication.

Procedure also includes the ability to sense when the preclear is being overstrained by processing, or is being unduly annoyed, and to handle such crises in the session to prevent the preclear from leaving.

An auditor should have the ability of handling startling remarks or occurrences by the preclear. An auditor should also have the knack of preventing the preclear from talking obsessively, since prolonged conversation markedly reduces the havingness of the preclear. The sooner long dissertations by the preclear are cut off, the better for the session (the period of time devoted to auditing) in general.

Processes, as distinct from procedures, consist of utilizing the principle of the "gradient scale" to the end of placing the preclear in better control of himself, his mind, the people and the universe around him.

By gradient scale is meant "a proceeding from simplicity toward greater difficulty," giving the preclear always no more than he can do, but giving him as much as he can do until he can handle a great deal.

The idea here is to give the preclear nothing but wins and to refrain from giving the preclear losses in the game of processing. Thus it can be seen that processing is a team activity and is not itself a game, whereby the auditor opposes and seeks to defeat the preclear and the preclear seeks to defeat the auditor. For when this condition exists, little results in processing.

EXACT PROCESSES

The earliest stage of auditing consists in taking over control of the preclear, so as to restore to the preclear more control of himself than he has had. The most fundamental step is, then, location - whereby the preclear is made to be aware of the fact that he is in an auditing room, that an auditor is present and that the preclear is being a preclear. Those conditions will become quite apparent if one realizes that it would be very difficult for a son to process a father. A father is not likely to recognize, in his auditor, anything else than the boy he raised. Therefore, the father would have to be made aware of the fact that the son was a competent practitioner before the father could be placed under control in processing.

Look at Me; Who Am I?

One of the most elementary command in Scientology is:

"Look at me; who am I?"

After a preclear has been asked to do this many times, until he can do so quickly and accurately and without protest, it can be said that the preclear will have "found" the auditor.

Start-Change-and-Stop

The preclear is asked by the auditor to control – which is to say, start, change and stop (the anatomy of control) anything he is capable of controlling.

In a very bad case, this might be a very small object being pushed around on a table, being started and changed and stopped each time, specifically and only at the auditor's command, until the preclear realizes that he, himself, can start, change and stop the object:

"When I say start, you start the (object) in that direction (auditor indicates direction). Okay?"

"Start."

When the preclear has:

"Did you start the (object)?"

"When I say change, you change the (object's) position from (location designated by auditor) to (location designated by auditor). Okay?"

"Change."

When the preclear has:

"Did you change the (object)?"

"I am going to tell you to get the (object) moving in that direction (auditor indicates direction) to (location designated by auditor). Okay?"

"Get the (object) moving."

"Stop."

When the preclear has:

"Did you stop the (object)?"

In all of his commands, the auditor must be careful never to give a second command before the first one has been fully obeyed.

Sometimes four or five hours spent in this exercise are very well spent on a very difficult preclear.

The preclear is then asked to start, change and stop his own body, under the auditor's specific and precise direction.

The auditor substitutes "body" in place of "(object)" in the above commands.

A preclear in this procedure is walked around the room and is made to start, change the direction of and stop his body, one of these at a time, in emphasis, until he realizes that he can do so with ease.

Only now could it be said that a session is well in progress or that a preclear is securely under the auditor's command.

It should be noted, especially, that the goal of Scientology is better self-determinism for the preclear. This rules out, at once, hypnotism, drugs, alcohol or other control mechanisms used by other and older therapies. It will be found that such things are not only not necessary, but they are in direct opposition to the goals of greater ability for the preclear.

The principal points of concentration for the auditor now become:

1. The ability of the preclear to have.
2. The ability of the preclear to not-know.
3. And the ability of the preclear to play a game.

An additional factor is the ability of the preclear to be himself and not a number of other people, such as his father, his mother, his marital partner or his children (see earlier, Beingness, Doingness and Havingness).

HAVE (TRIO)

The ability of the preclear is increased by addressing Havingness with the process known as the Trio. These are three questions or, rather, commands:

1. "Look around here and tell me what you could have."
2. "Look around here and tell me what you would permit to remain in place."
3. "Look around and tell me with what you could dispense."

No. 1 above is used usually about ten times, then No.2 is used five times and No.3 is used once. This ratio of ten, five and one would be an ordinary or routine approach to havingness. The end in view is to bring the preclear into a condition

whereby he can possess or own or have whatever he sees, without further conditions, ramifications or restrictions.

This is the most therapeutic of all processes, elementary as it might seem. It is done without too much two-way communication or discussion with the preclear. And it is done until the preclear can answer questions 1, 2 and 3 equally well.

It should be noted at once that twenty-five hours of use of this process by an auditor upon a preclear (over a period of several sessions) usually brings about a very high rise in tone. By saying twenty-five hours, it is intended to give the idea of the length of time the process should be used. As it is a strain on the usual person to repeat the same question over and over, it will be seen that an auditor should be well disciplined or very well trained before he audits.

In the case of a preclear who is very unable, "can't have" is substituted for "have" in the first question above, for a few hours, until the preclear is ready for the Trio in its "have" form.

Selecting categories (which are the eight dynamics) and selecting them as they seem to be put forward by the preclear. one asks what these categories "can't have." 'One does not stress what the individual himself "can't have," for to do so would make the individual postulate against himself. Let us suppose that the preclear is a man and that the category "women" had been chosen. The auditing question would then be:

"Look around here and tell me what women can't have."

On the male preclear, of course:

"Look around here and tell me what men can't have" would also be runnable, since the truth of the matter is the preclear is not a male, but has a male body.

On other categories, the question is the same:

"Look around here and tell me what (category) can't have."

(This "can – can't" is the plus and minus aspect of all thought and in Scientology is called by a specialized word – dichotomy.)

NOT-KNOW

The rehabilitation of the ability of the preclear to not-know is also rehabilitation of the preclear in the time stream, since the process of time consists of knowing the present moment and not-knowing the past and not-knowing the future-simultaneously.

This process, like all other Scientology processes, is repetitive. The process is run, ordinarily, only after the preclear is in very good condition and is generally run in an exterior, well-inhabited place.

Here the auditor, without exciting public comment, indicates a person and asks the preclear:

"Can you not-know something about that person?"

The auditor does not permit the preclear to not-know things which the preclear already doesn't know. The preclear not-knows only those things which are visible and apparent about the person.

This is also run on other objects in the environment, such as walls, floors, chairs and other things. The auditor should not be startled when, for the preclear,

large chunks of the environment start to disappear. This is ordinary routine and, in effect, the preclear should make the entirety of the environment disappear at his own command. The environment does not disappear for the auditor. The end goal of this Not-Know process is *the disappearance of the entire universe, under the preclear's control* (but only for the preclear).

It will be discovered while running this that the preclear's havingness may deteriorate. If this happens, he was not run enough on the Trio before he was run on this process. It is only necessary in such a case to intersperse "Look around here and tell me what you could have, "with the Not-Know command, to keep the preclear in good condition.

Drop of havingness is manifested by nervous agitation, obsessive talk, or semi-unconsciousness or dopiness on the part of the preclear. These manifestations only indicate reduction of havingness.

The reverse of the question here is:

"Tell me something that you would be willing to have that person (indicated by the auditor) not-know about you."

Both sides of the question have to be run (audited). This process can be continued for twenty-five hours (or even fifty or seventy-five hours) of auditing, with considerable benefit, so long as it does not react too violently upon the preclear in terms of loss of havingness.

It should be noted, in running either the Trio or Not-Know on a preclear, that the preclear may exteriorize.

In other words, it may become apparent (either by his observation or that the preclear informs him) that the auditor has exteriorized a preclear. In Chapter Seven, The Parts of Man, there is an explanation of this phenomenon. In modern auditing, the auditor does not do anything odd about this beyond receive and be interested in the preclear's statement of the fact. The preclear should not be permitted to become alarmed, since it is a usual manifestation. A preclear is in better condition and will audit better exteriorized than "in his head."

An actual ability to not-know is an ability to erase the past by self-command, without suppressing it with energy or going into any other method, and is necessary to help the preclear. It is the primary rehabilitation in terms of knowingness. Forgetting is a lower manifestation than not-knowingness.

PLAY A GAME

The third ability to be addressed by the auditor is the ability of the preclear to play a game.

First and foremost in the requisites to play a game is the ability to control. One must be able to control something in order to participate in a game. Therefore, the general rehabilitation of control (by starting, changing and stopping things) is a rehabilitation in the ability to play a game.

When a preclear refuses to recover, it is because the preclear is using his "state" as a game and does not believe that there is any better game for him to play than the state he is in. He may protest if this is called a "game."

Nevertheless, any condition will surrender if the auditor has the preclear "*Invent*" similar conditions or even "*Tell lies*" about the existing condition. Inventing games or inventing conditions or inventing problems, alike, rehabilitate the ability to play a game.

Chief amongst these various rehabilitation factors are control (start, change and stop), problems and the willingness to overwhelm or be overwhelmed. One ceases to be able to have games when one loses control over various things, when one becomes short of problems and when one is unwilling to be overwhelmed (in other words, to lose) or to overwhelm (to win).

It will be found while running havingness (as in the Trio above) that one may run down the ability to play a game, since havingness is in part the reward of a game.

In the matter of Problems, it will be seen that these are completely necessary to the playing of a game. The anatomy of a problem is intention-versus-intention. This is, in essence, the purpose of all games – to have two sides, each one with an opposed intention. (Technically, a problem is two or more purposes in conflict.) It is very simple to detect whether or not the preclear is suffering from a scarcity of games. The preclear who needs more games clutches to himself various present time problems. If an auditor is confronted with a preclear who is being obsessed by a problem in present time, he knows two things:

1. That the preclear's ability to play a game is low.
2. That he must run an exact process at once to rehabilitate the preclear in session.

It often happens at the beginning of an auditing session that the preclear has encountered a heavy present time problem between sessions. The preclear must always be consulted, before the session is actually in progress, as to whether or not he has anything worrying him.

To a preclear who is worried about some present time situation or problem, no other process has any greater effectiveness than the following one.

Problems of Comparable Magnitude

The auditor, with a very brief discussion of the problem, asks the preclear to:

"Invent a problem of comparable magnitude."

He may have to reword this request to make the preclear understand it completely. But the auditor wants, in essence, the preclear to invent or create a problem he considers similar to the problem he has.

If the preclear is unable to do this, it is necessary then to have him "Lie about" the problem which he has. Lying is the lowest order of creativeness. After he has lied about the problem for a short time, it will be found that he will be able to invent problems. He should be made to invent problem after problem, until he is no longer concerned with his present time problem.

The auditor should understand that a preclear who is now "willing to do something about the problem" has not been run long enough on the "Invent a problem of comparable magnitude." As long as the preclear is attempting to do something about the problem, the problem is still of obsessive importance to him. No session can be continued successfully until such a present time problem is entirely "flat." And it has been the experience that when a present time problem was not completely eradicated by this process, the remainder of the session or, indeed, the entire course of auditing may be interrupted.

When a preclear does not seem to be advancing under auditing, a thing which he does markedly and observedly, it must then be supposed that the preclear has a present time problem which has not been eradicated and which must be handled in auditing. Although the auditor gives the preclear to understand that he, too, believes this present time problem is extremely

important, the auditor should not believe that this process will not handle any present time problem - since it will.

This process should be done on some preclears in company with the Trio.

If the preclear is asked to *"Lie about"* or *"Invent a problem of comparable magnitude"* and while doing so becomes agitated or unconscious or begins to talk wildly or obsessively, it must be assumed that he will have to have some havingness run on him, until the agitation or manifestation ceases, so that the Problems of Comparable Magnitude process can be resumed.

Overwhelming

Another aspect of the ability to play a game is the willingness to win and the willingness to lose. An individual has to be willing to be cause or willing to be an effect. As far as games are concerned, this is reduced to a willingness to win and a willingness to lose. People become afraid of defeat and afraid of failure. The entire anatomy of failure is only that one's postulates or intentions are reversed in action. For instance, one intends to strike a wall and strikes it. That is a win. One intends not to strike a wall and doesn't strike it. That is again a win. One intends not to strike a wall and strikes it. That is a lose. One intends to strike a wall and can't strike it. This is again a lose. It will be seen in this, as well as other things, that the most significant therapy there is, is changing the mind. All things are as one considers they are and in no other way. If it is sufficiently simple to give the definition of winning and losing, so it is simple to process the matter.

This condition is best expressed in processing by a process known as *Overwhelming*.

An elementary way of running this is to take the preclear outside where there are numbers of people to observe and, indicating a person. ask the preclear:

"What could overwhelm that person?"

When the preclear answers this, he is asked about the same person:

"What could that person overwhelm?"

He is then asked, as the third question:

"Look around here and tell me what you could have."

These three questions are run one after the other.

Then another person is chosen and then the three questions are asked again. This process can be varied in its wording, but the central idea must remain as above. The preclear can be asked:

"What would you permit to overwhelm that person?"

And:

"What would you permit that person to overwhelm?"

And, of course:

"Look around here and tell me what you could have."

This is only one of a number of possible processes on the subject of overwhelming. But it should be noted that asking the preclear to think of things which would overwhelm him could be fatal to the case. Where overwhelming is handled, the preclear should be given a detached view.

Seperateness

As a counterposition to havingness processes (Trio), but one which is less therapeutic, is Separateness. One asks the preclear to:

"Look around and discover things which are separate from you."

This is repeated over and over. It is, however, destructive of havingness even though it will occasionally prove beneficial.

USE OF PROCESSES

It will be seen that havingness (barriers), not-knowingness (being in present time and not in the past or the future), purposes (problems, antagonists or intention-versus-intention) and separateness (freedom) well cover the anatomy of games.

It is not to be thought, however, that havingness addresses itself only to games. Many other factors enter into it. In amongst all of these, it is of the greatest single importance.

In these days of Scientology, one addresses the subjective self (the mind) as little as possible. One keeps the preclear alert to the broad environment around him. An address to the various energy patterns of the mind is less beneficial than exercises which directly approach other people or the physical universe. Therefore, asking a preclear to sit still and answer the question "What could you have?" (when it is answered by the preclear from his experience or on the "score of things" which are not present) is found to be nontherapeutic and is found, instead, to decrease the ability and intelligence of the preclear. This is what is known as a "subjective (inside the mind only) process."

These are the principal processes which produce marked gains. There are other processes and there are combinations of processes, but these given here are the most important. A Scientologist, knowing the mind completely, can of course do many "tricks" with the conditions of people to improve them. One of these is the ability to address a psychosomatic illness, such as a crippled leg which, having nothing physically wrong with it, is yet not usable.

The auditor could ask the preclear:

"Tell me a lie about your leg," with a possible relief of the pain or symptoms.

Asking the preclear repeatedly:

"Look around here and tell me something your leg could have," would undoubtedly release the somatic.

Asking the preclear with the bad leg:

"What problem could your leg be to you?"

Or requiring him to:

"Invent a problem of comparable magnitude to your leg." Would produce a distinct change in the condition of the leg.

This would apply to any other body part or organ.

It would also apply, strangely enough, to the preclear's possessions. If a preclear had a vehicle or cart which was out of repair or troublesome to him, one could ask him:

"What problem could a cart be to you?"

Requesting him to:

"Invent (many such problems)." one would discover that he had solved his problems with the cart.

There is the phenomenon in existence that the preclear already has many set games. When one asks him to give the auditor problems, he already has the manifestations of As-ising (or erasing) taking place. Thought erases. Therefore, the number of problems or games the preclear could have would be reduced by asking him to recount those which he already has. Asking the preclear to recount or describe his symptoms is far less than therapeutic and may result in a worsening of those symptoms (contrary to what some schools of thought have believed in the past, but which accounts for their failures).

AUDITING: THINGS TO AVOID

There are specific things which one must avoid in auditing. These follow:

1. **SIGNIFICANCES.** The easiest thing a thetan does is change his mind. The most difficult thing he does is handle the environment in which he finds himself situated. Therefore, asking a thetan to run out various ideas is a fallacy. It is a mistake. Asking the preclear to think over something can also be an error. Asking a preclear to do exercises which concern his mind alone can be entirely fatal. A preclear is processed between himself and his environment. If he is processed between himself and his mind, he is processed up "too short a view" and his condition will worsen.
2. **TWO-WAY COMMUNICATION.** There can be far too much two-way communication or far too much communication in an auditing session. Communication involves the reduction of havingness. Letting a preclear talk on and on, or obsessively, is to let a preclear reduce his havingness. The preclear who is permitted to go on talking will talk himself down Tone Scale and into a bad condition. It is better for the auditor simply and discourteously to tell a preclear to "shut up." than to have the preclear run himself "out of the bottom" on havingness.

You can observe this for yourself if you permit a person, who is not too able to talk about his troubles, to keep on talking. He will begin to talk more and more hectically. He is reducing his havingness. He will eventually talk himself down the Tone Scale into Apathy, at which time he will be willing to tell you (as you insist upon it) that he "feels better" when, as a matter of fact, he is actually worse. Asking a preclear, "How do you feel now?" can reduce his havingness, since he looks over his present time condition and As-ises some mass.

3. **TOO MANY PROCESSES.** It is possible to run a preclear on too many processes in too short a time with a reduction of the preclear's recovery. This is handled by observing the "communication lag" of the preclear. It will be discovered that the preclear will space his answers, to a repeated question, differently with each answer. When a long period ensues between his answer to the question a second time, he is said to have a communication lag. The communication lag is "the length of time between the placing of the question by the auditor and the answering of that exact question by the preclear." It is not the length of time between the placing of the question by the auditor and some statement by the preclear. It will be found that the communication lag lengthens and shortens on a repeated question. The question, on the tenth time it has been asked, may detect no significant lag. This is the time to stop asking that question, since it now has no appreciable communication lag. One

can leave any process when the communication lag for three successive questions is the same.

In order to get from one process to another, one employs a "communication bridge" which, to a marked degree, reduces the liability of too many processes. A communication bridge is always used. Before a question is asked, the preclear should have the question discussed with him and the wording of the question agreed upon as though he were making a contract with the auditor. The auditor says that he is going to have the preclear do certain things and finds out if it's "all right" with the preclear if the auditor asks him to do these things. This is the first part of a communication bridge. It precedes all questions. But when one is changing from one process to another, the bridge becomes a bridge indeed. One "levels out" the old process by asking the preclear "whether or not he doesn't think it is safe to leave that process now?" One discusses the possible benefit of the process and then tells the preclear that he is no longer going to use that process. Now he tells the preclear he is going to use a new process, describes the process and gets an agreement on it. When the agreement is achieved, then he uses this process. The communication bridge is used at all times. The last half of it, the agreement on a new process, is always used before any process is begun.

4. FAILURE TO HANDLE THE PRESENT TIME PROBLEM. Probably more cases are stalled or found unable to benefit in processing because of the neglect of the present time problem (as covered above) than any other single item.
5. UNCONSCIOUSNESS, DOPINESS OR AGITATION on the part of the preclear is not a mark of good condition. It is a loss of havingness. The preclear must never be processed into unconsciousness or dopiness. He should always be kept alert. The basic phenomenon of unconsciousness is "a flow which has flowed too long in one direction." If one talks too long at somebody, he will render him unconscious. In order to wake up the target of all that talk, it is necessary to get the unconscious person to do some talking. It is simply necessary to reverse any flow to make unconsciousness disappear. But this is normally cared for in modern Scientology by running the Trio above.

Epilogue

The Future of Scientology

With man now equipped with weapons sufficient to destroy all Mankind on Earth, the emergence of a new religion capable of handling Man is vital. Scientology is such a religion. It was born in the same crucible as the atomic bomb. The basic intelligence of Scientology came from nuclear physics, higher mathematics and the understanding of the Ancients in the East. Scientology can do exactly what it says it can do.

With Scientology, Man can prevent insanity, criminality and war. It is for Man to use. It is for the betterment of Man.

Today, the primary race of Earth is not between one nation and another. The only race that matters at this moment is the one being run between Scientology and the atomic bomb. The history of Man, as has been said by well-known authorities, may well depend upon which one wins.

FINISH



The Problems of Work

INTRODUCTION

Scientology, the broad science of Life, has many applications.

If you knew what life was doing, you would know what many sciences and activities were doing.

Here, we have Scientology assisting the worker and the executive in assisting Man to be more competent and more able, less tired and more secure in the workaday world.

Scientology is already in use in many of the larger businesses of Earth. They have found they could use it.

L. RON HUBBARD
PHOENIX, 1954

Chapter 1 On What Does Holding a Job Depend?

On what does holding a job depend?

Familial connections? Who you know? Personal charm? Luck? Education? Industry? Interest? Intelligence? Personal ability?

To one grown old and even somewhat cynical in the world of work, the first several seem to have dominance. Only the young appear to be left with the illusion or delusion that personal ability, intelligence, interest, education and industry have anything to do with it. And the very, very cynical would have us believe that, indeed, these are only the symptoms of being very young.

We have too often seen the son become the foreman, the new son-in-law, yesterday the shipping clerk, soar to board membership. And we all too often have known that the son and son-in-law not only had no aptitude in the first place but, with no fear of discipline, acted more carelessly of the firm than the worst employee present. Familial connection is something dependent upon the accident of what one is born-an accident rather than, too often happens, a condemnation to involuntary lineage.

But leaving familial connection until some other day, what have we left?

There is who you know. Personal connection plays a dominant part in obtaining, keeping and improving a position. There can be no doubt of this. One has a friend who works for the Jim-Jambo Company, the friend knows of an opening, the friend has other friends and these still other friends-and so into Jim-Jambo Company one can settle down and "York with some security and hope of rise.

And then there is the matter of personal charm. How often have we seen the young stenographer who couldn't spell "cat" suddenly soar, with her typing fingers still all thumbs, to the post of executive secretary to the boss wherein, while she can't spell "cat" any better, she can certainly spell "rise" and rise again and perhaps even "supper club" or "diamond necklace." And we have also seen the young man with a good "front" soar above his elders because he could perhaps tell the right joke or play a slightly worse game of golf.

We have seen, too, the factor of education all gone awry in firms and governments where the trained man, at how much cost of eyesight, becomes learned beyond credit – yet passed over for some chap who didn't have a degree to his name beyond a certain degree of push. We have seen the untutored madly ordering the millions and the wise advising a score.

Industry, as well, seems to have scant place to those cynical few of us who have seen it all. The eagerness of the young to slave is all too often braked by the older head who says, "Why

get in a sweat about it, young 'un? It'll all come out the same." And perhaps we've stayed after hours and daubed ourselves with ink or lingered at our post beyond all demand of duty, only to watch, in times to come, the lazy one we scorned draw the better pay. And we've said it isn't justice – something less than that

And interest, too, we've seen come all to naught. When our absorption in the deadly game of "firm or unit with its rivals" made us lay aside neglected our own wife or life, and when we've burned the night and leisure time to work out solutions gauged to save our firm, and have sent them in and have had them come back, neglected, and soon have beheld our fellow worker, whose total interest was a man or "stamps" and not the firm at all, go up to higher posts – we had some cause to be less interested, we thought. And interest in our work became condemned by those around us who, not understanding it, became tired of hearing it in our mouths.

Intelligence, against this hard-beaten parade of broken illusions, would seem to have no bearing whatever upon our fates. When we see the stupid rule the many, when we see the plans and decisions passed that would have been condemned even by the children of the workers, we wonder what intelligence could have to do with it. Better to be dumb, we might come to think, than have our own wits continually outraged by the stupidities which pass for company planning.

Personal ability, against this torrent, this confusing chaos of random causes for promotion and better pay, would seem a wasted item. We have seen our own wasted. We have seen the abilities of others scorned. We have seen the unable rise while the able remained neglected or even unemployed. So personal ability would not seem the factor it might once have been to us, small cogwheels in the clashing gears of business fate. It must, then, certainly be luck and nothing but luck the whole way down.

And so it seems to appear, even to an "experienced" eye, that the obtaining, the holding and the improving of a job are all dependent upon a chaos of causes, all of them out of our control. We accept, instead of orderly expectancy, a tumbling mass of "accidentals" as our fate.

We try a little. We dress well and cleanly in order to apply for a position, we take ourselves to the place of work daily, we shuffle the papers or the boxes or the machinery parts in a fashion we hope will pass, we leave by crowded transport to our homes and expect another day's dull toil.

Occasionally we start up a correspondence course to give us a small edge on our fellows – and often drop it before it is done. It seems that we cannot even do this little to help us on our way against this flood of accidentals.

We become ill. We run out of sick leave. Still but hardly recovered, we now have no job. We become the victims of an accidental cabal or slander and we have no job. We are thrust up against jobs we cannot do and then again we have no job. We grow too old, our time is spent in remembering how fast we once were, and one day we have no job.

The lot of the man in the workaday world is uncertainty. His goal is security. But only few attain that goal. The rest of us worry from day to day, from year to year, about our ability to get work, hold work, improve our lots. And all too often our worst fears take place.

Once we had the rich to look toward and envy. But now the taxes which we bear have reduced, despite their clever accountants, even their number. States and governments rise and promise us all security and then give us restrictions which make that seem shaky too.

From day to day new threats impose themselves on our consciousness. A world where the machine is king makes Man a cog. And we are told of new developments which do the work of thousands of us and so we starve.

The advertisements thrust at us – in our transports, newspapers, streets, radios and TV – all manner of things to own.

And no matter how delightful they are to own we, the men who make them, can't own them-not on our pay. And Christmases leave us a little ashamed at how little we can buy and we make the coat do just another year. And the years advance and we grow no younger. And each hour confronts us with the accidents which might make or break our futures. No wonder we believe in luck alone.

Well, there is the problem.

To eat we must have a job. To live we must continue to be acceptable on our jobs. To better ourselves we must hope for the breaks. And it all appears a huge,

disheartening confusion composed of accidents, good luck and bad luck, or drudgery with nothing to win at the end of it.

What would you give for something to lift you out of such ruts? Perhaps you are not in them. But if not, you're one of the lucky ones. Men, to escape these ruts, have perpetrated the bloodiest wars and revolutions of history. Whole dynasties have been cut to dust in an overpowering convulsion born from despair. Jobs get few. Holding them becomes more and more accidental. At last none can longer stand the strain of insecurity and the answer is raw, red revolution. And does this come to anything? No. Revolution is that act of displacing a tyranny with a tyranny ten times more despotic than the old. Changing governments, not even changing firms, can change basic security.

The quest for security is a quest for constancy and peace. A worker deserves these things. He creates the goods. He should have the wherewithal to live. Instead, he has a chaos.

But where is this chaos? Is it in the worker's family? Some say so. Is it in the character of capital? Some say so. Is this chaos born of bad government? Many have said so. Is it in the worker himself? Some would like him to think that.

No, it is not in any of these things. The chaos of insecurity exists in the chaos of data about work and about people. If you have no compasses by which to steer through life, you get lost.

So many recent elements – of the Industrial Age – have entered into life that life itself needs to be better understood.

Work and security are parts of life. If life is not understood, then neither will these parts of life be understood. If all life seems chaotic, a matter of guess and chance, then certainly work will seem chaotic.

But the role of work in existence is the greater role than any other. Some say we spend a third of our lives in bed and therefore beds are important. But we spend more than a third of our lives at work. And if we don't work, we don't have a bed. So it seems that work is more important by far. If you add up the various parts of life, love or sports or entertainment, you will find that the majority of concentration is not on any of these but upon work. Work is the major role of our existences whether we like it or not. If we don't like it, we don't like life.

If we find a man a bit insane, old time – ologies would have had us look up his love life or his childhood. A newer idea and a better one is to look up his security and conditions of work. As security goes bad in a nation, insanity rises. If we were to attack national insanity problems and conquer them, we wouldn't build better insane asylums – we would better the condition of work.

Life is seven-tenths work, one-tenth familial, one-tenth political and one-tenth relaxation. Economics – the paycheck, struggle for – is seven-tenths of existence. Lose a man his income or his job and you find him in bad mental condition, usually. If we're going to find proofs of this anywhere, we'll find them everywhere.

Worry over security, worry over, worth, worries about being able to do things in life for others are the principal worries of existence.

Let's be very simple. People with nothing to do, people without purpose, most easily become neurotic or mad. Work, basically, is not a drudgery. It is something to do. The paycheck tells us we are worth something. And, of course, it buys us what we have to have to live. Or almost does.

All right. Work security, then, is important. But security itself is an understanding. Insecurity is unknownness. When one is insecure, he simply doesn't know. He is not sure. Men who know are secure. Men who don't know believe in luck. One is made insecure by not knowing whether or not he is going to be sacked.

Thus he worries. And so it is with all insecurity.

INSECURITY EXISTS IN THE ABSENCE OF KNOWLEDGE.

All security derives from knowledge. One knows he will be cared for no matter what happens. That is a security. In the absence of certain knowledge it could also be a fallacy. Luck is chance. To depend upon luck is to depend upon not-knowingness.

But, in truth, how could one have knowledge about life when life itself had not been brought, as knowledge, into order? When the subject of life itself was a chaos, how could work, as a part of life, be anything but a chaos?

If livingness is an unknown subject, then workingness and all pertaining to work must be an unknown subject, exposed to cynicism, hopelessness and guesses.

To obtain, hold and improve a job, one would have to know the exact, precision rules of life if one were to have a complete security. It would not be enough to know fairly well one's job.

That would not be a security, for as time went on we would see-as we have listed – too many chances entering into it.

Knowledge of the general underlying rules of life would bring about a security of life. Knowledge of the underlying rules of life would also bring about a security in a job.

Scientology is a science of life. It is the first entirely Western effort to understand life. All earlier efforts came from Asia or Eastern Europe. And they failed. None of them gave greater security. None of them could change human behavior for the better. None of them – and they bragged about it – could change human intelligence. Scientology is something new under the sun. But, young as it is, it is still the only completely and thoroughly tested and validated science of existence. It doesn't demand twenty years of sitting on spikes to find out one is mortal. It doesn't demand a vast study of rats to know that Man is confused.

Scientology can, and does, change human behavior for the better. It puts the individual under the control of himself – where he belongs. Scientology can, and does, increase human intelligence. By the most exact tests known, it has been proven that Scientology can greatly increase intelligence in an individual. And Scientology can do other things. It can reduce reaction time and it can pull the years off one's appearance. But there is no intention here to give a list of all it can do. It is a science of life and it works. It adequately handles the basic rules of life and it brings order into chaos.

A science of life would be, actually, a science of good order. Such things as accidents and luck would, if you could but understand their underlying principles, be under your control.

As we have seen here, even those who aren't cynical can see that many chances enter into obtaining, holding and improving one's job. Some of those chances seem so wide and out of control that nothing at all could be done about them.

But if we could but reduce the chanciness of a job, if we could make the right friends and be sure that our education would count and have some slight security that our interest and intelligence and native ability would not go all to waste-why, then, things would be better, wouldn't they?

Well, we'll see what Scientology can do to reduce the chanciness of the workaday world-for you and for those you know.

What's life all about anyway?

Chapter 2

HANDLING THE CONFUSIONS OF THE WORKADAY WORLD

We have seen how one might be led to believe there was something confusing about navigating one's career in the world of work. And confusion there is to one who is not equipped with guides and maps.

Basically, it all seemed very simple, this thing called work, getting a job. One was educated into some skill and one read an ad or was sent by a friend and was interviewed for a job. And one got it and then reported every day and did the things assigned and, as time went on, hoped for a raise in pay. And time going even further on brought one to hope for a pension or a governmental regime that would pay old-age benefits. And that was the simple pattern of it.

But times change and simple patterns have a habit of being deranged. The various incidents and accidents of fate entered into the picture. Completely aside from personal factors, larger views alter things. The government in sweeping economy fails to grant adequate pension. The business for which one works is shattered by a time of depression. Or one's health fails inexplicably and one is left on charity.

The worker in his workaday world is no towering giant amongst his many foes. The "tinsel path" sketched so happily by "rabble-rousers," the great affection held for the worker by this or that ideology or political figure, do not reflect fact. A man working at a job is faced by difficulties large enough to him, no matter how small they might seem to a successful industrialist. A few percent rise in taxes may mean that he thereafter goes without simple pleasures. An entrance upon bad times for the business may result in lessened pay, and there may go any and all luxuries and even some necessities – or the job. The effect of international currents, governments, business trends and markets all usually beyond his concern, the worker is perfectly entitled to believe that his fate is not quite entirely predictable. Indeed, he might even be entitled to be confused.

A man can starve to death in a few days. Few workers have many days of margin in their pockets if the currents change. Thus many things, which would be no vast problem to the very secure, are watched as menaces by the worker. And these things can become so many that all life seems too confused to be borne and one sinks into an apathy of day-to-day grind, without much hope, trusting that the next storm, by luck, will pass over him.

As one looks at the many factors which might derange his life and undermine his security, the impression of "confusion" seems well founded. And it can be said, with truth, that all difficulties are fundamentally confusions. Given enough menace, enough unknown, a man ducks his head and tries to swing through it blindly. He has been overcome by confusions.

Enough unsolved problems add up to a huge confusion. Every now and then, on his job, enough conflicting orders bring the worker into a state of confusion. A modern plant can be so poorly managed that the entire thing appears to be a vast confusion to which no answer is possible.

Luck is the usual answer one resorts to in a confusion. If the forces about one seem too great, one can always "rely on his luck." By luck we mean "destiny not personally guided." When one turns loose an automobile wheel and hopes the car will stay on the road, by luck, he is often disappointed. And so it is in life. Those things left to chance become less likely to work themselves out.

One has seen a friend shutting his eyes to the bill collectors and gritting his teeth while he hopes that he will win at the races and solve all his problems. One has known people who handled their lives this way for years. Indeed, one of Dickens' great characters had the entire philosophy of "waiting for something to turn up." But luck, while we grant that it is a potent element, is only necessary amid a strong current of confusing factors. If one has to have luck to see him through, then it follows that one

isn't any longer at his own automobile wheel. And it follows, too, that one is dealing with a confusion.

A confusion can be defined as "any set of factors or circumstances which do not seem to have any immediate solution."

More broadly:

ACONFUSION IN THIS UNIVERSE IS RANDOM MOTION.

If you were to stand in heavy traffic, you would be likely to feel confused by all the motion whizzing around you. If you were to stand in a heavy storm with leaves and papers flying by, you would be likely to feel confused.

Is it possible to actually understand a confusion? Is there any such thing as an "anatomy of confusion"? Yes, there is.

If, as a switchboard operator, you had ten calls hitting your board at once, you might feel confused. But is there any answer to the situation?

If, as a shop foreman, you have three emergencies and an accident all at the same time, you might feel confused. But is there any answer to that?

A confusion is only a confusion so long as all particles are in motion. A confusion is only a confusion so long as no factor is clearly defined or understood.

Confusion is the basic cause of stupidity. To the stupid, all things except the very simple ones are confused. Thus, if one knew the anatomy of confusion, no matter how bright one might be, he would be brighter.

If you have ever had to teach some young aspirant who was not too bright, you will understand this well. You attempt to explain how such-and-so works. You go over it and over it and over it. And then you turn him loose and he promptly makes a complete botch of it. He "didn't understand," he "didn't grasp it." You can simplify your understanding of his misunderstanding by saying, very rightly, "He was confused."

Ninety-nine percent of all education fails, when it fails, on the grounds that the student was confused. And not only in the realm of the job, but in life itself. When failure approaches, it is born, one way or another, from confusion. To learn of machinery or to live life, one has to be able either to stand up to confusion or to take it apart.

We have, in Scientology, a certain doctrine about confusion. It is called:

THE DOCTRINE OF THE STABLE DATUM.

If you saw a great many pieces of paper whirling about a room, they would look confused until you picked out one piece of paper to be the piece of paper by which everything else was in motion. In other words, a confusing motion can be understood by conceiving one thing to be motionless.

In a stream of traffic, all would be confusion unless you were to conceive one car to be motionless in relation to the other cars and so to see others in relation to the one.

The switchboard operator, receiving ten calls at once, solves the confusion by labeling – correctly or incorrectly – one call as the first call to receive her attention. The confusion of "ten calls all at once" becomes less confusing the moment she singles out one call to be answered.

The shop foreman, confronted by three emergencies and an accident, needs only to elect his first target of attention to start the cycle of bringing about order again.

Until one selects one datum, one factor, one particular in a confusion of particles, the confusion continues. The one thing selected and used becomes the stable datum for the remainder.

Any body of knowledge, more particularly and exactly, is built from one datum. That is its stable datum. Invalidate it and the entire body of knowledge falls apart. A stable datum does

not have to be the correct one. It is simply the one that keeps things from being in a confusion and on which others are aligned.

Now, in teaching a young aspirant to use a machine, he failed to grasp your directions, if he did, because he lacked a stable datum. One fact had to be brought home to him first. Grasping that, he could grasp others. One is stupid, then, or confused in any confusing situation until he has fully grasped one fact or one item.

Confusions, no matter how big and formidable they may seem, are composed of data or factors or particles. They have pieces. Grasp one piece or locate it thoroughly. Then see how the others function in relation to it and you have steadied the confusion. And relating other things to what you have grasped, you will soon have mastered the confusion in its entirety.

In teaching a boy to run a machine, don't throw a torrent of data at him and then point out his errors—that's confusion to him, that makes him respond stupidly. Find some entrance point to his confusion, one datum. Tell him, "This is a machine." It may be that all the directions were flung at someone who had no real certainty, no real order in existence. "This is a machine," you say. Then make him sure of it. Make him feel it, fiddle with it, push at it. "This is a machine," tell him. And you'd be surprised how long it may take, but you'd be surprised as well how his certainty increases. Out of all the complexities he must learn to operate it, he must know one datum first. It is not even important which datum he first learns well, beyond that it is better to teach him a simple basic datum. You can show him what it does, you can explain to him the final product, you can tell him why he has been selected to run this machine. But you must make one basic datum clear to him or else he will be lost in confusion.

Confusion is uncertainty. Confusion is stupidity. Confusion is insecurity. When you think of uncertainty, stupidity and insecurity, think of confusion and you'll have it down pat.

What, then, is certainty? Lack of confusion. What, then, is intelligence? Ability to handle confusion. What, then, is security? The ability to go through or around or to bring order to confusion. Certainty, intelligence and security are lack of ability to handle confusion.

How does luck fit into confusion? Luck is the hope that some uncontrolled chance will get one through. Counting on luck is an abandonment of control. That's apathy.

There is "good control" and "bad control." The difference between them is certainty and uncertainty. Good control is certain, positive, predictable. Bad control is uncertain, variable and unpredictable. With good control, one can be certain. With bad control, one is never certain.

A foreman who makes a rule effective today but not tomorrow who makes George obey but not James, is exercising bad control. In that foreman's wake will come uncertainty and insecurity, no matter what his personal attributes may be.

Because there can be so much uncertain, stupid control, some of us begin to believe that all control is bad. But this is very far from true. Control is necessary if one would bring any order into confusions. One must be able to control things, his body, his thoughts, at least to some degree, to do anything whatever.

A confusion could be called an "uncontrolled randomness." Only those who can exert some control over that randomness can handle confusions. Those who cannot exert control actually breed confusions.

The difference between good and bad control then becomes more obvious. The difference between good and bad, here, is degree. A thorough, positive control can be predicted by others. Therefore it is good control. A non-positive, sloppy control cannot be predicted. Therefore it is a bad control. Intention also has something to do with control. Control can be used for constructive purposes or destructive purposes. But you will discover that when destructive purposes are intended, bad control is used.

Thus there is a great deal to this entire subject of confusion. You may find it rather odd for confusion itself to be used here as a target. But you will find that it is an excellent common denominator to all that we consider evil in life. And if one can become master of confusions, his attention is freed for constructive activity. So long as one is being confused by confusions, all he can think about are destructive things – what he wants to do most is to destroy the confusion.

So let us then learn first how to destroy confusions. And this we find is a rather simple thing.

When all particles seem to be in motion, halt one and see how the others move according to it and then you will find less confusion present. With one adopted as a stable datum, others can be made to fall in line. Thus an emergency, a machine, a job or life itself can be viewed and understood and one can be free.

Let us take a glance at how this works. In the first chapter we listed a number of things which might influence obtaining, holding and improving a job. One can handle this entire problem, as people most often do, by entering into the problem the single datum, "I can get and hold a job." By clutching to this as a single belief, the confusions and insecurities of life become less effective, less confusing.

But suppose one has done this: Without further investigating the problem, one, when young, gritted his teeth and shut his eyes and said, "I can get and hold a job, come what may. Therefore I am not going to worry about the economics of existence anymore." Well, that was fine.

Later on, without warning, one got fired. One was out of work for ten weeks. He felt then, even when he did get a new job, less secure, less confident. And let us say that some accident occurred and one was out of a job again. When once more unemployed, he was once more even less confident, less secure. Why?

Let us take a look at the opposite side of this Doctrine of the Stable Datum. If we do, we learn that confusions are held ineffective by stable data and that when the stable datum is shaken, the confusion comes into being again.

Let us envision a confusion as stopped. It is still scattered, but it is stopped. What stopped it? The adoption of a stable datum. Let us say that one was bothered badly in the home by a mother-in-law. One day, after a quarrel, one stalked out and by inspiration said to himself, "All mothers-in-law are evil."

That was a decision. That, rightly or wrongly, was a stable datum adopted in a confusion. At once one felt better. He could deal with or live with the problem now. He knew that "All mothers-in-law were evil." It wasn't true, but it was a stable datum.

Then one day, when he was in trouble, his mother-in-law stepped forward, true-blue, and paid not only the rent but the other debt too. At once he felt very confused. This act of kindness should not have been a thing to bring in confusion. After all, hadn't she solved the problem? Then why does one feel upset about it? Because the stable datum has been shaken. The entire confusion of the past problem came into action again by reason of the demonstrated falsity of the stable datum.

To make anyone confused, all you have to do is locate their stable data and invalidate them. By criticism or proof, it is only necessary to shake these few stable data to get all a person's confusions back into action.

You see, stable data do not have to be true. They are simply adopted. When adopted, then one looks at other data in relation to them. Thus the adoption of any stable datum will tend to nullify the confusion addressed. But if that stable datum is shaken, invalidated, disproven, then one is left again with the confusion. Of course, all one has to do is adopt a new stable datum or put the old stable datum back in place. But he'd have to know Scientology in order to accomplish this smoothly.

Let us say one has no fears of national economy because of a heroic political figure who is trying his best. That man is the stable datum to all one's confusions about national economy. Thus one "isn't worried." But one day, circumstances or his political enemies shake him as a datum. They "prove" he was really dishonest. One then becomes worried all over again about national economy.

Maybe you adopted some philosophy because the speaker seemed such a pleasant chap. Then some person carefully proves to you that the speaker was actually a thief or worse. One adopted the philosophy because one needed some peace from his thoughts. Invalidating the speaker would then at once bring back the confusion one faced originally.

All right. We looked at the confusion of the workaday world when we were young, and we held it all back by stating grimly, "I can get and keep a job." That was the stable datum. We did get a job. But we got fired. The confusion of the workaday world then became very confusing. If we have only the one stable datum, "I can get and keep a job," as our total answer to all the various problems listed in the first chapter, then assuredly one is going to spend some confusing periods in his working life. A far, far better stable datum would be, "I understand about life and jobs. Therefore I can get, hold and improve them."

And that's where we are going in this book.

Chapter 3 **IS WORK NECESSARY?**

An understanding of life is necessary to the living of it. Otherwise life becomes a trap. To so many of us in the workaday world, this trap takes the form of WORK.

If only we didn't have to work, how many delightful things could we do! If only we had some other way of getting money... travel, vacations, new clothes...what a host of things would be ours if only we didn't have to work!

It is almost an educational factor of our society that work, duress of, is the root of our unhappiness. We hear unions and welfare states, as well as individuals, basing all their plea upon a reduction of work. Getting rid of work, by virtue of reduced hours and the introduction of automatic machinery, has become the byword of the mid-twentieth century.

Yet the most disheartening thing which could happen to most of us would be the loss of all future jobs. To be denied the right to work is to be denied any part of the society in which we live.

The rich man's son, the moneyed dowager, neither of them works, neither is sane. When we look for neurosis and folly in our society, we look toward those who do not or cannot work.

When we look over the background of a criminal, we look at "inability to work." Somehow, the right to work seems to be bound up in happiness and the zest of living. And demonstrably, the denial of work is bound up with madness and insanity.

As the amount of automatic machinery increases in our society, so increases the percentile of our people who are insane. Child labor laws, injunctions against overtime, demands for many papers and skills and conditions of being, alike, combine to reduce the amount of work that can be done by an individual.

Have you ever seen a retired man who pined for his desk? Today "the doctrine of limited work" educates us to believe that at such-and-such an age we must stop work. Why is this so popular when we can see for ourselves that the end of work is the end of life in most cases?

Speaking politically for a moment, from the standpoint of sanity, Man more dearly needs the right to work than he does an endless number of pretended freedoms. Yet we carefully discourage, in our children and in our society, those people who make work. Unless work is made, there will be no work to do. Work is not something that springs ready-made into our sight. Work is something that is created. New inventions, new markets, new systems of distribution must be created and brought into existence as times change and old methods, old markets, old systems become inadequate and .year out. Somebody created the jobs we do. When we work, we either do a job created by ourselves or by another.

It is not enough to coast along in a job. The job, day by day, has to be made by us, no matter who created it in the first place.

To work is to participate in the activities of our society. To be refused a part in the activities of our society is to be cast out by it.

Somebody invented the difference between "work" and "play." Play was seen to be something that was interesting. And work was seen to be something that was arduous and necessary and therefore not interesting. But when we have our vacations and go and "play," we are usually very glad to get back to the "daily grind." Play is almost purposeless. Work has a purpose.

In truth, only the constant refusal on the part of the society to give us work results in our distaste of work when it exists. The man who cannot work was forbidden the right to work. When we go back in the history of the notoriously unable-to-work criminal, we find that he was first and foremost convinced that he must not work-he was forbidden to work, whether by his father or mother or school or early life. Part of his education was that he must not work. What was left? Revenge upon the society which refused to let him take part in its activities.

Let us redefine work and play. Play should be called "work without a purpose." It could also be called "activity without purpose." That would make work be defined as "activity with purpose."

Where we have fault to find with working, it grows out of our own fear that we will not be permitted to continue work.

There is nothing wrong with automation, with all this installation of machines to do our work, so long as the powers that be remember to create additional work for us. Automation could be a blessing to the whole world, providing as many new jobs are invented as were disposed of by machinery. Then we'd have production! And if the powers that be didn't fumble their basic economics and created enough money for us to buy all the new products, there would be prosperity indeed. So it isn't automation that is at fault. If automation leaves people unemployed, somebody wasn't permitted to invent new jobs for us.

Of course, if every new business is flattened by restriction and if every man who would invent work was prohibited from doing so, then and only then would automatic machinery bring about our downfall.

Despite the much advertised joys of vacations and endless play, such things have never been other than a curse for Man. The earliest mention of it was by Homer in the Lotus Isles. And didn't that crew go to pieces!

No, definitely there is more to work and working than having to have a paycheck. Of course, there are jobs more interesting than other jobs. Of course, there are positions which are more remunerative than other positions. But when one contrasts the right to have a position with no right to have one, then one will choose even the less interesting and poorer-paid tasks.

Did you know that a mad person could be made well simply By getting him convinced that he has some purpose in life? Well, that can happen. It doesn't matter how thin or artificial that purpose may be, mad people can be made sane with it. One instance comes to mind of a crazy girl for whom nothing could be done. That was the point in her case-nothing could be done for her. But one night near the asylum an auto accident occurred and an overworked doctor, seeing her near, ordered her to do some things for the victims. She became well. She became a staff nurse. She was never insane thereafter.

Now, no one pretends that we are all mad if we don't work. But it is an astonishing thing that we drift in that direction when we are forbidden to labor.

Great revolutions occur out of a mass inability to work. The crowds rebel not because they are angry over "privileges," which they always say, but because they have gone mad having no work. It is truth that revolutions cannot occur when people are all employed.

And it doesn't even matter how arduously they are employed, either. Revolutions occur when people have been too often forbidden to work. They go up in madness and the state often comes down in ruins. No revolution ever won anything. Life evolves into a better condition by means of hard work, not by threats.

If automatic machinery threw enough people out of work, even though the machines were producing aplenty, there would be a revolution. Why? Because by robbing them of work, people have been robbed of a purpose in life. When that goes, all goes.

A good purpose, a bad purpose, it does not matter so long as a purpose exists. Why?

Now do not think we have strayed very far from the last chapter. We haven't. Here is an understanding of life. Life has certain stable data that are the stable data of livingness. Once grasped, then life – and that part of it called work-can be understood.

Life is basically a created thing. But it has many elements in it creating against many other elements in it. A confusion occurs whenever two or more things start creating against each other. Thus life, viewed impartially, can seem to be a confusion.

If one were to sit amongst all this livingness, all this creatingness, all this warfare, without any purpose, his existence in its entirety would be fatal. To be part of a universe, a civilization, and yet to have no purpose is the route to madness.

The exertion of energy, the exercise, the time spent, the things done are all of a lower order of importance. Just to have something to do and a reason to do it exerts a control over life itself. If you have no purpose, you have no purchase on that small first particle necessary to make the whole understandable. Thus life can become a terrible burden.

In the United States in the 1930s-and in other lands as Well – there was something called a Depression. It came out of a lack of understanding of economics during a period of transition into a machine age. During it a great president saw that work had been denied to his people. He created work. He thought he did it to get money into circulation to buy all the things the country could now make. Therefore, he did not really rescue the bulk of his people from despair. For the work he gave them was to be carelessly done, poorly done. All that was being demanded was time spent on the job. He had a wonderful opportunity to turn a country into a beautiful thing. But the work given had no purpose.

Men who detest one job or another detest it because they can't see where it is going or can't believe they are doing any important thing. They are "working." That is to say, they report and go through motions and draw a paycheck. But they aren't truly a part of the scheme of things. They don't feel they have anything to win.

In our civilization, the stable datum to the confusion of existence is work. And the stable datum of work is purpose. Even if the purpose is just "getting a paycheck," it is still purpose.

Any of us probably could do more important things than we are doing. Any of us could use some changes in our tasks. But none of us – and still stay alive and sane – could do without something to do.

When we grow timid in the face of circumstance, it is because Our purposes, our stable data, have been invalidated. It is, as we have shown, rather easy to knock a person into a state of confusion. All you have to do is locate his stable datum on any subject and shake it. This is a trick we all use.

For instance, we are arguing about economics with a friend. We don't agree with him. We ask him where he got such an idea. He says somebody wrote it in such-and-so. We attack the writer or the paper and discredit it. In other words, we win our argument by shaking his stable datum as nearly as we can find it.

Life is competitive. Many of us forget we are part of a team called Man, in contest with who knows what else to survive. We attack Man and attack our friends. In the course of holding a job, it seems only natural that here and there in the organization

would be people who were so insecure in their own tasks that they seek to spread insecurity around them.

Having drunk of confusion too deeply, having too few stable data, a person can begin to "dramatize" confusion, to spread it, to consciously try to make everything and everybody confused. One of the favorite targets of such people is the stable datum of work. Although usually such people cannot even do their own jobs, they are very anxious to make others tired of theirs. They "cut down the competition" by carving up the stable data of others.

Beware these people who come around and inquire "sympathetically" about your health because you look "overworked." It is almost easier to get "over loafed" than overworked. Beware these people who want you to sign a petition to shorten the hours to be spent on the job. The end product of that is no job. And beware, too, the fellow who is always "taking it out of the firm" because the firm "can afford it." Remember, that firm is part yours, no matter if they fire you tomorrow. Such people are trying to pull out from under you the stable datum of work.

If you are afraid of losing your job, it is because you suffer already from too many forbiddings to work. The only way to hold a job is to make it every day, to create it and keep it created.

If you have no wish to create and continue that job, then there must be something at cross-purposes with purpose. There is something wrong between what you think would be a good purpose and what purpose your job has.

Government jobs are interesting because, so often, nobody seems to care, really, whether the job has purpose or not. Too often the purpose of having a government job is just "to have a government job." Here, in particular, one has to understand about life and work itself. For a government job has to be created continually to continue. And if it seems to have no purpose, then one should look over government itself and get at its purpose. For the purpose of the government as a whole, in some part, would be the purpose of the job held, no matter how small.

Anyone suffering from a distaste for work must basically have a feeling that he isn't really allowed to work. Thus work is not a stable datum in life. And he must have, as well, some cross-purpose about the purposes of his job. And, too, he usually is associated with people in his job who are trying to make work into something less than tasteful. But he is to be pitied because he is unhappy: He is unhappy because he is confused. Why is he confused? Because he has no stable datum for his life.

And a stable datum for life, itself, is the basis of good living as well as good job orientation.

Chapter 4

THE SECRET OF EFFICIENCY

What is control?

Whether one handles a machine the size of a car or as small as a typewriter or even an accounting pen, one is faced with the problems of control. An object is of no use to anyone if it cannot be controlled. Just as a dancer must be able to control his body, so must a worker in an office or a factory be able to control his body, the machines of his work and to some degree the environment around him.

The primary difference between the "worker" in an office or a factory and an "executive" is that the executive controls minds, bodies and the placement of communications, raw materials and products, and the worker controls, in the main, his immediate tools. However, it is far too easy, for those anxious to agitate labor into measures not necessarily good for it and for executives who themselves are anxious for control and anxious about it, to forget that the worker who does not control his materials of work – and who is himself a "controlled factor" only – is practically useless to the plant itself. Both management and labor must be able to control their immediate environment.

The most apparent difference between an executive and a worker is that the executive controls more environment than the worker. To that degree, then, the executive must be more capable than the worker – or the plant or business is doomed to difficulty, if not failure.

What is a good workman? He is one who can positively control his equipment or tools of trade or who can control the communication lines with which he is intimately connected.

What is a bad worker? A bad worker is one who is unable to control the equipment he is supposed to control or the communication lines he is supposed to handle.

People who wish to control others, but who do not wish others to control anything, bring us into a difficulty by establishing a fallacy. That fallacy is that there is such a thing as "bad control." Control is either well done or not done. If a person is controlling something, he is controlling it. If he is controlling it poorly, he is not controlling it. A machine which is being run well is controlled. A machine which is not being run well is not being controlled.

Therefore, we see that bad control is actually a "not-control"

People who tell you that control is bad are trying to tell you that automobile accidents and industrial accidents are good.

Attempted control for bad or covert purposes is harmful. But it carries with it the ingredient of unknowingness. The person who is attempting control is actually not controlling. He is simply seeking to control and his efforts are, in the main, indefinite and unpositive – which, of course, are characteristics which control itself does not countenance. When unknowingness is entered into control, control can become antipathetic. But it does not become a fact.

If you have ever covertly controlled your car, you will understand what is meant. If you handled your steering wheel in such a way that the car would not "know" which way it was then supposed to go, you would soon be involved in difficulties. You must handle the steering wheel of a car in such a way that the car then turns the proper turns and remains on a straight course on a straight road. There is nothing hidden about your intention of controlling the car and there is nothing unknown about the response of the car. When a car fails to respond to your handling of the steering wheel, control has ceased to exist.

In other words, one either controls something or he does not. If he does not, we have developed a misnomer. We have developed the idea that there is such a thing as "bad control."

People who have been "badly controlled" (which is to say, who have been merely shaken up and have not been controlled at all) begin to believe there is something bad about control.

But they would really not know what control is since they have not been controlled in actuality. To understand this further, one would have to know one of the very basic principles of Scientology, which is:

THE ANATOMY OF CONTROL.

In part, this principle consists as follows. Control may be subdivided into three separate parts. These parts are:

START-CHANGE-and-STOP.

Start-change-and-stop also comprise a:

CYCLE-OF-ACTION.

The cycle-of-action is seen in the turning of a simple wheel. The wheel starts and then any given spot on it changes position and the wheel is stopped. It does not matter how long the wheel is in motion, it still follows this cycle-of-action.

A man walking a short distance starts, changes the position of his body and stops his body. He has, if he does this, completed a cycle-of-action.

On a longer span, a company starts, continues and at some date, early or late, ceases to exist.

In change we get "change of position in space or change of existence in time." In start we have simply "start." And in stop we have simply "stop." Things may start slowly or rapidly. Things may stop slowly or rapidly. Things may change very rapidly while they are going. Thus the rate of start, the rate of change and the rate of stop have little to do with the fact that a cycle-of-action does consist of start-change-and-stop.

The Ancients referred to this cycle-of-action in a much more detailed fashion. We find the Vedic Hymns talking about a cycle-of-action in this wise: First there is chaos, then from the chaos something emerges (it can be said to have been born), it grows, it persists, it decays and dies and chaos ensues. Although this, in essence, is an inaccurate statement, it is the earliest example of a cycle-of-action.

A modern Scientology example of a cycle-of-action is much more simply stated and is much more accurate. A cycle-of-action is start-change-and-stop. This parallels another cycle-of-action which is that of life itself. The cycle-of-action of life is:

CREATION-SURVIVAL-and-DESTRUCTION.

Survival could be said to be any change, whether in size or in age or in position in space. The essence of survival is change. Creation is, of course, starting. Destruction is, of course, stopping.

Thus we have, in Scientology, two very useful cycles-of-action: The first of them being start-change-and-stop and the more detailed one being create-survive-destroy.

Start-change-and-stop imply the condition of a being or an object.

Create-survive-destroy imply the intention of life toward objects.

Control consists entirely of starting, changing and stopping. There are no other factors in positive control.

If one can start something, change its position in space or existence in time and stop it –all at will – he can be said to control it, whatever it may be. If one can barely manage to start something, can only with difficulty continue its change of position or existence in time and can only doubtfully stop something, he cannot be said to control it well and, for our purposes, he would be said to be able to control it poorly or dangerously. If he cannot start something, if he cannot change its position in space, if he cannot stop something, then he is definitely not in control of it. If he is trying to start, change and stop something or somebody without positively doing so, he has entered unknowingness into the activity and the result will be questionable, to say the least.

Thus there is such a thing as "good control." Good control would consist of knowingness and positiveness. A girl who can start a typewriter, continue its motion and then stop it, could be said to be in control of the typewriter. If she had difficulties in starting it, in continuing its action and in stopping it, she would not only be in "bad control" of the typewriter – she would be a bad stenographer.

Where bad control enters in, so enter incompetence, accidents, difficulties, disobedience, inefficiency and, not the least, considerable misery and unhappiness. As we define bad control as "not-control" or as "an unknowing attempt at control without actually effecting control," it can be said that unpositiveness results in a great many difficulties.

To give you some idea of how far this might go in life, you might get the idea of being moved around in a room by somebody. This somebody would tell you to go to the desk, then would tell you to go to a chair, then would tell you to go to the door. Each time he tells you to go somewhere, you of course have to start yourself, change your body's position and stop yourself. Now, oddly enough, you would not mind this if you knew that somebody was telling you to do it and you were capable of performing the action and you were not receiving orders in such a wise as to interrupt your obedience of the command before you completed it.

But let us say, for instance, that somebody told you to go to the desk, but before you arrived at the desk told you to go to a chair, but before you arrived at the chair told you to go to the door and then claimed you were wrong in not having gone to the desk. You would be, at that time, confused. This would be bad control, since it does not permit you to finish any cycle-of-action before another cycle-of-action is demanded of you. Thus your cycles-of-action become involved and a confusion results. But this, in essence, would not be control, since control must involve an understandable or knowing positiveness. Good control would not change the order before you had a chance to arrive at the desk, would let you arrive at the desk before you were asked to start again for the chair and would let you arrive at the chair before you were asked to start again for the door. Now, you would not mind the positive control. But it is certain that you would be quite upset by the broken series of orders which did not permit you to finish any cycle-of-action.

Now, to give you some idea of how this could influence one's life: Which would you rather have give you a series of orders, such as above to move around a room – your father or your mother? It is certain that you had the most trouble with the parent you would not have chosen to have given you those orders.

Control is so far from being bad that a person who is sane and in very good condition does not resent good, positive control and is himself able to administer good, positive control to people and objects. A person who is not in very good condition resents even the most casual directions and is actually not capable of controlling people or objects. The latter person is also inefficient and has many difficulties with work and with life.

When a person cannot control things or when he resists things controlling him, he involves himself with difficulties not only with people but with objects. It is also apparent that people with control difficulties more readily become ill and fail in other ways.

When a person is incapable of controlling a piece of machinery, it often occurs that the machinery reverses the matter and begins to control him. As an example, a driver who cannot exert positive control on a car is quite likely, eventually, to be controlled by that car. Instead of a driver driving a car down the street, we have a car taking a "driver" down the street. And sooner or later the car, not being very expert at control, winds its driver up in a ditch.

Even mechanical failures are attributable to a lack of control. It will be discovered that an individual who cannot easily control a machine is quite likely to have considerable difficulties with that machine. The machine itself suffers, sometimes in nearly inexplicable ways. Motors run for some men and do not run for others. Some machinery will go on for years in the hands of a mechanic. But when the mechanic leaves it and another takes his place who is not adept, the machine may be found to break down and experience difficulties never before noticed in it. It is stretching things a little bit to infer that a person who cannot control things needs only to look at a piece of machinery to have something go wrong with it. And yet there are cases on record where this has happened.

The factor involved is more easily understood in, for instance, an accounting department. A person who cannot control figures, of course, sooner or later, involves the books he is keeping in complexities and intricacies which not even an expert accountant can straighten.

The cycle-of-action of this universe is start-change-and-stop. And this is also the anatomy of control. Almost the entire subject of control is summed up in the ability to start-change-and-stop one's activities, body and his environment.

A "habit" is simply something one cannot stop. Here we have an example of no control whatever. And we have the step, beyond the last extremity, of entirely lost control. Control begins to dwindle when one is able to change things and stop things, but is not still capable of starting them. Once a thing is started, such a person can change and stop it. A further dwindling of control, if one can now call it such, would be the loss of an ability to change something or continue its existence in time. This would leave one simply with the ability to stop things. When one finally loses the ability to stop something, that thing has to some degree become his master.

In the stop of start-change-and-stop we see, in essence, the entirety of the stable datum. If one can stop just one particle or datum in a confusion of particles or data, one has begun a control of that confusion.

In the matter of a mass of calls coming into a switchboard simultaneously, each call insistently demanding the attention of an operator, control is asserted on the switchboard by the operator's stopping just one demand. It does not particularly matter which demand is stopped. Handling just one call permits one then to handle another call and so forth, until one has changed the condition of the switchboard from a total confusion to a handled situation.

One feels confused when there is nothing in a situation which he can stop. When he can at least stop one thing in a situation, he will then find it is possible to stop others and finally will recover the ability to change certain factors in the situation. From this he graduates into an ability to change anything in the situation and finally is capable of starting some line of action.

Control is then found to be very intimate to confusion.

A worker who is easily confused is a worker who cannot control things. An executive who is frantic in the face of an emergency is an executive who, even in good

times, does not feel that he has any ability to actually start-change-and-stop situations in which he is involved as an executive.

Franticness, helplessness, incompetence, inefficiency and other undesirable factors in a job are all traceable to inability to start-change-and-stop things.

Let us say that a plant has a good manager. The manager can start-change-and-stop the various activities in which the plant is involved, can start-change-and-stop the various machinery of the plant, can start-change-and-stop the raw materials and the products of the plant and can start-change-and-stop various labor activities or difficulties. But let us say that this plant is unfortunate enough to have only one person in it who can start-change-and-stop things. Now, unless the executive is going to handle all of the incoming raw materials, turn on and off all the machinery, process every piece of material in the place and ship the finished products himself, he will be unable to run the plant.

Similarly, an office manager who himself can start-change-and-stop any of the activities of an office or handle them – if he were the only one in the office who could – would be powerless, actually, to run a very large office.

In a plant or in an office, it is then necessary for an executive, no matter how good he maybe, to be supported by subordinates who themselves are not unwilling to be started, changed and stopped by him, but who can themselves start-change-and-stop the activities or personnel in their own immediate environments in the plant.

Now, given a good executive in a plant or office and given good subordinates (defining as "good" their ability to start-change-and-stop things), we would yet have difficulty if we reached lower down on the command chart and discovered that we did not have any working people who themselves were capable of starting, changing and stopping their own particular jobs. We would have a condition, here, where the executive and the foreman would then be forced to do everything that was really being done in the plant. To actually have a good plant, we would have to have an executive, foreman and workers, all of whom in their own environment were capable of starting, changing and stopping things and who were at the same time (including the executive) not unwilling to be started, changed and stopped in their duties-providing positive and understandable orders were used.

As we look this over, we see less and less the picture we have been uniformly presented with in plants and offices of the "management" and "laborers." As soon as we discover one worker in a plant who does not have to start, change or stop himself or anything else, we would then have somebody who would justify this title of "laborer." It is apparent that from the topmost member of the board down to the lowest worker on the payroll, each and everyone of them is involved with starting, changing and stopping people, materials, machinery, products and pieces of the environment. In other words, each and every one of them present in a plant or an office is actually managing something.

As soon as an executive realizes this, he is then capable of running a far more efficient business since he is capable, then, of selecting out amongst him people who are best at starting, changing and stopping things. And these, by example, can bring others into a state of mind where they too are willing to positively start-change-and-stop things.

However, in executives, foremen or workers, we have people today who are either stuck on one or another of the factors of control exclusively or who are incapable of any of the factors of control. Thus we have in any plant, or office or business or activity – even the government – a considerable amount of confusion which would not be present if the people there were capable of controlling what they were supposed to control.

We have people in the workaday world, whether managers or janitors, who are, for instance, fixated (stuck) on starting. These people can start all day and all night, but

they never get going. Such people talk about big schemes and big deals. Such people talk a lot of enthusiasm about "getting going," but never themselves seem to move.

Others, no matter what their class or classification, get fixated on change. These manifest this usually by insisting that everything "keep running." They talk all the time about "keeping things going," but they will not listen to any new ideas or will not receive any new machinery since that would necessitate stopping some old machinery and starting some new machinery. Thus we get antiquated plants and systems continued on forever, long past their usefulness or economic value. A subdivision of this is the person who must change everything all the time. This is actually another manifestation of trying to "keep things running." But instead of keeping things running, these people shift everything there is to be shifted all the time. If an order is issued, they change the order. If they receive the word to go, they change it to stay.

But this, it will be seen, is an unbalanced condition – where these people are actually unwilling to keep anything running anywhere and are in reality on an obsessive stop.

Plants, businesses, factories, ships and even the government are victimized, particularly, by people who can only stop things. No matter how well some unit may be running, some order is issued that stops whatever it is doing. It is enough for such people to discover that something is going to do something to cause it to stop. Usually one gets around this by "failing to inform" such people that something is running.

Thus we can see that there are people who abuse the cycle-of-action of start-change-and-stop and who are, themselves, fixated upon one or another factor in the cycle-of-action or who are incapable of withstanding any factor in it – which means, of course, that they are in a continuous and arduous confusion.

It is noteworthy that those people who can only start things are normally creative. The artist, the writer, the designer is looked upon to start things. He actually might also be capable of continuing them or stopping them, but his purest function is creation.

There are, amongst very rational and good men, those whose greatest ability is continuing things. They can also start things and stop things if they can really continue things. It is upon these men that we depend for the survival of a business or an operation.

Then there is the class that is used by the society to stop things. Such people have normally a police function. Certain things are declared to be bad and these things so designated are then turned over to people who stop them. Imperfect production is stopped by inspectors. Bribery, corruption or crime is stopped by police. Other national or aggressive persons are stopped by the military. And it should occasion no surprise that these specialists in stop are, of course, specializing in destroy.

It should occasion no further surprise that when one looks at the element in a society most likely to decay the society, one looks for those whose job it is to specialize in stops. These people in the main, while serving a very good function for the society at large, if they became fully in charge-as in a police state-would only destroy the state and its people, as has been noted since the days of Napoleon. The most recent nation which turned over the entire function of the state to police was Germany. And Germany was stopped very thoroughly. Germany also effected nothing but destruction.

When we have a society which is very good at starting, we have a creative society. When we have a society which is very good at keeping things running, we have a society which endures. When we have a society which is only capable at stopping things, we have a society which is destructive or which is itself destroyed.

Therefore, we must realize that a balance amongst these three factors of start-change-and-stop is necessary. Not only in an individual, but in a business. And not only in a business, but in a nation. When one can only do one of these, one is considerably limited in his usefulness.

The optimum condition would be for everyone – from manager down to janitor-to be capable of starting, changing and stopping and to be able to endure being started, changed and stopped. Thus we would have a balanced and relatively unconfused business activity. No business can succeed unless it has been properly started, unless it is progressing through time or changing position in space and unless it is capable of stopping harmful practices and even competitors.

As it is with a nation or a business, so it would be with an individual holding down a single job. He should be able to start-change-and-stop anything under his immediate control. If he is running a machine, he should be able to start the machine, to keep it turning (changing) and to stop it. And this should be under his own determinism. His machine should not be started and stopped by some engineer at some period of the day without any attention from himself. Furthermore, if he thought the machine should be shut down and oiled, he should have the authority to do so and should not have to withstand the pummeling of some machine foreman who – without understanding the situation – simply observed that a machine was stopped which, according to his lights, ought to be running.

Even a janitor, to have any efficiency at his job and thus to have a clean set of offices or a plant, would have to be able to start-change-and-stop the various objects having to do with his particular job. He should not have to keep on sweeping after the floor is clean. And he should not have to stop sweeping before he has cleaned the floor. And he should be able to start sweeping the floor when he believes it ought to be swept. Naturally, if he is able to do these things, he is also able to cooperate with his fellow workers and himself be stopped or started or altered in his activity, so as to execute his job while making it possible for them to do their job.

Here, however, we envision a nation, or a plant or an office or a small section or department, running without any supervision at all. Whereas there would be executives and foremen and workers, it is doubtful if supervision of others would occupy much of anyone's time. As the ability of the worker and foreman and executive to start-change-and-stop those things which they should handle and control declines, it will be discovered that supervision enters in. The less capable people are of starting, changing and stopping the people or objects under their immediate control, the more supervision they require. When supervision gets up to 80 percent of the plant's activities, it is certain that the confusion will be so great that inefficiency will result in such magnitude as to ruin the activity.

Supervision, then, is actually a criticism of the junior. It implies that the junior does not know or is not able in the field of control.

Cooperation and "alignment of activity" is different than supervision. Where one has a chain of command, one does not necessarily have supervision. One does have, however, coordinated planning for an entire operation which is then relayed to others in the operation so that coordination can take place. If everybody is agreed on the worth whileness of any activity and if everybody in that activity were capable of actually controlling those items or persons which were in his immediate sphere of action, it would be found that planning would not have to engage in much supervision in order to effect the execution of the ideas involved. This is a very high order of dream. Only where Scientology has been thoroughly at work could such a thing occur-that an organization could run in agreement with itself without supervision or punitive action.

One is able to gauge those workers around him by the amount of confusion in which they are involved. That confusion tells one at once the degree of inability to control things. That inability to control things may not be entirely the fault of the worker. There are two things which can be psychotic: One is the surroundings and the other is the person. A sane man has difficulty in insane surroundings. An insane man has difficulty in even the sanest and most orderly surroundings. Thus there are two factors involved in any operation: The person and the surroundings. It could also be said there are two factors involved in any business: The surroundings of the business itself and the business. One sane business trying to operate in a world of madmen would have a very

great difficulty getting along. One way or another, the inability of the madmen to start-change-and-stop things would infect the business and deteriorate its efficiency.

Thus it is not enough that an individual himself be capable of controlling his job. He must also be able to tolerate the confusion of those around him who cannot control their jobs. Or he must be able to tolerate sane and steady control from those around him.

Insanity is contagious. Confusion is contagious. Have you ever talked to a confused man without yourself, at the end of the conversation, feeling a little confused? Thus it is in work. If one is working with a great many men who are incapable, one begins himself to feel incapable. It is not enough to live alone. It is impossible to work alone. Realizing this, one also understands that his ability to control the immediate machinery or work tools with which he is involved must also include an ability to assist others in his vicinity to control those things with which they are involved.

Many a good worker has been lost to a factory because the good worker could not make his own work good enough to satisfy himself, being faced in his job with so many confused elements and orders that he at last rebelled. Thus good workers can be spoiled. In any department it is possible to spot the people who spoil good workers. They are the people who cannot start-change-and-stop such things as communication or machinery and who are themselves most liable to franticness and confusion. These are the people who would rather have solutions thrown in the wastebasket and problems posted on the bulletin board.

What could one do if he was surrounded by people who were confused and incapable of starting, changing and stopping their various activities?

He could, himself, become sufficiently capable at his own job that he would set a fine example for others and thus, himself, be a stable datum in the confusion of that area.

He could do even more than this. He could understand how to handle men and, so understanding, could bring orderliness into the minds and activities of those men so as to balk their inabilities as they might affect him. But in order to do the latter, he would have to know a great deal about Scientology and its various principles – and that is somewhat beyond the scope of this particular volume.

For the individual worker who wishes to do a good job and to go on having a job and to rise in his position, it is almost enough that he understand his job thoroughly so that no part of it confuses him and so that he can start-change-and-stop anything with which he is connected in that job and that he himself can tolerate being started, changed and stopped by his superiors without himself becoming unsettled. In other words, the greatest asset and greatest job insurance a worker could have would be a calmness of mind concerning what he was doing. A calmness of mind is derived from the ability to start-change-and-stop the objects and activities with which he is involved and to be able to be started, changed and stopped by others without himself becoming as confused as they are.

Thus the secret of doing a good job is the secret of control itself. One not only continues to create a job, day by day, week by week, month by month. He also continues the job by permitting it to progress. And he is also capable of stopping or ending any cycle of work and letting it remain finished.

Workers are most often victimized by bosses, juniors or marital partners who are not themselves capable of controlling anything, yet who will not be controlled and who in some peculiar way are obsessed on the idea of control. A worker who is thus intimately connected with something that he himself cannot control, and which is incapable of actually or really controlling him, performs his work in a confused state which can only lead to difficulties and distaste for work itself.

It can be said that the only thing bad about working is that it is so very often associated with inabilities to control. When these are present, then the work itself seems tiresome, arduous

and uninteresting and one would rather do anything else than continue that particular work. There are many solutions to this. First amongst them is to regain control of the items or functions which one is most intimately connected with in doing his job.

However, control in itself is not an entire answer to everything. For if it were, one would have to be able to control everything – not only in his own job, but in an office or on Earth – before he could be happy. We discover, in examining control, that the limits of control should be extended only across one's actual sphere of operation. When an individual attempts to extend control far beyond his active interest, in a job or in life, he encounters difficulty. Thus there is a limit to the "area of control" which, if violated, violates many things. It is almost a maxim that if an individual consistently seeks to operate outside his own department, he will not take care of his own department. As a matter of fact, in Scientology organizations it has been discovered that a person who is consistently involving himself with things far *beyond* his actual scope of interest is not covering his *actual* scope of interest.

Thus, there is obviously another factor involved than control. This factor is willingness *not to control* and is fully as important as *control* itself.

Chapter 5 LIFE AS A GAME

It is quite obvious that if anyone controlled everything, he would have no GAME. There would be no unpredictable factors, no surprises in life. This might be said to be a hell of considerable magnitude.

If one could control everything absolutely, he would of course be able to predict everything absolutely. If he could predict the course and action of every motion in the entirety of existence, he would of course have no real interest in it.

We have already looked at the necessity of controlling the immediate objects of work. But, remember, it is necessary if one controls these immediate objects, to have other objects or environments in which one does not absolutely control. Why is this?

It is because LIFE IS A GAME.

The word "game" is used here advisedly. When one is mired down in the sometimes titanic struggle of existence, he is apt to discount the fact that there is joy in living. He is apt to disbelieve that such a thing as fun can exist. Indeed, people when they reach into their thirties begin to wonder what happened to their childhood, when they actually could enjoy things.

One begins to wonder if "pleasure of living" isn't itself some sort of trap. And one begins to believe that it is not a good thing to become too interested in new people and new things since these will only lead to heartbreak. There are men who have decided that, in view of the fact that loss brings so much pain, they had better not acquire at all. It is far superior, according to these, to live a life of only medium privation than to live a life of considerable luxury-since then, if they lost what they have, the pain would be much less.

Life, however, is a game. It is very easy to see a game in terms of cricket or football. It is not so easy to see life as a game when one is forced to arrive before the sun rises and reaches home only after it sets-after a day of arduous and relatively unthanked toil. One is likely to dispute that such an activity could be a game at all. Nevertheless it is obvious-in various experiments which have been made in Scientology-that life, no matter what its emotional tone or lack of it, is in essence a game. And that the elements of life itself are the elements of games.

ANY JOB IS A GAME.

A game consists of:

FREEDOM, BARRIERS and PURPOSES.

There are many more complicated factors involved in games, but these are all listed in Scientology:

Primary amongst these is the necessity in a game to have an opponent or an enemy. Also a necessity is to have problems. Another necessity is to have sufficient individuality to cope with the situation. To live life fully, then, one must have in addition to "something to do," a higher purpose. And this purpose, to be a purpose at all, must have counter-purposes or purposes which prevent it from occurring. One must have individualities which oppose the purpose or activities of one. And if one lacks these things, it is certain that he will invent them.

This last is very important. If a person lacks problems, opponents and counter-purposes to his own, he will invent them. Here we have, in essence, the totality of "aberration." But more intimately to our purposes, we have the difficulties which arise from work.

If we had a foreman who capably controlled everything in his area and did nothing else and if that foreman was not entirely mentally balanced in all ways (which is to say, if he were human), we would find that foreman inventing personalities for the workers under him and reasons why they were opposing him and actual oppositions. We would find him selecting out one or more of his workmen to chastise with, according to the foreman, "very good reasons" – but in actuality, without any further reason than that the foreman obsessively needs opponents. Now, very many involved classifications can be read into this by ancient mental analyses. But none of these need to be examined. The truth of the matter is that a man must have a game. And if he does not have one, he will make one. If that man is aberrated and not entirely competent, he will make an intensely aberrated game.

Where an executive finds all running far too smoothly in his immediate vicinity, he is likely to cause some trouble just to have something to do – unless that executive is in very good mental condition indeed. Thus, we have management pretending, often without any actual basis in fact, that labor is against it. Similarly, we occasionally have labor certain that management, which is in fact quite competent, is against labor. Here we have invented a game where no game can actually exist.

When men become very shortsighted, they cannot look, actually, beyond their own environment. There is – in any office, plant or activity – the game of the office, plant or activity itself, versus its competitors and versus its outer environment.

If that office, plant or activity and all the personnel within it are conducting themselves on a wholly rational and effective basis, they choose the outside world and other rival concerns for their game. If they are not up to par and are incapable of seeing the real game, they will make up a game. And the game will begin to be played inside the office and inside the plant.

In playing games, one has individuals and teams. Teams play against teams, individuals play against individuals. When an individual is not permitted to be fully a part of the team, he is apt to choose other members of the team as his opponents. For, remember, Man must have a game.

Out of all these complexities come the various complexities of work and the problems of production and communication.

If everybody in a plant were able to control his own sphere of interest in that plant and if everybody in the plant were doing his own job, there would actually be no lack of game. For there are other plants, other activities in the outside world, and these always furnish game enough for any rational organization. But supposing the people in an organization cannot control their own sphere, cannot control their own activities and are obsessively attempting to create aberrated games all about them. Then we would have a condition whereby the plant, office or concern would not be able to effectively fight its environment and would produce poorly, if not collapse.

Aberrated or not aberrated, competent or not competent, remember, life is a game. And the motto of any individual or team alive is:

THERE MUST BE A GAME.

If individuals are in good mental and physical condition, they actually play the game which is obvious and in plain sight.

If they are not in good condition and if they are themselves incapable of controlling their own immediate environment, they will begin to play games with their tools.

Here, the machinist will find his machine suddenly incapable of producing. One would not go so far as to say that he will actually break the machine so that he can have a game with it. But he will be in a mild state of fury regarding that machinery continually.

The bookkeeper, unable to control his immediate tools of trade and not well fitted into his concern, will begin to play a game with his own figures and will fail to get balances. His adding machine will break down, his papers will get lost and other things will occur under his immediate nose which never should happen. And if he were in good shape and could play the actual game of keeping other people in the plant straight, so far as their accounts and figures are concerned, he would be efficient

Efficiency, then, could be defined as "the ability to play the game to hand." Inefficiency could be defined as "an inability to play the game to hand, with a necessity to invent games with things which one should actually be able to control with ease."

This sounds almost too simple but, unfortunately for the professors that try to make things complicated, it is just that simple. Of course, there are a number of ways men can become aberrated. That is not the subject of this book. The subject of this book is work.

Now, realizing that life must be a game, one should realize that there is a limit to the area one would control and still retain an interest in life. Interest is mainly kindled by the unpredictable. Control is important. Uncontrol is, if anything, even more important. To actually handle a machine perfectly, one must be willing to control it or not to control it.

When control itself becomes obsessive, we begin to find things wrong with it. The individual who absolutely has to control everything in sight is upsetting to all of us. And this individual is why we have begun to find things wrong with control.

It sounds very strange to say that uncontrol must also be under control. But this is, in essence, true. One must be willing to leave certain parts of the world uncontrolled. If he cannot, he rapidly drops downscale and gets into a situation where he is obsessively attempting to control things which he never will be able to control and, thus, renders himself unhappy, begins to doubt his ability to control those things which he actually should be able to control and so, at length, loses his ability to control anything. And this, in essence, is what we in Scientology call the "dwindling spiral of control."

There are mental factors, which we will not discuss here, which tend to accumulate the failures to control to a point where one is no longer confident of his ability to control. The truth of the matter is an individual actually desires to have some part of life uncontrolled. When this part of life hurts him sufficiently, he then resigns himself to the necessity of controlling it and so makes himself relatively unhappy if he never will be able to do so.

A game consists of freedom, barriers and purposes. It also consists of:

CONTROL and UNCONTROL.

An opponent in a game must be an uncontrolled factor. Otherwise, one would know exactly where the game was going and how it would end. And it would not be a game at all. Where one football team would be totally capable of controlling the other football team, we have no football game. This is a matter of "no contest." There would be no joy or sport in playing that game of football.

Now, if a football player has been seriously injured playing football, a new unknowing factor enters into football for him. This injury lodges in what we call the "reactive mind." It is a mind which is unseen and which works all the time. One normally works on what we call the "analytical mind" and this we know all about. Anything that we have forgotten, or moments of unconsciousness and pain, become locked away in the reactive mind and are then capable of reacting upon the individual in such a way as to make him refrain from doing something which was once dangerous. While this is a rather technical subject, it is nevertheless necessary to understand that one's past has a tendency to accumulate and victimize one in the future. Thus in the case of the football player. While he plays football, he is apt to be restimulated or react from the old injury received in football and so feels less than a spirit of fun while playing football. He becomes anxious. He becomes very grim on the subject of football. And this is

expressed by an effort to actively control the players on another team so that they will not injure him again.

In a motorcycle race, a famous motorcycle rider was injured. Two weeks later, in another race, we find this motorcycle rider falling out on the fifth lap without injury or incident, but simply pulling over into the pits. He did this immediately after a motorcycle swerved close to him. He recognized at once that he was unable to control that motorcycle. He felt, then, incapable of controlling his own motorcycle and so knew one thing – he had to get out of that race. And just as this motorcycle rider abandoned the race, so all of us at one time or another have abandoned sections of life.

Now, up to the time he had that accident, the motorcycle rider was perfectly unwilling to control any other motorcycle on the track save his own. He did not worry about these other motorcycles since they had never injured him, and the motorcycle racing game was still a game to him. However, during the accident there was a moment when he sought to control another motorcycle than his own and another rider. He failed in that effort. Thus in his "reactive mind" there is an actual "mental image picture" of his failing to control a motorcycle. Thus in future racing he is less competent. He is afraid of his own machine. He has identified his own machine with somebody else's machine. But this is a failure of control.

Now, in order to become a good motorcycle racer again, this man would have to resume his attitude of carelessness regarding the control of the other machines and riders on the track and reassume his own ability to control his own machine. If he were able to do this, he would become once more a daring, efficient and winning motorcycle rider demonstrating great competence. Only a Scientology practitioner could put him back into this condition – and a Scientology practitioner would be able to do this probably in a very few hours.

This, however, is not a textbook on how to eradicate former ills, but an explanation of why men become incompetent in the handling of their immediate tools of trade. These men have attempted to leave uncontrolled all the world around them up to the moment when the world around them hurt them. They then conceived the idea that they should control more than their own jobs. They failed to control more than their own jobs and were instantly convinced that they were incapable of controlling something. This is quite different than leaving things uncontrolled. To be capable of controlling things and to be capable of leaving things uncontrolled are both necessary to a good life and doing a good job. To become convinced that one cannot control something is an entirely different thing. The whole feeling of self-confidence and competence actually derives from one's ability to control or leave uncontrolled the various items and people in his surroundings.

When one becomes obsessed with a necessity to control something rather beyond his sphere of control, he is disabused of his ability to control those things close to him. A person eventually gets into a state of mind where he cannot pay any attention at all to his own job, but can only reach out into the outer environment and seek – effectively or otherwise – to stop, start or change things which have, in reality, very little to do with his own job. Here we have the agitator, the inefficient worker, the individual who is going to fail. He is going to fail because he has failed at some time in the past.

This is not quite as hopeless as it looks because it takes actual physical injury and very heavy duress to make an individual feel that he is incapable of controlling things. The day-to-day handling of machinery is not what deteriorates one's ability to work or handle life. It is not true that one gets old and tired and his ability to do things "wears out." It is true that one becomes injured in sudden, short moments and thereafter carries that injury into his future work and the injury is what causes him to deteriorate. The eradication of the injury brings him back to an ability to control his own environment.

The entire subject of work, then, brings us to the value of uncontrol.

A machinist doing a good job should be able to relax as far as his machine is concerned. He should be able to let it run or not let it run, to start it or not to start it, to

stop it or not to stop it. If he can do these things, all with confidence and a calm state of mind, he can then handle that machine and it will be discovered that the machine will run well for him. Now, let us say the machine "bites him" – he hurts his hand in it, some other worker jostles against him at the wrong moment, some tool given to him is defective and shatters. An actual physical pain enters into the situation. He tends to fall away from the machine. He tends, then, to concentrate much more heavily on the machine than he should. He is no longer willing to leave it uncontrolled. When he is working with that machine, he must control it. Now as he has entered duress into this situation and as he is already anxious about it, it is fairly certain that the machine will hurt him again. This gives him a second injury. And with this injury, he feels an even stronger urge to control the machine.

You see, during the moments of injury the machine was out of control. Now, while "out of control" is a game condition, it is not desired or welcome to this particular machinist. Eventually, it is very certain, he will look upon this machine as some sort of a demon. He will, you might say, run the machine all day and at night, while asleep, run it too. He will spend his weekends and his holidays still "running" that machine. Eventually, he will not be able to stand the sight of that machine and will flinch at the idea of working it a moment longer. This picture becomes slightly complicated by the fact that it is not always the injury delivered to him by his own particular machine which causes him to feel anxious about machinery. A man who has been in an automobile accident may return to the working of a machine with considerable qualms about machines in general. He begins to identify his own machine with other machines and all machines become the same machine and that is the machine that hurt him!

There are other conditions which enter into lighter phases of work.

In the matter of a clerk, we may have a circumstance where he is ill from some other area than his area of work and yet, because he has little time off, is forced to work sick or not. The tools of his own work-his filing cabinets or his pens or books or the very room-become identified with his feeling of sickness and he feels that these, too, have "bitten him." Thus, he becomes obsessed in his control of them and actually degenerates in his ability to control them, just as the machinist does.

Even though these tools have not actually injured him, he associates them with "being injured." In other words, he identifies his own sickness with the work he is doing.

Thus even a clerk – whose tools of trade are not particularly dangerous – can become upset about his tools of trade and can, first, exert *enormous* control over them on an obsessed basis and, at length, abandon *any* control of them and feel he would rather be beaten than do an instant's more work in his particular sphere.

One of the ways of getting over such a condition is to simply *touch* or handle one's various tools of the trade and the surroundings in which he works. If a man were to go all the way around an office in which he had worked for years and touch the walls and window ledges and the equipment and tables and desks and chairs – ascertaining carefully the feel of each one, carefully locating each one with regard to the walls and other items in the room – he would feel much better about the entire room. He would be, in essence, moving himself in a moment of time where he was sick or injured, up to present time. The maxim here is that:

ONE MUST DO ONE'S WORKIN PRESENT TIME.

ONE MUST NOT CONTINUE TO WORKIN OLD M0MENTS OF INJURY.

If acquaintance with one's tools – or touching one's tools of the trade and discovering exactly where and how they are – is so beneficial, then what would be the mechanism behind this?

We will leave until later in this book some drills and exercises calculated to rehabilitate one's ability to work and look for a moment at this new factor.

Chapter 6
**AFFINITY,
REALITY AND
COMMUNICATION**

There are three factors in Scientology which are of the utmost importance in handling life. These three factors answer the questions: How should I talk to people? How can I sell people things? How can I give new ideas to people? How can I find what people are thinking about? How can I handle my work better?

We call this, in Scientology, the A-R-C TRIANGLE.

It is called a triangle because it has three related points.

The first of these points is:

AFFINITY.

The second of these points is:

REALITY.

The third of these points and the most important is:

COMMUNICATION.

These three factors are related.

By affinity we mean "emotional response." We mean "the feeling of affection or lack of it, of emotion or mis-emotion connected with life."

By reality we mean "the solid objects, the real things of life."

By communication we mean "an interchange of ideas between two terminals (people)."

Without affinity, there is no reality or communication. Without reality, there is no affinity or communication. Without communication, there is neither affinity nor reality. Now, these are sweeping statements, but are nevertheless very valuable and are true.

Have you ever tried to talk to an angry man? An angry man's communication is at a level of mis-emotion which repels all terminals from him. Therefore his communication factor is very low, even though very loud. He is attempting to destroy something or some other terminal. Therefore his reality is very poor. Very likely what he is apparently "being angry about" is not what has made him mad. An angry man is not truthful. Thus it could be said that his reality, even on the subject he is attempting to voice, is poor.

There must be good affinity (which is to say, affection) between two people before they are very real to each other (and reality must here be used as a gradient, with things being more real than other things). There must be good affinity between two people before they can talk together with any truth or confidence. Before two people can be real to each other, there must be some communication between them. They must at least see each other which is, in itself, a form of communication. Before two people can feel any affinity for each other, they must to some degree be real.

These three terms are interdependent one upon the other. And when one drops, the other two drop also. When one rises, the other two rise also. It is only necessary to improve one corner, of this very valuable triangle in Scientology, in order to improve the remaining two corners. It is only necessary to improve two corners of the triangle to improve the third.

To give you some idea of a practical application of this, there is the case of a young girl who had run away from home and whose parents would no longer talk to her. The girl, as a clerk in an office, was quite despondent and was doing very bad work – at which time this matter became of intense interest to the office manager. Now, ordinarily in the workaday world, the office manager would have dismissed her and found another girl. But employment was critical at the time and this office manager knew the modern thing to do: He sent for a Scientologist.

The Scientologist, whose attention had been directed to her by the office manager, gave her an interview and discovered that her parents were intensely angry with her and would no longer communicate with her at all. They had been so upset at her refusal (actually, her inability) to follow a career as a concert pianist, for which they had her studying at great expense, that they had "washed their hands of her." And the unpleasantness had forced her to run away to a distant point. Since that time, they had not communicated with her, but had spoken to people she had known in her home neighborhood, in very bitter terms, concerning her. In such a state of mind – since she was intimately involved with her parents and wished to be on the best possible terms with them – she could not work. Her failure to perform her work was jamming communication lines in her own office. In other words, her affinity was very low. And her reality on things was quite low, since she might be said to have been "elsewhere" most of the time. And thus the communication lines which passed through her hands were equally low and successfully jammed other communication lines in the office.

The Scientologist, knowing well this A-R-C Triangle, did a very ordinary thing – to a Scientologist – which apparently worked "magic" as far as the girl was concerned. He told the girl that she must write to her parents and regardless of whether they replied or not, she must write. And she did so.

Naturally, there was no reply. Why was there no reply from the parents? Well, the girl, having disobeyed them and having moved out from underneath their control, was apparently no longer in contact with them. These parents did not consider her as real. She did not actually exist as far as they were concerned. They had actually said this to themselves. They had actually tried to wipe her out of their lives since she was "such a disappointment." Therefore they had no emotion about her whatsoever, except perhaps a sort of apathy. They had been unable to control her. And so they were apathetic about her since they had failed to control her. At this stage, the parents were glumly apathetic about the girl and she was not very real to them at all. As a matter of fact, to have started her on a career she could not complete, the girl could not have been very real to them in the first place since the career was undoubtedly beyond the girl's capabilities.

So the Scientologist had her write another letter. This letter was, as we say in Scientology, entirely "good roads and good weather." The girl said that she was "working in this other city," that "the weather was good," that she "was getting along well and hoped that they were both well," and sent them her love. The letter carefully did not take up any of the problems or activities immediately behind her leaving home. The A of the letter, the affinity, was quite high. The C was present. What the Scientologist was trying to do was establish R, reality – the reality of the situation of the girl's being in another city and the actual reality of her existence in the world. He knew that she was sufficiently involved with her parents that if they did not consider her real, she was not even real to herself.

Of course, when the parents did not answer this letter, the Scientologist had the girl write again. And after four letters – all of which more or less said the same thing and entirely ignored the idea that there'd been no reply – there was a sudden letter from the mother to the girl, which was angry(not with the girl, but with one of her old playmates). The girl, coached, was "held in line" by the Scientologist. She was not permitted to explode back through the communication line, but was coaxed into writing a "surprised," pleasant letter expressing her happiness at having heard from her mother.

After this, two letters came – one from the father and one from the mother. Both of them were very affectionate and hoped the girl was doing well. The girl, of course, replied to these very joyously, but would have been completely propitiative if the

Scientologist had permitted her to do so. Instead, a happy letter went back to each of them.

And in return, two more letters came, both of them very congratulatory to the girl at having found a job and something that she was interested in doing in life and requests as to where her clothes should be sent and, actually, a small draft of money to help her along in the city. The parents had already begun to plan the new career of the girl which was in exact line with what the girl could do in life – stenographic work.

Of course, the Scientologist knew exactly what was going to happen. He knew that their affinity and reality would come up. And that the girl's reality, affinity and communication, in the office itself, would rise as soon as this situation was remedied. He remedied with communication, expressing affinity from the girl. And this, of course, as it always does, produced reaction. The girl's work came up to par, the girl began to progress and, now that her feeling of reality was sufficiently high, actually became a very valuable office worker.

Probably the reason why the A-R-C Triangle went so long undiscovered was the fact that a person in apathy rises through various "tones." These tones are quite uniform, one follows the next, and people always come up through these tones one after the other. These are the tones of affinity. And the Tone Scale of Dianetics and Scientology is probably the best possible way of predicting what is going to happen next or what a person actually will do.

The Tone Scale starts well below apathy. In other words, a person is feeling no emotion about a subject at all. An example of this was the American attitude concerning the atomic bomb. Something about which they should have been very concerned was so far beyond their ability to control and so likely to end their existence that they were below apathy about it. They actually did not even feel that it was very much of a problem. Americans "processed" on this particular subject had to be worked with for some little time until they began to feel apathetic about the atomic bomb. This was really an advance over the feeling of no emotion whatsoever on a subject which should have intimately concerned them. In other words, on many subjects and problems, people are actually well below apathy.

There, the Tone Scale starts – utter dead, null, far below death itself. Going up into improved tones, one encounters the levels of:

BODYDEATH

APATHY

GRIEF

FEAR

ANGER

ANTAGONISM

BOREDOM

ENTHUSIASM

SERENITY, in that order.

There are many small stops between these tones, but one knowing anything about human beings should definitely know these particular emotions.

A person who is in apathy when his tone is improved feels grief

A person in grief when his tone improves feels fear.

A person in fear when his tone improves feels anger.

A person in anger when his tone improves feels antagonism.

A person in antagonism when his tone improves feels boredom.

When a person in boredom improves his tone he is enthusiastic.

When an enthusiastic person improves his tone he feels serenity.

Actually, the below apathy level is so low as to constitute a no-affinity, no-emotion, no-problem, no-consequence state of mind on things which are actually tremendously important. The area below apathy is an area without pain, interest, beingness or anything else that matters to anyone. But it is an area of grave danger, since one is below the level of being able to respond to anything and may accordingly lose everything without apparently noticing it.

A workman who is in very bad condition – and who is actually a liability to the organization-may not be capable of experiencing pain or any emotion on any subject. He is below apathy. We have seen workmen who would hurt their hand and "think nothing of it" and go right on working, even though their hand was very badly injured. People in dispensaries, working in industrial areas, are quite amazed sometimes to discover how little attention some workmen pay to their own injuries. It is an ugly fact that people who pay no attention to their own injuries and who are not even feeling pain from those injuries are not and never will be, without some attention from a Scientologist, efficient people.

They are liabilities to have around. They do not respond properly. If such a person is working a crane and the crane suddenly goes out of control to dump its load on a group of men, that sub-apathy crane operator will simply let the crane drop its load. In other words, he is a potential murderer. He cannot stop anything, he cannot change anything and he cannot start anything. And yet, on some automatic response basis, he manages some of the time to hold down a job. But the moment a real emergency confronts him, he is not likely to respond properly and accidents result.

Where there are accidents in industry, they stem from these people in the sub-apathy tone range. Where bad mistakes are made in offices which cost firms a great deal of money, lost time and cause other personnel difficulties, such mistakes are found rather uniformly to stem from these sub-apathy people. So do not think that one of these states of being unable to feel anything, of being numb, of being incapable of pain or joy is any use to anyone. It is not. A person who is in this condition cannot control things and, in actuality, is not "there" sufficiently to be controlled by anyone else and does strange and unpredictable things.

Just as a person can be chronically in sub-apathy, so a person can be in apathy. This is dangerous enough, but is at least expressed. Only when we get up into apathy itself do we have the A-R-C Triangle beginning to manifest itself and become visible. Communication from the person himself – not from some "circuit" or "training pattern" – is to be expected.

People can be chronically in grief, chronically in fear, chronically in anger or in antagonism or boredom or, actually, can be "stuck in enthusiasm." A person who is truly able is normally fairly serene about things. He can, however, express other emotions and it is a mistake to believe that a total serenity is of any real value. When a situation which demands tears cannot be cried about, one is not in serenity as a chronic tone.

Serenity can be mistaken rather easily for this sub-apathy, but of course only by a very untrained observer. One glance at the physical condition of the person is enough to differentiate: People who are in sub-apathy are normally quite ill.

Just as we have a range of the Tone Scale thus covering the subject of affinity, so do we have one for communication. On the level of each of the emotions, we have a communication factor. In sub-apathy, an individual is not really communicating at all. Some social response or training pattern or, as we say, "circuit" is communicating. The person himself does not seem to be there and isn't really talking. Therefore his communications are sometimes strange, to say the least. He does the wrong things at the wrong time. He says the wrong things at the wrong time. Naturally, when a person is "stuck" on any of the bands of the Tone Scale – sub-apathy, apathy, grief, fear, anger, antagonism, boredom, enthusiasm or serenity – he voices communications with that emotional tone. A person who is always angry about something is stuck in anger. Such a person is not as bad off as somebody in sub-apathy, but he is still rather dangerous to have around since he will make trouble. And a person who is angry does not control things well. The communication characteristics of people at these various levels on the Tone Scale are quite fascinating. They say things and handle communication, each in a distinct characteristic fashion for each level of the Tone Scale.

Just as in affinity and communication, there is a level of reality for each of the affinity levels. Reality is an intensely interesting subject since it has to do, in the main, with relative solids. In other words, the solidity of things and the emotional tone of people have a definite connection. People low on the Tone Scale cannot tolerate solids. They cannot tolerate a solid object. The thing is not real to them. It is thin or lacking in weight. As they come upscale, the same object becomes more and more solid and they can finally see it in its true level of solidity.

But the most basic thing we should know about A-R-C is simply emotional tone, which is affinity; the actuality of things, which is the reality; and the relative communication ability concerning them.

Men who can do things are very high on affinity, very high in terms of reality and are very capable in terms of communication. (If you wish to measure their various capabilities, you should study the subject much further. A whole book has been written about this triangle, called Science of Survival.)

Then, how would you talk to a man?

You cannot talk adequately to a man if you are in a sub-apathy condition. In fact, you would not talk to him at all. You would have to have a little higher affinity than that to discuss things with anyone. Your ability to talk to any given man has to do with your emotional response to any given man. Anyone has different emotional responses to different people around them. In view of the fact that two terminals (that is to say, two people) are always involved in communication, one could see that someone else would have to be somewhat real. If one does not care about other people at all, one will have a great deal of difficulty talking to them – that is certain. The way to talk to a man, then, would be to find something to like about him and to discuss something with which he can agree. This is the downfall of most new ideas – one does not discuss subjects with which the other person has any point of agreement at all.

And we come to a final factor with regard to reality: That with which we agree tends to be more real than that with which we do not agree. There is a definite coordination between agreement and reality. Those things are real which we agree are real. Those things are not real which we agree are not real. On those things with which we disagree, we have very little reality.

An experiment based on this would be an even jocular discussion between two men of a third man who is present. Two men agree on something with which the third man cannot agree. The third man will drop in emotional tone and will actually become less real to the two people who are discussing him.

How do you talk to a man, then?

You establish reality by finding something with which you both agree. Then you attempt to maintain as high an affinity level as possible by knowing there is something

you can like about him. And you are then able to talk with him. If you do not have the first two conditions, it is fairly certain that the third condition will not be present (which is to say, you will not be able to talk to him easily).

You should realize in using the A-R-C Triangle that, once more, the emotional tones are progressed through as one begins to develop communication. In other words, somewhere up the line, somebody who has been totally apathetic about us is liable to become angry at us. If one can simply persevere up through this anger, he reaches only antagonism, then boredom and finally enthusiasm and a perfect communication level and understanding.

Marriages fall apart simply because of a failure of communication, because of the failure of reality and affinity. When communication starts failing, the affinity starts dropping, people have secrets from one another and their affinity starts out the bottom.

Similarly, in an office or a business, it is perfectly easy to establish those people who are doing things which are not to the best interests of the firm, since these people go gradually – and sometimes not so gradually – out of communication with the firm. Their emotional tone toward their superiors and those around them starts dropping and finally goes out the bottom.

As can be seen, the A-R-C Triangle is intimately bound up with an ability to control and an ability to leave uncontrolled. When an individual attempts to control something and fails to do so, he then experiences an antipathy toward that thing. In other words, he has not been right. He has been wrong. His intention has failed. His intention has, you might say, backfired upon him. Thus as one attempts to control things and then fails to control them, he is likely to drop down Tone Scale about those things. Thus an individual who has been betrayed by the tools of his own trade is apt to treat them with a lowering affinity level. He becomes bored with them, he becomes antagonistic toward them, he becomes angry with them and, at this stage, the machinery starts to break up. And finally, he becomes afraid of them, becomes sad about them, becomes apathetic about them and no longer cares about them at all and, at this stage, certainly cannot use them at all. Actually, from the level of boredom down, the ability to use one's tools of the trade is consistently lowered.

Now, how could one knowing this raise his ability to control the tools of the trade without even going to a Scientologist? Naturally, if a Scientologist took over in this situation, the entirety of control of tools, or an area, or of life could be regained. But lacking this, how could one simply handle the exact articles with which he is right now and immediately associated?

By using A-R-C he could regain, in some measure, both his control of the tools and his enthusiasm for work. He would do this by communicating and discovering his willingness for these and the people around him to be real or solid.

An individual could regain his ability over his immediate tools simply by touching them and letting them go. This might seem rather pointless and he is apt to reach the level of boredom and become bored with the process. Just above this level is the pay of becoming enthusiastic.

It sounds very strange that if one simply touched his automobile and let go, and touched it and let go, and touched it and let go, and touched it and let go, possibly for some hours, he would regain not only his enthusiasm for the automobile, but a tremendous ability to control the automobile which he had never suspected in himself at all.

It sounds strange that if we made a bookkeeper pick up and lay down his pencil or pen, for a couple of hours, he would regain his ability to handle it and would improve in his ability to make figures. And if we got him to touch and let go of his ledger, for a considerable length of time, that he would be more capable of handling that ledger and would make far fewer mistakes with it.

Similarly with people, since these often object to being touched, one can communicate. If one really communicates and communicates well to these people – listens to what they have to say and acknowledges what they say and says what he has to say to them, gently enough and often enough so that it is actually received by them – he will regain, to a very marked degree, his ability to associate and coordinate the actions of those people with whom he is immediately surrounded.

Here we have A-R-C immediately adjusted to work.

This sounds like magic. It is magic. It is Scientology.

Chapter 7 EXHAUSTION

To work or not to work? That is the question. The answer to that question in most men's minds is EXHAUSTION.

One begins to feel after he has been long on a job, has been considerably abused on that job, that to work any more would be quite beyond his endurance. He is tired. The thought of doing certain things makes him tired. He thinks of raising his energy or of being able to force his way along just a little bit further. And if he does so, he is thinking in the wrong channels, since the answer to exhaustion has little, if anything, to do with energy.

Exhaustion is a very important subject not only to an individual involved in earning his own living, but to the state as well.

Scientology has rather completely established the fact that the downfall of the individual begins when he is no longer able to work. All it is necessary to do to degrade or upset an individual is to prevent him from working. Even the police have now come to recognize the basic Scientology principle that the primary thing wrong with a criminal is that he cannot work. And police have begun to look for this factor in an individual in establishing his criminality.

The basic difficulty with all juvenile delinquency is the one-time apparently humane program of forbidding children to labor in anyway. Doubtless it was once a fact that child labor was abused, that children were worked too hard, that their growths were stunted and that they were, in general, used. It is highly doubtful if the infamous Mr. Marx ever saw, in America, young boys being pulled off machines, dead from work and thrown onto dump heaps. Where there was an abuse of this matter, there was a public cry against it. And legislation was enacted to prevent children from working.

This legislation, with all the good intention of the world, is, however, directly responsible for juvenile delinquency. Forbidding children to work and, particularly, forbidding teenagers to make their own way in the world and earn their own money, creates a family difficulty so that it becomes almost impossible to raise a family. And it creates, as well and particularly, a state of mind in the teenager that "the world does not want him" and he has already lost his game before he has begun it. Then, with something like Universal Military Training staring him in the face so that he dare not start a career, he is of course thrust into a deep sub-apathy on the subject of work. And when he, at length, is faced with the necessity of making his own way in the world, he rises into an apathy and does nothing about it at all.

It is highly supportive of this fact that our greatest citizens worked, usually, when they were quite young. In the Anglo-American civilization, the highest level of endeavor was achieved by boys who from the age of twelve, on farms, had their own duties and had a definite place in the world.

Children, in the main, are quite willing to work. A two-, three-, four-year-old child is usually to be found haunting his father, or her mother, trying to help out either with tools or dust rags. And the kind parent, who is really fond of the children, responds in the reasonable and long-ago normal manner of being patient enough to let the child actually assist. A child, so permitted, then develops the idea that his presence and activity are desired and he quite calmly sets about a career of accomplishment. The child who is warped or pressed into some career, but is not permitted to assist in those early years, is convinced that he is not wanted and that the world has no part of him. And later on, he will come into very definite difficulties regarding work.

However, the child who at three or four wants to work – in this modern society – is discouraged and is actually prevented from working. And after he is made to be idle until seven, eight or nine, is suddenly saddled with certain chores. Now, this child is already educated into the fact that he "must not work." And so the idea of work is a sphere where he "knows he does not belong" and so always feels uncomfortable in

performing various activities. Later on, in his teens, he is actively prevented from getting the sort of a job which will permit him to buy the clothes and treats for his friends which he feels are demanded of him. And so he begins to feel he is not part of the society. Not being part of the society, he is then against the society and desires nothing but destructive activities.

The subject of exhaustion is also the subject of "prevented work." In the case of soldiers and sailors hospitalized during anyone of these recent wars, it is found that a few months in a hospital tends to break the morale of the soldier or sailor to such a point that he may become a questionable asset when returned to his service. This is not necessarily the result of his lowered abilities. It is the result of injury compounded by inactivity. A soldier who is wounded and cared for in a field hospital close to "the front," and is returned to duty the moment he can possibly support such duties, will be found to retain, in a large measure, his morale. Of course, the injury received has a tendency to repel him from the level of action which he once thought best.

But even so, he is in better shape than a soldier who is sent to a hospital in "the rear." The soldier who is sent to the hospital in the rear is being told, according to his viewpoint, that he is not particularly necessary to the war.

Without actually adding up these principles, the word "exhaustion" began a general use coupled with "neurosis." Now, this was based on the fact that people with a neurosis simply looked exhausted. There was no more coordination to it than that. Actually, a person who has been denied the right to work, particularly one who has been injured and then denied the right to work, will eventually encounter exhaustion.

Technically, in Scientology, it is discovered that there is no such thing as a "gradual diminishing, by continuing contact, of the energy of the individual." One does not become exhausted simply because one has worked too long or too hard. One becomes exhausted when he has worked sufficiently long to restimulate some old injury. One of the characteristics of this injury will be "exhaustion." Chronic exhaustion, then, is not the product of long hours and arduous application. It is the product of the accumulation of the shocks and injuries incident to life, each of them perhaps only a few seconds or a few hours long and adding up perhaps to a totality of only fifty or seventy-five hours. But this accumulation—the accumulation of injury, repulsion and shock — eventually mounts up to a complete inability to do anything.

Exhaustion can, then, be trained into a person by refusing to allow him as a child to have any part of the society. Or it can be beaten into a person by the various injuries or shocks he may receive incident to his particular activity. Clear up either of these two points and you have cleared up exhaustion. Exhaustion, then, is actually the subject of a Scientology practitioner — since only a Scientologist can adequately handle it.

There is a point, however, which is below exhaustion. This is the point of not knowing when one is tired. An individual can become a sort of hectic puppet that goes on working and working and working, without even realizing that he is working at all, and suddenly collapsing from a tiredness he was not experiencing. This is our sub-apathy Tone Scale again.

And again we have the subject of control. Here, the individual has failed to control things, has tried and has then gone down Tone Scale about them into the sub-apathy band. Eventually, he is incapable of handling anything even resembling tools of the trade or an environment of work and so is unable to inhabit such an environment or handle such tools. The individual can then have many hard words cast in his direction. He can be called "lazy," he can be called "a bum," he can be called "criminal." But the truth of the matter is, he is no more capable of righting his own condition — without expert help — than he is capable of diving to the center of the Earth.

There are some means of recovering one's verve and enthusiasm for work, short of close work with a Scientology practitioner. These are relatively simple and very easy to understand.

We have, in Scientology, something we call INTROVERSION.

And, something else we call EXTROVERSION.

Introversion is a simple thing. It means "looking in too closely."

And extroversion is also a simple thing. It means nothing more than "being able to look outward."

It could be said that there are "introverted personalities" and "extroverted personalities." An extroverted personality is one who is capable of looking around the environment. An introverted personality is only capable of looking inward at himself.

When we examine the A-R-C Tone Scale, we see at once that an introverted personality is shying away from solids. In other words, he is not confronting reality. Reality is agreement in the mental plane and is solids in the physical plane.

A person who is capable of looking at the world around him and seeing it quite real and quite bright is, of course, in a state of extroversion. In other words, he can "look out." He can also work. He can also see situations and handle and control those things which he has to handle and control and can stand by and watch those things which he does not have to control and be interested in them, therefore.

The person who is introverted is a person who has probably passed exhaustion some way back. He has had his attention focused closer and closer to him (basically, by old injuries which are still capable of exerting their influence upon him) until he is actually looking inward and not outward. He is shying away from solid objects. He does not see a reality in other people and things around him.

Now let us take the actual subject of work.

Work is "the application of attention and action to people or objects located in space."

When one is no longer able to confront people or objects or the space in which they are located, he begins to have a "lost" feeling. He begins to move in a mistiness. Things are not real to him and he is relatively incapable of controlling those things around him. He has accidents, he has bad luck, he has things turn against him simply because he is not handling them or controlling them or even observing them correctly. The future to him seems very bad, so bad sometimes that he cannot face it. This person could be said to be severely introverted.

In work, his attention is riveted on objects which are usually, at the most, only a few feet from him. He pays his closest attention to articles which are within the reach of his hands. This puts his attention away from extroversion, at least to some spot of focus in front of his face. His attention fixes there. If this is coincident with some old injury, incident or operation, he is likely to fix his attention as well on some spot in former times and become restimulated – so that he gets the pains and ills and the feeling of tiredness or apathy or sub-apaty which he had during that moment of injury. As his attention is continuously riveted there, he of course has a tendency to look only there even when he is not working.

Let us take an accountant. An accountant's eyes are on books at fixed distances from his eyes. At length, he becomes "shortsighted." Actually, he doesn't become shortsighted, he becomes "book-sighted." His eyes most easily fix on a certain point in distance. Now, as he fixes his attention there, he tends to withdraw even from that point until, at length, he does not quite reach even his own books. Then, he is fitted with glasses so that he can see the books more clearly. His vision and his attention are much the same thing.

A person who has a machine or books or objects continually at a fixed distance from him, leaves his work and tends to keep his attention fixed exactly where his work

was. In other words, his attention never really leaves his work at all. Although he goes home, he is still really "sitting in the office." His attention is still fixed on the environment of his work. If this environment is coincident with some injury or accident (and who does not have one of these, at least?) he begins to feel weariness or tiredness.

Is there a cure for this? Of course, only a Scientology practitioner could clear up this difficulty entirely. But the worker does have something which he can do.

Now, here is the wrong thing to do, regardless of whether one is a bookkeeper, an accountant, a clerk, an executive or a machinist. The wrong thing to do is to leave work, go home, sit down and fix attention on an object more or less at the same distance from one as one confronts continually at work.

In the case of a foreman, for instance, who is continually talking to men at a certain distance away from him, the wrong thing for him to do is to go home and talk to his wife at the same distance. The next thing she knows, she will be getting orders just as though she were a member of the shop!

Definitely the wrong thing to do is to go home and sit down and read a paper, eat some dinner and go to bed. If a man practiced the routine of working all day and then sitting down "to rest" with a book or a newspaper in the evening, it is certain that, sooner or later, he would start to feel quite exhausted. And then, after a while, would fall even below that and would not even wonder at his unwillingness to perform tasks which were once very easy to him.

Is there a right thing to do? Yes, there is. An individual who is continually fixed upon some object of work should fix his attention otherwise after working hours.

Now, here is a process known as:

TAKE A WALK.

This process is very easy to perform.

When one feels tired on finishing his work – no matter if the thought of doing so is almost all that he can tolerate without falling through the floor – he should go out and walk around the block until he feels rested. In short, he should walk around the block and look at things until he sees the things he is walking near. It does not matter how many times he walks around the block, he should walk around the block until he feels better.

In doing this, it will be found that one will become a little brighter at first and then will become very much more tired. He will become sufficiently tired that he "knows" now that he should go to bed and have a good night's sleep. This is not the time to stop walking, since he is walking through exhaustion. He is "walking out" his exhaustion. He is not handling the exhaustion by physical exercise. The physical exercise has always appeared to be the more important factor to people, but the exercise is relatively unimportant. The factor that is important is the unfixing of his attention from his work to the material world in which he is living.

Masses are reality. To increase one's affinity and communication, it is actually necessary to be able to confront and tolerate masses. Therefore, walking around the block and looking at buildings will be found to bring one upscale. When one is so tired that he can barely drag himself around, or is so tired that he is hectically unable to rest at all, it is actually necessary that he confront masses. He is simply low on the Tone Scale. It is even doubtful if there is such a thing as a "fall of physical energy." Naturally, there is a limit to this process. One cannot work all day and walk around the block all night and go to work the next day again and still expect to feel relieved. But one should certainly spend some time extroverting after having introverted all day.

Take a Walk is, within reason, a near cure-all.

If one feels antagonistic towards one's wife, the wrong thing to do is to "beat her"! The right thing to do is to go out and take a walk around the block until one feels better and make her walk around the block in the opposite direction until an extroversion from the situation is achieved – since it will be discovered that all domestic quarrels, particularly amongst working people, stem from the fact of having been over fixed (rather than overstrained) on their work and the situations connected with it. One has failed to control certain things in his working environment. He then comes home and seeks to find something he can control. This is usually the marital partner or the children. And when one fails even there, he is apt to drop downscale with a vengeance.

The extroversion of attention is as necessary as the work itself. There is nothing really wrong with introverting attention or with work. If one didn't have something to be interested in, he would go to pieces entirely. But if one works, it will be found that an unnatural tiredness is apt to set in. When this is found to be the case, then the answer is not a "drop into unconsciousness" for a few hours – as in sleep – but in actually extroverting the attention and then getting a really relaxing sleep.

These principles of introversion and extroversion have many ramifications. And although Take a Walk is almost laughable in its simplicity, there are many more complicated processes in case one wishes to get more complicated. However, in the main, Take a Walk will take care of an enormous number of difficulties attendant to work.

Remember that, when doing it, one will get more tired at first and will then get fresher. This phenomenon has been noted by athletes. It is called the "second wind." The second wind is really getting enough environment and enough mass in order to "run out" the exhaustion of the last race. There is no such thing as a second wind. There is such a thing as a return to extroversion on the physical world in which one lives.

Similar to Take a Walk is another process known as:

LOOK THEM OVER.

If one has been talking to people all day, has been selling people all day or has been handling people who are difficult to handle all day, the wrong thing to do is to run away from all the people there are in the world.

You see, the person who gets overstrained when handling people has had large difficulties with people. He has perhaps been operated upon by doctors and the half-seen vision of them standing around the operating table identifies "all people" with "doctors" (that is to say, all people who stand still). This, by the way, is one of the reasons why doctors become so thoroughly hated in a society – since they do insist on practices known as surgery and anesthesia and such incidents become interlocked with everyday incidents.

Exhaustion because of contact with people actually indicates that the "havingness" (another Scientology term for "reality") of people has been reduced. One's attention has been fixated upon certain people while his attention, he felt, ought to be on other people. And this straining of attention has actually cut down the number of people that he was observing. Fixed attention, then, upon a few people can actually limit the number of people one can "have" (which is to say, limit one's reality on people in general).

The cure for this is a very simple one. One should go to a place that is very well populated-such as a railroad station or a main street – and should simply walk along the street noting people. Simply look at people, that is all. It will be found, after a while, that one feels people "aren't so bad" and one has a much kinder attitude toward them. But, more importantly, the job condition of becoming overstrained with people tends to go away if one makes a practice of doing this every late afternoon for a few weeks.

This is one of the smartest things that a salesman can do, since a salesman, above and beyond others, has a vested interest in being able to handle people and get them to do exactly what he wants them to do (which is to say, buy what he has to sell). As he fixes his attention on just one too many customers, he gets tired of the whole idea of

talking to people or selling and goes down Tone Scale in all of his activities and operations, begins to consider himself all kinds of a "swindler" and, at length, doesn't consider himself anything at all. He, like the others, should simply find populated places and walk along looking at people. He will find, after a while, that people really do exist and that they aren't so bad.

One of the things that happens to people high in government is that they are being continually "protected from" the people. And they, at length, become quite disgusted with the whole subject and are apt to do all manner of strange things. (See the lives of Hitler and Napoleon.)

This principle of introversion and extroversion could go much further in a society than it does. There is something that could be done-by the government and by businesses in general – which would probably eradicate the idea of strikes and would increase production quite markedly. Workers who strike are usually discontented not so much with the "conditions of work," but with work itself. They feel they are being victimized. They are being pressed into working at times when they do not want to work. And a strike comes as an actual relief. They can fight something. They can do something else than stand there and fiddle with a piece of machinery or account books. Dissatisfied workers are striking workers. If people become exhausted at work, if people are not content with work, if people are upset with work, they can be counted upon to find a sufficient number of grievances to strike. And if management is given enough trouble and lack of cooperation on the part of the people on the lower chains of command, it can be certain that management, sooner or later, will create situations which cause workers to strike. In other words, bad conditions of work are actually not the reason for labor troubles and disputes. Weariness of work itself, or an inability to control the area and environments of work, are the actual cause of labor difficulties.

Any management given sufficient income to do so, if that management is not terribly aberrated, will pay a decent working wage. And any workman given a half-chance will perform their duties cheerfully. But once the environment itself becomes overstrained, once the company itself has become introverted by "overt acts" on the part of the government, once the workers have been shown that they have no control over management – there can be, after that, labor disputes. Underlying all these obvious principles, however, are the principles of introversion and extroversion. Workers become so introverted at their task that they no longer are capable of affinity for their leaders and are no longer capable, actually, of viewing the environment in which they work. Therefore, someone can come along and tell them that "all the executives are ogres," which is obviously not true. And on the executive level, someone can come along and tell the executives that "all the workers are ogres," which is obviously, on that side, not true either.

In the absence of broad treatment on individuals, which is a gargantuan task, a full program could be worked out that would handle the principle of introversion. It is certain that if workers or managers get introverted enough, they will then find ways and means of inventing aberrated games – such as strikes – and so disrupt production and decent relationships and living conditions within the factory, the office or the concern.

The cure would be to extrovert workers on a very broad scale. This could be done, as one solution, by making it possible for all workers to have two jobs. It would be necessary for the company or related interests – such as the government – to actually make available a sufficient number of "public works projects" to provide work for workers outside the sphere of exact application. In other words, a man who is made to work continually inside and at a very fixed task, would find a considerable relief at being able to go outside and work – particularly at some disrelated task.

As an example, it would be a considerable relief to an accountant to be able to dig ditches for a while. A machinist, running a stationary machine, would actually find it a very joyful experience to push around a bulldozer.

Such a plan, then, would actually take introversion and extroversion with a large hand and bring it about. Workers who are working in fixed positions, with their attention

very close to them, would then be permitted to look more widely and to handle things which tended to extrovert them. Such a program would be very ambitious. But it would be found, it is certain, to result in better labor-management relations, better production and a considerable lessening of working and public tension on the subjects of jobs and pay.

In short, there are many things that could be done with the basic principle of introversion – extroversion.

The principle is very simple. When an individual is made too introverted, things become less real in his surroundings, and he has less affinity for them and cannot communicate with them well. Furthermore, what does communicate is apt to communicate at his lowered Tone Scale so that even good news will be received poorly by him. In such a condition, he becomes tired easily. Introversion results in weariness, exhaustion and then an inability to work. The remedy for it is extroversion – a good look at and communication with the wider environment. And unless this is practiced, then in view of the fact that any worker is subject to injuries or illnesses of one kind or another, a dwindling spiral will ensue which makes work less and less palatable until, at length, it cannot be performed at all. And we have the basis of not only a nonproductive, but a criminal society.

Chapter 8 THE MAN WHO SUCCEEDS

The conditions of success are few and easily stated.

Jobs are not held, consistently and in actuality, by flukes of fate or fortune. Those who depend upon luck generally experience bad luck.

The ability to hold a job depends, in the main, upon ability. One must be able to control his work and must be able to be controlled in doing his work. One must be able, as well, to leave certain areas uncontrolled. One's intelligence is directly related to his ability. There is no such thing as being too smart. But there is such a thing as being too stupid.

But one maybe both able and intelligent without succeeding. A vital part of success is the ability to handle and control not only one's tools of the trade, but the people with whom one is surrounded. In order to do this, one must be capable of a very high level of affinity, he must be able to tolerate massive realities and he must, as well, be able to give and receive communication.

The ingredients of success are then, first, an ability to confront work with joy and not horror, a wish to do work for its own sake, not because one "has to have a paycheck." One must be able to work without driving oneself or experiencing deep depths of exhaustion. If one experiences these things, there is something wrong with him. There is some element in his environment that he should be controlling that he isn't controlling. Or his accumulated injuries are such as to make him shy away from all people and masses with whom he should be in intimate contact.

The ingredients of successful work are training and experience in the subject being addressed, good general intelligence and ability, a capability of high affinity, a tolerance of reality and the ability to communicate and receive ideas.

Given these things, there is left only a slim chance of failure. Given these things, a man can ignore all of the accidents of birth, marriage or fortune-for birth, marriage and fortune are not capable of placing these necessary ingredients in one's hands.

One could have all the money in the world and yet be unable to perform an hour's honest labor. Such a man would be a miserably unhappy one.

The person who studiously avoids work usually works far longer and far harder than the man who pleasantly confronts it and does it. Men who cannot work are not happy men.

Work is the stable datum of this society. Without something to do, there is nothing for which to live. A man who cannot work is as good as dead and usually prefers death and works to achieve it.

The mysteries of life are not today, with Scientology, very mysterious. Mystery is not a needful ingredient. Only the very aberrated man desires to have vast secrets held away from him.

Scientology has slashed through many of the complexities which have been erected for men and has bared the core of these problems. Scientology, for the first time in Man's history, can predictably raise intelligence, increase ability, bring about a return to the ability to play a game and permits Man to escape from the dwindling spiral of his own disabilities. Therefore work itself can become, again, a pleasant and happy thing.

There is one thing that has been learned in Scientology, which is very important to the state of mind of the workman. One very often feels, in his society, that he is working for the immediate paycheck and that he does not gain, for the whole society, anything of any importance. He does not know several things. One of these is how few good

workmen are. On the level of executives, it is interesting to note how precious any large company finds a man who can handle and control jobs and men really is. Such people are rare. All the empty space in the structure of this workaday world is at the top.

And there is another thing which is quite important. And that is the fact that the world today has been led to believe – by mental philosophies calculated to betray it – that when one is dead, it is all over and done with and one has no further responsibility for anything. It is highly doubtful if this is true. One inherits tomorrow what he died out of yesterday.

Another thing we know is that men are not dispensable. It is a mechanism of old philosophies to tell men that "If they think they are indispensable, they should go down to the graveyard and take a look – those men were indispensable too." This is the sheerest foolishness. If you really looked carefully in the graveyard, you would find the machinist who set the models going in yester year and without whom there would be no industry today. It is doubtful if such a feat is being performed just now.

A workman is not just a workman. A laborer is not just a laborer. An office worker is not just an office worker. They are living, breathing, important pillars on which the entire structure of our civilization is erected. They are not cogs in a mighty machine. They are the machine itself.

We have come to a low level of the ability to work. Offices depend very often on no more than one or two men and the additional staffs seem to add only complexity to the activities of the scene. Countries move forward on the production of just a few factories. It is as though the world were being held together by a handful of desperate men who, by working themselves to death, may keep the rest of the world going.

But again, they may not.

It is to them that this book is dedicated.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 25 SEPTEMBER 1971RB
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TONE SCALE IN FULL

TONE SCALE EXPANDED		KNOW TO MYSTERY SCALE
SERENITY OF BEINGNESS	40.0	KNOW
POSTULATES	30.0	NOT KNOW
GAMES	22.0	KNOW ABOUT
ACTION	20.0	LOOK
EXHILARATION	8.0	PLUS EMOTION
AESTHETIC	6.0	
ENTHUSIASM	4.0	
CHEERFULNESS	3.5	
STRONG INTEREST	3.3	
CONSERVATISM	3.0	
MILD INTEREST	2.9	
CONTENTED	2.8	
DISINTERESTED	2.6	
BOREDOM	2.5	
MONOTONY	2.4	
ANTAGONISM	2.0	MINUS EMOTION
HOSTILITY	1.9	
PAIN	1.8	
ANGER	1.5	
HATE	1.4	
RESENTMENT	1.3	
NO SYMPATHY	1.2	
UNEXPRESSED RESENTMENT	1.15	
COVERT HOSTILITY	1.1	
ANXIETY	1.02	
FEAR	1.0	
DESPAIR	.98	
TERROR	.96	
NUMB	.94	
SYMPATHY	.9	
PROPITIATION		
(HIGHER TONED – SELECTIVELY GIVES)	.8	
GRIEF	.5	
MAKING AMENDS		
(PROPITIATION – CAN'T W/H ANYTHING)	.375	
UNDESERVING	.3	
SELF-ABASEMENT	.2	
VICTIM	.1	
HOPELESS	.07	
APATHY	.05	
USELESS	.03	
DYING	.01	
BODY DEATH	0.0	
FAILURE	-0.01	
PITY	-0.1	
SHAME – (BEING OTHER BODIES)	-0.2	
ACCOUNTABLE	-0.7	
BLAME – (PUNISHING OTHER BODIES)	-1.0	
REGRET – (RESPONSIBILITY AS BLAME)	-1.3	
CONTROLLING BODIES	-1.5	EFFORT
PROTECTING BODIES	-2.2	
OWNING BODIES	-3.0	THINK
APPROVAL FROM BODIES	-3.5	
NEEDING BODIES	-4.0	SYMBOLS
WORSHIPING BODIES	-5.0	EAT
SACRIFICE	-6.0	SEX
HIDING	-8.0	MYSTERY
BEING OBJECTS	-10.0	WAIT
BEING NOTHING	-20.0	UNCONSCIOUS
CAN'T HIDE	-30.0	
TOTAL FAILURE	-40.0	UNKNOWABLE

L. RON HUBBARD
 Founder



Self-Analysis

SELF ANALYSIS INTRODUCTION

Self Analysis cannot revive the dead.

Self Analysis will not empty insane asylums or stop war. These are the tasks of the Dianetic auditor and the Group Dianetic technician.

But Self Analysis will conduct you on the most interesting adventure in your life. The adventure of you.

How efficient are you? What are your potentials? How much can you improve? Well, basically your intentions toward yourself and your fellow man are good. Basically, if some times clouded over with the not-so-pale cast of bad experience, your potentialities are a great deal better than anyone ever permitted you to believe.

Take your memory, a small part of your total assets. Is it perfect? Can you, at will, recall everything you have ever learned or heard, every phone number, every name? If you can't, you can see that there is room for improvement. Now somebody, with a half glance at the title page of this book, will try to assume that Self Analysis simply improves memory. That is like saying that all a train can do is meet schedules. It does much more.

But memory is a starter. If your memory were as accurate as a computer and even faster, you would be more efficient and more comfortable and it would certainly save writing those notes you have to make. Yes, you probably couldn't have too good a memory on things you've studied and things you need.

But there are a lot of things as important as memory. There's your reaction time. Most people react too slowly in emergencies. Let's say it takes you half a second to pull your hand off a hot stove. That's many times too long a period to have your hand on that stove.

Or let's say you require a third of a second to see the car ahead stop and to start to put on your own brakes. That's too long. A lot of accidents happen because of slow reaction time.

In the case of an athlete, reaction time is a direct index as to how capable he may be in a sport. So it assists one in many ways to be able to react quickly.

Self Analysis speeds up reaction time. Here's a trick. Take a dollar bill, unfolded. Have somebody hold it vertically above your hand. Open your thumb and index finger just below the lower edge of the bill. Now let your friend let go. You try to close thumb and index finger on the bill. Did you miss it, snapping after it had gone all the way through? That's very slow reaction. Did you catch it by its upper edge when it was almost gone? That's much too slow. Did you catch it on Washington's face? That's fair. Or did you catch it on the lower edge, even before it really got started? That's the way it should be. Fewer accidents, greater general alertness. Well, barring actual physical damage to hand or arm, *Self Analysis* will speed that up for you.

Do you have trouble going to sleep or getting up? Do you feel a little tired a lot of the time? Well, that can be remedied.

As for what they call psychosomatic illnesses – sinusitis, allergies, some heart trouble, "bizarre" aches and pains, poor eyesight, arthritis, etc., etc., etc., down through 70 percent of Man's ills – *Self Analysis* should be able to help markedly.

Then there's the matter of how young or old you may look. *Self Analysis* can make quite a change there.

And there's the matter of plain ordinary ability to be happy in life and enjoy things. And there Self Analysis shines brightly. For it can raise your tone fast enough, usually, so that even you will agree things can be good.

As my boyhood hero, Charles Russell, the painter, once described a certain potion, "It'd make a jack rabbit spit in a wales eye." Now maybe Self Analysis doesn't always have this effect, but it happens regularly enough to be usual. Certain it is that the user often goes through such a period, much to the alarm of his friends. Self Analysis does have an effect as in the song:

"I can lick that guy, I can kiss that girl,

"I can ride that bronc and make him whirl..."

The moral and caution is, "Don't pick too big a wolf." At least not until you've been using this for a while and kind of get things in proportion again.

In short, this is an adventure. How good can you get?

A lot depends on how good you are potentially – but you can be assured that that's a lot better than you ever supposed. And it's a cinch it's better than your friends would ever tell you.

Please don't be discouraged if you find yourself pretty low on the self-evaluation chart later on. All is not lost. The Processing Section can boost you up at a good rate if you keep at it.

And don't be surprised if you suddenly begin to feel uncomfortable while you're working on the Processing Section. You can expect that to happen every now and then. Just keep going. If it gets too bad, simply turn to the last section and answer those questions a few times and you should start feeling better very soon.

All I'm trying to tell you is this – adventures are dull if a little excitement doesn't crop up. And you can expect excitement – too much in some places.

You are going to know a lot about you when you finally finish.

All this is on your own responsibility. Anything as powerful as these processes can occasionally flare. If you are fairly stable mentally, there is no real danger. But I will not mislead you. A man could go mad simply reading this book. If you see somebody who isn't quite as stable as he thinks he is working with Self Analysis, coax it away from him. If he can barely stand mental chicken broth, he has no right to be dining on raw meat. Send him to see a Dianetic auditor. And even if he does throw a wheel, a Dianetic auditor can straighten him out. Just send for an auditor.

Don't, then, disabuse yourself of the fact that Self Analysis can send the unstable spinning.

We're dealing here with the root stuff of why men go mad. If it isn't explained in the text, it will be found in a standard work on Dianetics. Even so, it is doubtful if Self Analysis could create as much madness in a year as an income tax blank from our thorough, if somewhat knuckleheaded, government.

Now to particulars. You'll find the tests in Chapter Eight. You can take the first one. It will give you a figure which will place you on the chart. Don't blame me if it's a low score. Blame your parents or the truant officer.

Next, it would probably interest you to read the text. It will give you a different viewpoint on things, possibly. It is regretted if it is too simple for the savant or too complex or something. It's simply an effort to write in American a few concepts about the mind based on a lot of technical material in Dianetics, but made more palatable. You'll do better on the processing if you read the text.

The Processing Section, Chapter Ten, has a large number of parts. You can simply work straight through or work over each one again and again, until you feel you've sufficiently explored that part of your life. In any case, you will go through every section many times.

To help you there is a two-sided disk in the back of the book.

Thus you are prepared to go exploring into your own life. That's an interesting adventure for anyone. I've done what I could to make it easier. Don't be too harsh on me, however, if you get grounded up some long-lost river and eaten by cannibals or engrams. The last section will help get you out. What's left of you, anyway.

Don't get fainthearted and slack off though, when you find the going rough. It's easy to quit. And then you'd never know just what you really are, basically.

Going to take the whole trip? You're a brave person. I compliment you.

May you never be the same again.

L. RON HUBBARD

CHAPTER ONE

ON GETTING TO KNOW OURSELVES

Are you a friend of yours?

Probably the most neglected friend you have is you. And yet every man, before he can be a true friend to the world, must first become a friend to himself.

In this society, where aberration flourishes in the crowded cities and marts of business, few are the men who have not been subjected, on every hand, to a campaign to convince them that they are much less than they think they are.

You would fight anyone who said of your friends what is implied about you. It is time you fought for the best friend you will ever have – yourself.

The first move in striking up this friendship is to make an acquaintance with what you are and what you might become. "Know thyself!" said the ancient Greek. Until recently it was not possible to make a very wide acquaintance. Little was known about human behavior as a science. But atomic physics, in revealing new knowledge to Man, has also revealed the general characteristics of the energy of life. And by that, a great deal can be known which was not before suspected.

You do not need to know atomic physics to know yourself, but you need to know something of the apparent goal of life in general and your own goals in particular.

In a later chapter there are some questions you can answer which will give you a better insight into your capabilities as they are and what they can become-and do not be deceived, for they can become a great deal more than you ever before suspected.

Just now let's talk about the general goal of all life. From whence did we come and whither are we going? Knowing that, we can know something about the basic laws which motivate your own urges and behavior.

All problems are basically simple – once you know the fundamental answer. And this is no exception in life. For thousands of years men strove to discover the underlying drives of existence. And in an enlightened age, when exploration of the universes had already yielded enough secrets to give us A-bombs, it became possible to explore for and find the fundamental law of life. What would you do if you had this fundamental law? How easily, then, would you understand all the puzzles, riddles and complexities of personality and behavior? You could understand conjurers and bank presidents, colonels and coolies, kings, cats and coal heavers. And more important, you could easily predict what they would do in any given circumstance and you would know what to expect from anyone without any guesswork – indeed with a security diabolical in its accuracy.

"In the beginning was the Word," but what was the Word? What fundamental principle did it outline? What understanding would one have if he knew it?

An ancient Persian king once made a great effort to know this Word. He tried to discover it by having his sages boil down all the knowledge of the world.

At his orders, every book written which could be obtained was collected together in an enormous library. Books were brought to that ancient city by the caravan load. And the wise men of the time worked for years condensing every piece of knowledge which was known into a single volume.

But the king wanted a better statement of the fundamental Word. And he made his sages reduce that volume to a single page. And he made them reduce it again to a

sentence. And then, after many more years of study, his philosophers finally obtained that single Word, the formula which would solve all riddles.

And the city died in war and the Word was lost.

But what was it? Certainly its value, since it would make an understanding of Man possible, exceeded the riches of Persia. Two thousand years later, out of the studies of atomic and molecular phenomena, we can again postulate what that Word was. And use it. Use it to know ourselves. And to predict the actions of other men.

CHAPTER TWO

ON THE LAWS OF SURVIVAL AND ABUNDANCE

The Dynamic Principle of Existence is: SURVIVAL!

At first glance that may seem too basic. It may seem too simple. But when we examine this word, we find some things about it which make it possible for us to do tricks with it. And to know things which were never known before.

Knowledge could be represented by a pyramid. At the top we would have a simple fact, but a fact so widely embracing the universe that many facts could be known from it. From this point we could conceive descending down into greater and greater numbers of facts, represented by the broadening of the pyramid.

At any point we examine this pyramid we would find that as one descended, he would find facts of wider and less-related meanings. As one went up, he would find greater and greater simplicities. Science is the process of starting low on the pyramid, much like the Persian king, and rising up in an effort to discover more basic facts which explain later facts. Philosophy could be said to be the operation of taking very basic facts and then leading them into explanations of greater and greater numbers of facts.

At the point of our pyramid, we have SURVIVAL!

It is as though, at some remarkably distant time, the Supreme Being gave forth a command to all life: "Survive!" It was not said how to survive nor yet how long. All that was said was "Survive!" The reverse of "Survive!" is "Succumb." And that is the penalty for not engaging in survival activities.

But what of such things as morals, ideals, love? Don't these things go above "mere survival"? Unfortunately or fortunately, they do not.

When one thinks of survival, one is apt to make the error of thinking in terms of "barest necessity." That is not survival. For it has no margin for loss.

The engineer, when he constructs a bridge, uses something called a "factor of safety." If a bridge is to hold ten tons, he builds it to hold fifty tons. He makes that bridge five times as strong. Then he has a margin for deterioration of materials, overloading, sudden and unforeseen stress of elements, and any accident which may occur.

In life, the only real guarantee of survival is abundance.

A farmer who calculates to need twelve bushels of grain for his food for a year and plants twelve bushels has cut back his chances of survival very markedly. The fact is, he will not survive unless some neighbor has been more prudent. For the grasshoppers will take part of the wheat. And the drought will take some. And the hail will take some. And the tax gatherer will take some. And what will he do for seed wheat if he intends to use all he plants for food?

No, the farmer who knows he has to eat twelve bushels of wheat in the coming year had better plant a hundred. Then the grasshoppers and Internal Revenue people can chew away as they will. The farmer will still be able to harvest enough for his own food except, of course, in a socialism – where nobody survives, at least for very long!

An individual survives or succumbs in ratio to his ability to acquire and hold the wherewithal of survival. The security of a good job, for instance, means some guarantee of survival-other threats to existence not becoming too overpowering. The man who makes a good living can afford better clothing against the weather, a sounder and better

home, medical care for himself and his family, good transportation and, what is important, the respect of his fellows. All these things are survival.

Of course, the man who makes a good living can have such a worrisome job, can excite so much envy from his fellows and can be so harassed that he loses something of his survival potential. But even a subversive will change his political coat if you offer him enough money.

Take the man who makes barely a living wage. He wears clothes which protect him very poorly. Thus he can easily become ill. He lives in a place which but ill defends him from the weather. He is haggard with concern. For his level of survival is so low that he has no margin, no abundance. He cannot bank anything against the day he becomes ill. And he cannot pay a doctor. And he can take no vacations. Even in a collective state, his lot would be such, his regimentation so thorough that he could do little to protect his own survival.

Youth has a survival abundance over old age, for youth still has endurance. And the dreams of youth – good survival stuff, dreams – are not yet broken by failures. Youth has, in addition, a long expectancy. And that is important, for survival includes length of time to live.

As for ideals, as for honesty, as for one's love of one's fellow man, one cannot find good survival for one or for many where these things are absent. The criminal does not survive well. The average criminal spends the majority of his adult years caged like some wild beast and guarded from escape by the guns of good marksmen. A man who is known to be honest is awarded survival – good jobs, good friends. And the man who has his ideals, no matter how thoroughly the minions of the Devil may wheedle him to desert them, survives well only so long as he is true to those ideals. Have you ever heard about a doctor who, for the sake of gain, begins to secretly attend criminals or peddle dope? That doctor does not survive long after his ideals are laid aside.

In short, the most esoteric concepts fall within this understanding of SURVIVAL! One survives so long as he is true to himself, his family, his friends, the laws of the universe. When he fails in any respect, his survival is cut down.

The end of survival, however, is no sharp thing. Survival is not a matter of being alive this moment and dead the next. Survival is actually a graduated scale.

CHAPTER THREE

ON THE DEATH OF CONSCIOUSNESS

Where does one cease to Survive and begin to Succumb? The point of demarcation is not death as we know it. It is marked by what one might call the death of the consciousness of the individual.

Man's greatest weapon is his reason. Lacking the teeth, the armor-plate hide, the claws of so many other life forms, Man has relied upon his ability to reason in order to further himself in his survival.

The selection of the ability to think as a chief weapon is a fortunate one. It has awarded Man with the kingdom of Earth. Reason is an excellent weapon. The animal with his teeth, with his armor-plated hide, with his long claws, is fixed with weapons he cannot alter. He cannot adjust to a changing environment. And it is terribly important to survive, to change when the environment changes. Every extinct species became extinct because it could not change to control a new environment. Reason remedies this failure to a marked extent. For Man can invent new tools and new weapons and a whole new environment. Reason permits him to change to fit new situations. Reason keeps him in control of new environments.

Any animal that simply adjusts itself to match its environment is doomed. Environments change rapidly. Animals which control and change the environment have the best chance of survival.

The only way you can organize a collective state is to convince men that they must adjust and adapt themselves, like animals, to a constant environment. The people must be deprived of the right to control, as individuals, their environment. Then they can be regimented and herded into groups. They become owned, not owners. Reason and the right to reason must be taken from them, for the very center of reason is the right to make up one's own mind about one's environment.

The elements fight Man and man fights man. The primary target of the enemies of Man or a man is his right and ability to reason. The crude and blundering forces of the elements, storms, cold and night bear down against, challenge and then mayhap crush the reason as well as the body.

But just as unconsciousness always precedes death, even by instants, so does the death of reason precede the death of the organism. And this action may happen in a long span of time, even half a lifetime, even more.

Have you watched the high alertness of a young man breasting the forces which oppose life? And watched another in old age? You will find that what has suffered has been the ability to reason. He has gained hard-won experience and on this experience he seeks, from middle age on, to travel. It is a truism that youth thinks fast on little experience. And that age thinks slowly on much. The reason of youth is very far from always right, for youth is attempting to reason without adequate data.

Suppose we had a man who had retained all his ability to reason and yet had a great deal of experience. Suppose our graybeards could think with all the enthusiasm and vitality of youth and yet had all their experience as well. Age says to youth, "You have no experience!" Youth says to age, "You have no vision, you will not accept or even examine new ideas!" Obviously an ideal arrangement would be for one to have the experience of age and the vitality and vision of youth.

You may have said to yourself, "With all my experience now, what wouldn't I give for some of the enthusiasm I had once." Or perhaps you have excused it all by saying you have "lost your illusions." But you aren't sure that they were illusions. Are brightness in life, quick enthusiasm, a desire and will to live, a belief in destiny – are these things

illusions? Or are they symptoms of the very stuff of which vital life is made? And isn't their decline a symptom of death?

Knowledge does not destroy a will to live. Pain and loss of self-determinism destroy that will. Life can be painful. The gaining of experience is often painful. The retaining of that experience is essential. But isn't it still experience if it doesn't yet have the pain?

Suppose you could wipe out of your life all the pain, physical and otherwise, which you have accumulated. Would it be so terrible to have to part with a broken heart or a psychosomatic illness, with fears and anxieties and dreads?

Suppose a man had a chance again, with all he knows, to look life and the universe in the eye again and say it could be whipped.

Do you recall a day when you were younger and you woke to find bright dew sparkling on the grass, the leaves, to find the golden Sun bright upon a happy world? Do you recall how beautiful and fine it once was? The first sweet kiss? The warmth of true friendship? The intimacy of a moonlight ride?

What made it become otherwise than a brilliant world?

The consciousness of the world around one is not an absolute thing. One can be more conscious of color and brightness and joy at one time of life than another. One can more easily feel the brilliant reality of things in youth than he can in age. And isn't this something like a decline of consciousness, of awareness?

What is it that makes one less aware of the brilliance of the world around him? Has the world changed? No, for each new generation sees the glamour and the glory, the vitality of life – the same life that age may see as dull at best. The individual changes. And what makes him change? Is it a decay of his glands and sinews? Hardly, for all the work that has been done on glands and sinews – the structure of the body – has restored little if any of the brilliance of living.

"Ah, youth," sighs the adult. "If I but had your zest again!" What reduced that zest?

As one's consciousness of the brilliance of life declines, so has declined his own consciousness. Awareness decreases exactly as consciousness decreases. The ability to perceive the world around one and the ability to draw accurate conclusions about it are, to all intents, the same thing.

Glasses are a symptom of the decline of consciousness. One needs his sight bolstered to make the world look brighter. The loss of the ability to move swiftly, as one ran when he was a child, is a decline of consciousness and ability.

Complete unconsciousness is death. Half unconsciousness is half death. A quarter unconsciousness is a quarter of death. And as one accumulates the pain attendant upon life and fails to accumulate the pleasures, one gradually loses his race with the gentleman with the scythe. And there ensues, at last, the physical incapacity for seeing, thinking and being, known as death.

How does one accumulate this pain?

And if he got rid of it, would full consciousness and a full bright concept of life return?

And is there a way to get rid of it?

CHAPTER FOUR

ON OUR EFFORTS FOR IMMORTALITY

The physical universe consists of four elements – *matter, energy, space and time*.

According to nuclear physics, matter is composed of energy such as electrons and protons. And the energy and the matter exist in space and time. All this is actually very simple. And even then we need not go very far into it to understand that the universe in which we live is composed of simple things arranged and rearranged to make many forms and manifestations.

The concrete sidewalk, the air, ice-cream sodas, paychecks, cats, kings and coal heavers are basically composed of matter, energy, space and time. And where they are alive, they contain another ingredient – *life*.

Life is an energy of a very special kind, obeying certain laws different from what we normally consider energy (such as electricity). But life is an energy and it has some peculiar properties.

Life is able to collect and organize matter and energy in space and time and animate it. Life takes some matter and energy and makes an organism such as a monocell, a tree, a polar bear or a man.

Then this organism, still animated by the energy called life, further acts upon matter and energy in space and time and further organizes and animates matter and energy into new objects and shapes.

Life could be said to be engaged upon a conquest of the physical universe. The primary urge of life has been said to be SURVIVAL! In order to accomplish survival, life has to continue and win in its conquest of the physical universe.

When life or a life form ceases to continue that conquest, it ceases to survive and succumbs.

Here we have a gigantic action. The energy of life versus matter, energy, space and time. Life versus the physical universe.

Here is an enormous struggle. The chaotic, disorganized physical universe, capable only of force, resisting the conquest of life, organizing and persistent, capable of reason.

Life learns the laws of the physical universe – matter, energy, space and time – and then turns those laws against the physical universe to further its conquest.

Man has spent much time learning what he could of the physical universe as in the sciences of physics and chemistry, but more important even, of the daily battle of life against the universe. Do not think that a monocell does not manifest a knowledge of life's working rules, for it does. What cunning it takes to organize some chemicals and sunlight into a living unit! The biologist stands in awe of the expertness of management of the smallest living cells. He gazes at these intricate and careful entities, these microscopic units of life forms, and even he cannot believe that it is all an accident.

There is life, then, a vital energy, not quite like physical universe energy. And then there are life forms.

The life form or the organism, such as a *living* human body, consists of life *plus* physical universe matter, energy, space and time. A *dead* body consists of physical universe matter, energy, space and time *minus* life energy. Life has been there, has organized and has then withdrawn from the organism, an operation we know as the cycle of conception, birth, growth, decay and death.

Although there are answers as to where life goes when it withdraws and what it then does, we need not examine that now. The important thing to a living organism is the fact that it is seeking to survive, in obedience to the whole effort of all life, and that in order to do so it must succeed in its conquest of the physical universe.

Stated simply, life must first accumulate enough matter and energy to make up an organism (such as the human body) and must then ally the organism with friendly and cooperative organisms (such as other people) and must continue to procure additional matter and energy for food, clothing and shelter in order to support itself. Additionally, in order to survive, it must do two specific things which, beyond the necessity of allies, food, clothing and shelter, are basically important.

Life must procure pleasure.

Life must avoid pain.

Life has an active thrust away from pain, which is non-survival, destructive and which is death itself. Pain is a warning of non-survival or potential death.

Life has an active thrust toward pleasure. Pleasure can be defined as the action toward obtaining or the procurement of survival. The ultimate pleasure is an infinity of survival or immortality – a goal unobtainable for the physical organism itself (but not its life), but toward which the organism strives.

Happiness, then, could be defined as the overcoming of obstacles toward a desirable goal. Any desirable goal, if closely inspected, will be found to be a survival goal.

Too much pain obstructs the organism toward survival.

Too many obstructions between the organism and survival mean non-survival.

Thus one finds the mind engaged in computing or imagining ways and means to avoid pain and reach pleasure and putting the solutions into action. And this is all that the mind does:

It perceives, poses and resolves problems relating to the survival of the organism, the future generations, the group, life and the physical universe and puts the solutions into action.

If it solves the majority of the problems presented, the organism thus achieves a high level of survival. If the organism's mind fails to resolve a majority of problems, then the organism fails.

The mind, then, has a definite relationship to survival. And one means here the whole mind, not just the brain. The brain is a structure. The mind can be considered to be the whole being, mortal and immortal, the definite personality of the organism and all its attributes.

Hence, if one's mind is working well, if it is resolving the problems it should resolve and if it is putting those solutions into proper action, the survival of the organism is well assured. If the mind is not working well, the survival of the organism is thrown into question and doubt.

One's mind, then, must be in excellent condition if he is to best guarantee the survival of himself, his family, future generations, his group and life.

The mind seeks to guarantee and direct survival actions. It seeks survival not only for the organism (self) but seeks it for the family, children, future generations and all life. Thus it can be selectively blunted. A mind can be blunted concerning the survival of self and yet be alive to the survival of future generations. It can be blunted concerning

groups and yet be very alive to its responsibility for the organism (self). In order to function well, the mind must not be blunted in any direction.

To function well, the mind must conceive itself able to handle the physical universe of matter, energy, space and time within the necessities of the organism, the family, future generations and groups as well as life.

The mind must be able to avoid pain for and discover pleasure for the self: future generations, the family and the group as well as life itself.

As the mind fails to avoid pain and discover pleasure, so fails the organism, the family, future generations, the group and life.

The failure of one organism in a group to properly resolve survival problems is a failure, in part, for the whole group. Hence, "Do not send to find for whom the bell tolls, it tolls for thee!"

Life is an interdependent, cooperative effort. Each and every living organism has a part to play in the survival of other organisms.

When it comes to a thinking mind such as Mans, the organism must be able to act independently for its own survival and the survival of others. In order to accomplish these survivals, however, a mind has to be able to realize solutions which are optimum not only for self, but for all other things concerned in its survival.

Thus the mind of one organism must reach agreements with the minds of other organisms in order that all may survive to the highest possible level.

When a mind becomes dulled and blunted, it begins to compute its solutions poorly. It begins to get confused about its goals. It is not sure what it really means to do. And it will involve and inhibit the survival of other organisms. It may begin, for instance, to compute that it must survive as self and that only self is important and so neglect the survival of others. This is non-survival activity. It is highly aberrated.

A mind which begins to "survive" only for self, and begins to diminish and control with force other organisms around, is already better than halfway toward its own death. It is a mind which is less than half alive. It has less than half its actual potential. Its perception of the physical universe is poor. It does not realize that it is dependent for survival upon cooperation with others. It has lost its survival mission. This mind is already outward bound toward death, has passed its peak and will actually take personal actions which lead to its own death.

Life, the large overall life, has a use for organism death. When an organism can no longer continue well, the plan of life is to kill it and invest anew in a new organism.

Death is life's operation of disposing of an outmoded and unwanted organism so that new organisms can be born and can flourish.

Life itself does not die. Only the physical organism dies. Not even a personality, apparently, dies. Death, then, in truth, is a limited concept of the death of the physical part of the organism. Life and the personality, apparently, go on. The physical part of the organism ceases to function. And that is death.

When an organism reaches a point where it is only half conscious, where it is only perceiving half as well as it should, where it is functioning only half as well as it should, death begins. The organism, thereafter, will take actions to hasten death. It does this "unconsciously." But in its aberrated state, such a mind will also bring death to other organisms. Thus a half-conscious organism is a menace to others. Here is the accident-prone, the fascist, the person who seeks to dominate, the selfish and self-seeking person. Here is an organism outward bound.

When an organism reaches a point where it is only a third alive, a third conscious, it is perceiving only a third of what it might. Life even further hastens the death of this organism and those around it. Here is the suicide, here is the person who is continually ill, who refuses to eat.

Organisms which are outward bound toward death sometimes require years and years to die. For the organism experiences resurgences and still has some small desire to go on living. And other organisms help it to live. It is carried along by the tide of life even though its individual direction is toward death-death for others and death for self and death for the physical universe around it.

Society, the bulk of which is bent upon survival, fails or refuses to recognize death or the urge of organisms toward it. Society passes laws against murder and suicide. Society provides hospitals. Society carries such people upon its back. And society will not hear of euthanasia or "mercy killing."

Organisms which have passed the halfway point will take extraordinary measures and means to bring about death for others and for things and for self. Here we have the Hiders, the criminals, the destructively neurotic.

Give a person who has passed this point a car to drive and the car may become involved in an accident. Give him money and the money will go to purchase non-survival things.

But we must not emphasize the dramatic and forget the important like the newspapers do. The action and urge toward death becomes noticeable only when it is very dramatic. It is most dangerous, however, in its undramatic forms.

A person who has passed the halfway point brings death to things and people on a small scale at all times. A house left dirty, appointments not kept, clothing not cared for, vicious gossip, carping criticisms of others "for their own good" – these are all enturbulences which bring failure and too many failures bring death.

And it should not be supposed that by "halfway point," one means halfway through life. It means half conscious, half alive, half (or less) perceiving and thinking. A child maybe suppressed to this level by his parents and school. And, indeed, children quite ordinarily drop below the halfway point, so defeated do they become in their environment and in their contest with life. Age is no criterion. But physical health is.

The surest manifestation that someone has passed the halfway point is his physical condition. The chronically ill have passed it.

If one is to have a secure society, then, if one is to rid a society of its death factors, one must have some means of either destroying the people who bring death to it – the Hillers, the insane, the criminals – or he must have some means of salvaging these people and bringing them back into a state of full consciousness.

Full consciousness would mean full recognition of one's responsibilities, his relationship with others, his care of himself and of society.

How can such a thing be achieved? If you could achieve it, you could raise a social order to hitherto unattainable heights. You could empty the prisons and insane asylums. You could make a world too sane for war. And people could be made well who have never had the means of it before. And people could be happy who have never truly known what happiness was. You could raise the goodwill and efficiency of all men and all social orders if you could restore the vitality of these people.

In order to know how it can be restored, one has to know how the consciousness, the vitality and the will to live become reduced.

CHAPTER FIVE

ON RAISING OUR LEVEL OF CONSCIOUSNESS

An organism is suppressed toward death by accumulated pain.

Pain in one great sweeping shock brings about immediate death.

Pain in small doses over a lifetime gradually suppresses the organism toward death.

What is pain?

Pain is the warning of loss. It is an automatic alarm system built into life organisms which informs the organism that some part of it or all of it is under stress and that the organism had better take action or die.

The signal of pain means that the organism is in the proximity of a destructive force or object. To ignore pain is to die. Pain is the whip which sends the organism away from hot stoves, sub-zero weather. Pain is the threat of non-survival, the punishment for errors in trying to survive.

And pain is always loss. A burned finger means that the body has lost the cells on the surface of that finger. They are dead. A blow on the head means the death of scalp and other cells in the area. The whole organism is thus warned of the proximity of a death source and so attempts to get away from it.

The loss of a loved one is also a loss of survival. The loss of a possession is also loss of survival potential. One then confuses physical pain and the loss of survival organisms or objects. And so there is such a thing as "mental pain."

But life, in its whole contest with the physical universe, has no patience with failure. An organism so foolhardy as to let itself be struck too hard and so depressed into unconsciousness stays in the vicinity of the pain-dealing object. It is considered to be non-survival if it fails so markedly to survive.

Unconsciousness experienced as a result of a blow or an illness is a quick picture of what happens over a life span.

Is there any difference, except time, between these two things?

A blow resulting in unconsciousness which results in death.

The accumulated blows over a life span resulting in a gradual lessening of consciousness resulting in eventual death.

One is slower than the other.

One of the basic discoveries of Dianetics was that unconsciousness and all the pain attendant upon it were stored in a part of the mind and that this pain and unconsciousness accumulated until they caused the organism to begin to die.

Another discovery of Dianetics was that this pain could be nullified or erased with a return to full consciousness and a rehabilitation toward survival.

In other words, with Dianetics, it became possible to cancel out the accumulated unconsciousness and pain of the years and restore the health and vitality of an organism.

Accumulated physical pain and loss bring about a reduction of consciousness, a reduction of physical health and a reduction of the will to live to a point where the organism actively, if often slyly, seeks death.

Erase or nullify the physical pain, the losses of a lifetime, and vitality returns.

The vitality of living, of seeking higher levels of survival, is life itself.

The human body was found to be extremely capable of repairing itself when the stored memories of pain were cancelled. Further, it was discovered that so long as the stored pain remained, the doctoring of that are called psychosomatic ills, such as arthritis, rheumatism, dermatitis and thousands of others, could not result in anything permanent. Psychotherapy, not knowing about pain storage and its effects, discovered long ago that one could rid a patient of one illness only to have another pop up. And psychotherapy became a defeatist school because it could do nothing permanent for the aberrated or the ill, even when it could do a little something to relieve it. Hence, all efforts to make men vital and well became suspect because the reason they were inefficient and ill had not been discovered and proven.

With Dianetics it became possible to eradicate aberration and illness because it became possible to nullify or eradicate the pain from the pain-storage banks of the body without applying further pain, as in surgery.

Consciousness, then, depends upon the absence or the nullification or eradication of memories of physical pain, for unconsciousness is a part of that pain-one of its symptoms.

Arthritis of the knee, for instance, is the accumulation of all knee injuries in the past. The body confuses time and environment with the time and environment where the knee was actually injured and so keeps the pain there. The fluids of the body avoid the pain area. Hence, a deposit which is called arthritis. The proof of this is that when the knee injuries of the past are located and discharged, the arthritis ceases, no other injury takes its place and the person is finished with arthritis of the knee. And this happens ten cases out often – except in those cases where age and physical deterioration are so well advanced toward death that the point of no return is passed.

Take a bad heart. The person has pain in his heart. He can take medicine or voodoo or another diet and still have a bad heart. Find and eradicate or nullify an actual physical injury to the heart and the heart ceases to hurt and gets well.

Nothing is easier to prove than these tenets. A good Dianetic auditor can take a broken-down, sorrow-drenched lady of thirty-eight and knock out her past periods of physical and mental pain and have on his hands somebody who appears to be twenty-five – and a bright, cheerful twenty-five at that.

Sure it's incredible. But so is an A-bomb, a few pennyweights of plutonium, which can blow a city off the chart.

Once you know the basic tenets of life and how it acts as an energy, life can be put back into the ill, the devitalized, the would-be suicide.

And more important than treating the very ill, mentally or physically, one can interrupt the downward spiral in a man who is still alert and well so that he will not thereafter become so ill. And one can take the so-called normal person and send his state of being up to levels of brilliance and success not possible before.

Restore an individual's full consciousness and you restore his full life potential.

And it can now be done.

CHAPTER SIX

ON RAISING OUR LEVEL OF LIFE AND BEHAVIOR

The *Tone Scale*, a small edition of which is in Chapter Seven, plots the descending spiral of life from full vitality and consciousness, through half vitality and half consciousness, down to death.

By various calculations about the energy of life, by observation and by test, this Tone Scale is able to give levels of behavior as life declines.

These various levels are common to all men.

When a man is nearly dead, he can be said to be in a chronic *apathy*. And he behaves in a certain way about other things. This is 0.1 on the Tone Scale chart.

When a man is chronically in grief about his losses, he is in *grief*. And he behaves certain ways about many things. This is 0.5 on the chart.

When a person is not yet so low as grief, but realizes losses are impending or is fixed chronically at this level by past losses, he can be said to be in *fear*. This is around 1.1 on the chart.

An individual who is fighting against threatened losses is in anger. And he manifests other aspects of behavior. This is 1.5.

The person who is merely suspicious that loss may take place or who has become fixed at this level is resentful. He can be said to be in *antagonism*. This is 2.0 on the chart.

Above antagonism, the situation of a person is not so good that he is enthusiastic, not so bad that he is resentful. He has lost some goals and cannot immediately locate others. He is said to be in *boredom*, or at 2.5 on the Tone Scale chart.

At 3.0 on the chart, a person has a *conservative*, cautious aspect toward life, but is reaching his goals.

At 4.0 the individual is *enthusiastic*, happy and vital.

Very few people are natural 4.0s. A charitable average is probably around 2.8.

You can examine the chart and you will find in the boxes, as you go across it, the various characteristics of people at these levels. Horribly enough, these characteristics have been found to be constant. If you have a 3.0 as your rating, then you will carry across the whole chart at 3.0.

You have watched this chart in operation before now. Have you ever seen a child trying to acquire, let us say, a nickel? At first he is happy. He simply wants a nickel. If refused, he then explains why he wants it. If he fails to get it and did not want it badly, he becomes bored and goes away. But if he wants it badly, he will get antagonistic about it. Then he will become angry. Then, that failing, he may lie about why he wants it. That failing, he goes into grief. And if he is still refused, he finally sinks into apathy and says he doesn't want it. This is negation.

And you have seen the chart in reverse. A child threatened by danger also dwindles down the scale. At first he does not appreciate that the danger is posed at him and he is quite cheerful.

Then the danger, let us say it is a dog, starts to approach him. The child sees the danger, but still does not believe it is for him and keeps on with his business. But his playthings “bore” him for the moment. He is a little apprehensive and not sure. Then the dog comes nearer. The child “resents him” or shows some antagonism. The dog comes nearer still. The child becomes angry and makes some effort to injure the dog. The dog comes still nearer and is more threatening. The child becomes afraid. Fear unavailing, the child cries. If the dog still threatens him, the child may go into an apathy and simply wait to be bitten.

Objects or animals or people which assist survival, as they become inaccessible to the individual, bring him down the Tone Scale.

Objects, animals or people which threaten survival, as they approach the individual, bring him down the Tone Scale.

This scale has a chronic or an acute aspect. A person can be brought down the Tone Scale to a low level for ten minutes and then go back up. Or he can be brought down it for ten years and not go back up.

A man who has suffered too many losses, too much pain, tends to become fixed at some lower level of the scale and, with only slight fluctuations, stays there. Then his general and common behavior will be at that level of the Tone Scale.

Just as a 0.5 moment of grief can cause a child to act along the grief band for a short while, so can a 0.5 fixation cause an individual to act 0.5 toward most things in his life.

There is momentary behavior or fixed behavior.

How can one find an individual on this Tone Scale?

How can one find oneself?

If you can locate two or three characteristics along a certain level of this scale, you can look in the number column opposite those characteristics and find the level. It may be 2.5, it may be 1.5. Wherever it is, simply look at all the columns opposite the Number you found and you will see the remaining characteristics.

The only mistake you can make in evaluating somebody else on this Tone Scale is to assume that he departs from it somewhere and is higher in one department than he is in another. The characteristic to which you object maybe masked – but it is there.

Look at the top of the first column and you get a general picture of the behavior and physiology of the person. Look at the second column for the physical condition. Look at the third column for the most generally expressed emotion of the person. Continue on across the various columns. Somewhere you will find data about somebody or yourself of which you can be sure. Then simply examine all the other boxes at the level of the data you were certain about. That band, be it 1.5 or 3.0, will tell you the story of a human being.

Of course, as good news and bad, happy days and sad ones strike a person, there are momentary rises and lowerings on this Tone Scale. But there is a chronic level, an average behavior for each individual.

As an individual is found lower and lower on this chart, so is his alertness, his consciousness lower and lower.

The individual's chronic mood or attitude toward existence declines in direct ratio to the way he regards the physical universe and organisms about him.

There are many other mechanical aspects of this chart having to do with energy manifestations and observation of behavior, but we need not cover them here.

It is not a complete statement to say, merely, that one becomes fixed in his regard for the physical universe and organisms about him. For there are definite ways, beyond consciousness, which permit this to take place. Manifestation, however, is a decline of consciousness with regard to the physical environment of an individual. That decline of consciousness is a partial cause of a gradual sag down this chart, but it is illustrative enough for our purposes in this volume.

At the top of this chart, one is fully conscious of himself, his environment, other people and the universe in general. He accepts his responsibilities in it. He faces the realities of it. He deals with the problems within the limits of his education and experience.

Then something happens – his perception of the material universe is dulled. How does this come about?

The first and foremost way that a decline on the chart is begun is through being caused physical pain by the physical universe. It is one thing to gain experience and quite another to suffer physical pain. For any experience surrounded by actual physical pain is *hidden* by that pain. The organism is supposed to avoid pain to survive. It avoids, as well, memories of pain if it is above 2.0 on the chart. It "relishes" pain memories below 2.0 as these lead to death. As soon as it can begin avoiding pain wholesale, although that pain is recorded, consciousness begins to decrease markedly. The perception of the physical universe begins to decrease and the caliber of one's activities begins to decline.

One could say that there is an interior world and an exterior world. The interior world is the one of yesterday. The data it contains is used to judge the world of the exterior of today and tomorrow.

So long as one has all data available, one can make excellent computations. When the facts he has learned begin to be buried, one's conclusions are apt to become wrong to just that degree.

As one's confidence in the physical universe declines, so does one's ability to handle it decline. One's dreams and hopes begin to seem unattainable, one ceases to strive. Actually, however, one's ability seldom diminishes – it only *seems* to diminish.

When the interior world tells of too much physical pain, the organism becomes confused. Like the child who finally says he doesn't want the nickel, the organism says it wants nothing of the physical universe and so perishes – or lives a while in a twilight and then perishes all the same.

The goal is to win. When one has lost too much and too many times, the possibility of winning seems too remote to try. And one loses. He becomes so accustomed to loss that he begins to concentrate on loss instead of forward advance. And he does this quite irrationally. Because one has lost two cars does not mean one may lose three. Yet he who has lost two will actually be so prepared to lose three that he will actually, if unconsciously, take steps to lose the third. Thus it may be with people, with any object.

As an individual descends the Tone Scale, he first begins to lose his confidence in trying to reach the further rims of his environment, the further frontiers of his dreams, and becomes conservative. There is not much wrong with cautiousness, but there is something wrong with chronic conservatism. For sometimes it takes a wild charge to win a life.

As physical pain begins to mount up in the recording banks of the mind, the individual further confuses yesterday with today and further withdraws his confidence. He becomes a little frightened and poses as being bored. He says he didn't want to reach so far anyway – isn't worth it. He makes fun of the things he really wants, makes fun of the dreams of others and acts, in general, like a reporter from the *New Yorker*. He is afraid to face a hopeful fact, much less a truly desirable object.

With a further increase of pain, he continues on down the scale until he is actually on his way out from life.

The fact of the matter is, the older a person gets and the more experiences he has, the better able he should be to handle his environment. If he could stay fully conscious and rational about it, this would be true. But the mechanics of pain storage are such that he actually grows less and less conscious, the more pain he has received, and so cannot really use his experience at all. If he could gain experience without physical pain, his enthusiasm, his ability and dash would remain very high. But Man was a lesser organism, evidently, before he was a man. And a lesser organism can only react, it cannot think. Thinking is something new.

Until Dianetics, this looked like a hopelessly closed cycle. One had enthusiasm but no experience. So with enthusiastic rushes he attacked the environment with all the folly of youth and was ignominiously repelled. He gained pain with each repulsion. He gained experience, but he could not think about the experience without facing the pain so the experience did him no good. When he had enough experience, he no longer had the dreams, energy and enthusiasm to carry home his attack upon his environment.

Processing – such as the questions in Chapter Ten of this book or in Dianetic co-auditing – broke the cycle. Youth could attack the environment and experience pain of repulsion. But the physical pain could be knocked out of the mind, by Dianetics, leaving the experience standing there *with* the enthusiasm.

There must be, at this writing, tens of thousands of people who have experienced Dianetics by now. A few, here and there, were unable to achieve full benefit because it formerly required considerable technical knowledge to process somebody. This book and Self Analysis were developed in order that an individual could gain at least the primary benefits of processing without any technical knowledge and without taking up the time of another person.

Wherever a person maybe on the Tone Scale (unless he is very low and in the insane bracket, for this is also a scale of sanity) he can ascend that scale again by rehabilitating his ability to think about and know his environment. Now that one knows the rules it is rather easily done and one is astonished that it could not be done before.

Have you looked at the chart for yourself? Well, don't go looking for a cliff or an ax if you were below 2.0. Self Analysis can pull you up this chart so that even you will see that you have climbed.

Now, just beyond the chart there are some tests and graphs. You should answer these. They will help you to locate yourself. Then you will know much better why you are or aren't a good friend to yourself. You may find you don't care to have such a friend. Well, if he's that bad off, he really needs your help. So give him a hand. The whole last part of the book is filled with exercises which will make a better friend to have out of yourself if you just apply these exercises a half an hour a day.

I don't know how high you can get your self up on this chart. You can raise yourself pretty far and Dianetic co-auditing can do the rest if you wish. Or you may get all the way and stabilize there.

Right now, if you aren't being a friend of yourself, I'm your friend. I know by experience that you can climb the chart.

Man is basically good. Pain and social aberrations turn him away from high ethics, efficiency and happiness. Get rid of the pain and you'll be at the high level of the chart.

Now turn to the questions which will help you locate yourself.

BUT DON'T USE THIS CHART AS AN EFFORT TO MAKE SOMEBODY KNUCKLE UNDER. DON'T TELL PEOPLE WHERE THEYARE ON IT. IT MAY RUIN THEM. LET THEM TAKE THEIR OWN EXAMINATIONS.

CHAPTER SEVEN

THE HUBBARD CHART OF HUMAN EVALUATION

This chart is a specialized form of the Hubbard Chart of Human Evaluation and Dianetic Processing.

A full description of each column on this chart (except the last six, which are only in *Self Analysis*) will be found complete in *Science of Survival*.

The technical name of the questioning process used in this volume is Dianetic Straightwire with emphasis on *Validation MEST Processing*. This is actually not "self-auditing." It is auditing done on the reader by the author. Actually, the reader is being audited by L. Ron Hubbard. Straightwire Processing is relatively safe on any case and is the most elementary process in Dianetics. The position of an individual on this Tone Scale varies through the day and throughout the years, but is fairly stable for given periods. One's position on the chart will rise on receipt of good news, sink with bad news. This is the usual give-and-take with life. Everyone, however, has a *chronic* position on the chart which is unalterable, save for processing.

Necessity level (lifting oneself by one's bootstraps, as in emergencies) can raise an individual well up this chart for brief periods.

By education, such as that given under pressure, the education itself has a position on the Tone Scale. A person could be relatively unaberrated actually but, by education, be at a lower position on the chart than he should be. The reverse is also the case. One can be educated, then, into a higher or lower level on the chart than his own aberrations call for.

One's environment greatly influences one's position on the chart. Every environment has its own tone level. A man who is really a 3.0 can begin to act like a 1.1 in a 1.1 environment. However, a 1.1 usually acts no better than about 1.5 in an environment with a high tone. If one lives in a low-toned environment, he can expect eventually to be low toned. This is also true of marriage – one tends to match the tone level of one's marital partner.

This Tone Scale is also valid for groups. A business or a nation can be examined as to its various standard reactions and these can be plotted. This will give the survival potential of a business or a nation.

This chart can also be used in employing people or in choosing partners. It is an accurate index of what to expect and gives you a chance to predict what people will do before you have any great experience with them. Also, it gives you some clue as to what can happen to you in certain environments or around certain people, for they can drag you down or boost you high.

Tone Scale	1 Behavior And Physiology	2 Medical Range	3 Emotion	4 Sexual Behavior Attitude toward Children	5 Command Over Environment	6 Actual Worth to Society Compared to Apparent Worth	7 Ethic Level
4.0	Excellent at Projects, execution. Fast reaction time (relative to age).	Near accident-proof. No psychosomatic ills. Nearly immune to bacteria.	Exhilaration. _____ Eagerness.	Sexual interest high but often sublimated to creative thought Intense interest in children	High self-mastery. Aggressive toward environ. Dislikes to control people. High reasoning, volatile emotions.	High worth. Apparent worth will be realized. Creative and constructive.	Bases ethics on reason. Very high ethic level.
3.5	Good at projects, execution, sports.	Highly resistant to common infections – no colds.	Strong interest _____ Mild interest: _____	High interest in opposite sex. Constancy: _____ Love of children.	Reasons well. Good Control. Accepts ownership. Emotion free. Liberal	Good value to society. Adjusts environ to benefit of self and others.	Heeds ethics of group but refines them higher as reason demands.
3.0	Capable of fair amount of action, sports.	Resistant to infection and disease. Few psychosomatic ills.	_____ Content.	Interest in procreation. _____ Interest in Children.	Controls bodily functions. Reasons well. Free emotion still inhibited. Allows rights to others. Democratic.	Any apparent worth is actual worth. Fair value.	Follows ethics in which trained, as honestly as possible. Moral.
2.5	Relatively inactive but capable of action.	Occasionally ill. Susceptible to usual diseases.	Indifference _____ Boredom	Disinterest in procreation. _____ Vague tolerance of Children.	In control of functions and some reasoning powers. Does not desire ownership of much.	Capable of constructive action, seldom any quantity to be reckoned with. Small value. "Well adjusted."	Treats ethics insincerely but not particularly honest or dishonest.
2.0	Capable of destructive and minor constructive action.	Severe sporadic illnesses.	Expressed resentment.	Disgust for sex – revulsion _____ Nagging of, nervousness about.	Antagonistic and destructive to self, others and environ. Desires command in order to injure.	Dangerous. Any apparent worth wiped out by potentials of injury to others.	Chronically and bluntly dishonest when occasion arises. At this level and below: authoritarianism, criminals.
1.5	Capable of destructive action.	Depository illnesses (arthritis). (Range 1.0 to 2.0 interchangeable.)	Anger.	Rape, sex as punishment. _____ Brutal treatment of Children.	Smashes or destroys others or environment. Failing, may destroy self. Fascistic.	Insincere. Heavy liability. Possible murderer. Even when intentions avowedly good will bring about destruction.	Immoral. Actively dishonest. Destructive of any and all ethics.
1.1	Capable of minor execution.	Endocrine and neurological illness.	Unexpressed resentment _____ Fear.	Promiscuity, perversion, sadism, irregular practices. Use of Children for sadistic purposes.	No control of reason or emotions, but apparent organic control. Uses sly means of controlling others, especially hypnotism. Communistic.	Active liability. Enturbulates others. Apparent worth outweighed by vicious, hidden intents.	Sex criminals. Negative ethics. Deviously dishonest. Perverts honesty without reason.
0.5	Capable of relatively uncontrolled action.	Chronic malfunction of organs. (Accident Prone)	Grief. _____ Apathy.	Impotency, anxiety, possible efforts to procreate Anxiety about Children.	Barest functional control of self, only. No control of reason or emotions.	Liability to society. Possible suicide. Utterly careless of others.	Non-existent. Not thinking. Obeying anyone.
0.1	Alive as an organism.	Chronically ill. (Refusing sustenance.)	Deepest apathy. _____ None.	No effort to procreate.	No command of self, environment, other persons. Suicide.	High liability, needing care and efforts of others without any contribution.	None.

Tone Scale	8 Handling of Truth	9 Courage Level	10 Speech Talks Speech listens	11 Subject's Handling of Written or Spoken Comm When Acting as a Relay Point	12 Reality (Agreement)	13 Ability to Handle Responsibility	14 Persistence on a Given Course
4.0	High concept of truth.	High courage level.	Strong, able, swift and full exchange of beliefs, ideas.	Passes theta comm., contributes to it. Cuts enttheta lines.	Search for different viewpoints in order to broaden own reality. Changes reality.	Inherent sense of responsibility on all dynamics.	High creative persistence.
3.5	Truthful.	Courage displayed on reasonable risks.	Will talk of deep-seated beliefs and ideas. Will accept deep-seated ideas, beliefs and consider them.	Passes theta comm. Resents and hits back at enttheta lines.	Ability to understand and evaluate reality of others and to change viewpoint. Agreement.	Capable of assuming and carrying on responsibilities.	Good persistence and direction toward constructive goals.
3.0	Cautious of asserting truths. Social lies.	Conservative display of courage where risk is small.	Tentative expression of limited number of personal ideas. Receives ideas and beliefs if cautiously stated.	Passes comm. Conservative. Inclines toward moderate construction and creation.	Awareness of possible validity of different reality. Conservative agreement.	Handles responsibility in a slipshod fashion.	Fair persistence if obstacles not to great.
2.5	Insincere. Careless of facts.	Neither courage nor cowardice. Neglect of danger.	Casual, pointless conversation. Listens only to ordinary affairs.	Cancels any comm. of higher or lower tone – devalues urgencies.	Refusal to match two realities. Indifference to conflicts in reality. Too careless to agree or disagree.	Very careless, not trustworthy.	Idle, poor concentration.
2.0	Truth twisted to suit antagonism.	Reactive, unreasoning thrusts at danger.	Talks in threats. Invalidates other people. Listens to threats. Openly mocks theta talk.	Deals in hostile or threatening comm. Lets only small amount of theta go through.	Verbal doubt – defense of own reality. Attempts to undermine others'. Disagrees.	Uses responsibility to further own ends.	Persistence toward destruction of enemies. No constructive persistence below this point.
1.5	Blatant and destructive lying.	Unreasonable bravery, usually damaging to self.	Talks of death and destruction only. Hate. Listens only to death and destruction. Wrecks theta lines.	Perverts comm. to enttheta regardless of original content. Stops theta comm. Passes enttheta and perverts it.	Destruction of opposing reality. "You're wrong." Disagrees with reality of others.	Assumes responsibility in order to destroy.	Destructive persistence begins strongly, weakens quickly.
1.1	Ingenious and vicious perversions of truth. Covers lying artfully.	Occasional underhanded displays of action, otherwise cowardly.	Talks in apparent theta but vicious intent. Lies. Listens little but mostly to cabal or gossip. Lies.	Relays only malicious comm. Cuts comm. lines. Won't relay comm.	Doubt of own reality. Insecurity. Doubt of opposing reality.	Incapable, capricious, irresponsible.	Vacillation on any course. Very poor concentration. Flighty.
0.5	Details facts with no concept of reality.	Complete cowardice.	Talk only in apathetic tones. Very little. Listens little, mostly to apathy or pity.	Takes little heed of communications. Does not pass them.	Shame, anxiety – strong doubt of own reality, easily has reality of others forced on him.	None.	Sporadic persistence toward self-destruction.
0.1	No reaction.	No reaction.	Does not talk. Does not listen.	Does not relay communications. Unaware of them.	Complete withdrawal from conflicting reality – no reality.	None.	None.

Tone Scale	15 Literalness of Reception of Statements	16 Method used by Subject to Handle Others	17 Hypnotic Level	18 Ability to Experience Present Time Pleasure	19 Your Value as a Friend	20 How Much Others Like You	21 State of Your Possessions
4.0	High differentiation. Good understanding of all comm. as modified by Clear's education.	Gains support by creative enthusiasm and vitality backed by reason.	Impossible to hypnotize without drugs and consent.	Finds existence very full of pleasure.	Excellent.	Loved by many.	In excellent condition.
3.5	Good grasp of statements. Good sense of humor.	Gains support by creative reasoning and vitality.	Difficult to trance unless still possessed of a trance engram.	Finds life pleasurable most of the time.	Very good.	Well Loved.	In good condition.
3.0	Good differentiation of meaning of statements.	Invites support by practical reasoning and social grace.	Could be hypnotized, but alert when awake.	Experiences pleasure some of the time.	Good.	Respected by most.	Fairly good.
2.5	Accepts very little. Literally or otherwise. Apt to be literal about humor.	Careless of support from others.	Can be hypnotic subject, but mostly alert.	Sometimes experiences a moment of pleasure. Low intensity.	Fair.	Liked by a few.	Shows some neglect.
2.0	Accepts remarks of Tone 2.0 literally.	Nags and bluntly criticizes to demand compliance with wishes.	Negates somewhat, but can be hypnotized.	Occasionally experiences some pleasure in extraordinary moments.	Poor.	Rarely liked.	Very neglected.
1.5	Accepts alarming remarks literally. Brutal sense of humor.	Uses threats, punishment and alarming lies to dominate others.	Negates heavily against remarks, but absorbs them.	Seldom experiences any pleasure.	Definite liability.	Openly disliked by most.	Often broken. Bad repair.
1.1	Lack of acceptance of any remarks. Tendency to accept all literally avoided by forced humor.	Nullifies others to get them to level where they can be used. Devious and vicious means. Hypnotism, gossip, seeks hidden control.	In a permanent light trance, but negates.	Most gately forced. Real pleasure out of reach.	Dangerous liability.	Generally despised.	Poor. In poor condition.
0.5	Literal acceptance of any remark matching tone.	Enturbulates others to control them. Cries for pity. Wild lying to gain sympathy.	Very hypnotic. Any remark made may be a "positive suggestion."	None.	Very great liability.	Not liked. Only pitied by some.	In very bad condition generally.
0.1	Complete literal acceptance.	Pretends death so others will not think him dangerous and will go away.	Is equivalent to a hypnotized subject when "awake."	None.	Total liability.	Not regarded.	No realization of possession.

Tone Scale	22 How Well are You Understood	23 Potential Success	24 Potential Survival
4.0	Very well.	Excellent.	Excellent. Considerable longevity.
3.5	Well.	Very good.	Very good.
3.0	Usually.	Good.	Good.
2.5	Sometimes misunderstood.	Fair.	Fair.
2.0	Often misunderstood.	Poor.	Poor.
1.5	Continually misunderstood.	Usually a failure.	Early demise.
1.1	No real understanding.	Nearly always a failure.	Brief.
0.5	Not at all understood.	Utter failure.	Demise soon.
0.1	Ignored.	No effort. Complete failure.	Almost dead.

CHAPTER EIGHT

STONE SCALE TESTS

TEST NUMBER ONE

Take this test before you begin on the Processing Section of Self Analysis.

Be fair and as honest as possible in your findings.

Use, as a basis, how you have been in the last year. Earlier conditions in your life do not count.

Open up chart to column 1, Behavior and Physiology. Ask Yourself how active you are physically. Locate the place in this column which most nearly seems to fit you.

Look on the Stone Scale for the number of the square you have found. Is it 3.0? Is it 2.5?

Take this number and go to the graph on the following page. Under column 1, as marked at the top of the graph, locate the number (3.0, 2.5 or whatever it was) and place an X in this square. This gives the same place on the graph that you found on the chart.

Go to column 2 on the chart, Medical Range.

Find the square which best describes your health. Note the number given in the Stone Scale column opposite the square you have chosen. (3.5, 2.0 or whatever it was.)

Turn back to the graph of Test One. In column 2 on the graph, put an X opposite the Stone Scale number you got from the chart.

Carry through this process with all columns until you have an X in each column of the graph. Omit the last six.

Take a straightedge or ruler. Move it on the graph, holding it horizontally, until you have the level of the graph which contains the most Xs. Draw a line through these Xs all the way across the chart and out to the edge. This line will give you your position in the last six columns.

The horizontal line you have just drawn gives you your position on the Stone Scale. This level of the chart is yours.

Leave this graph in the book. Keep it so that you can compare it in a few weeks when you do Test Two.

Note that in columns 4 and 10 the squares are divided in the same manner as the squares on the chart. You make two evaluations of yourself for these columns and you put an X in a half square, using two half squares for each column, even if one X falls at 3.0 and the other X falls at 1.1.

TEST NUMBER TWO

Take this test after you have been processing yourself about two weeks, or about fifteen hours.

Use as your data how you have felt about things since taking Test One.

TEST NUMBER THREE

Use this test after you have been processing yourself two months.

Use as data how you have felt about things since taking the second test.

Use the same directions as given in Test One.

TEST NUMBER ONE

TONE SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	TONE SCALE	
4.0																									4.0	
3.5																										3.5
3.0																										3.0
2.5																										2.5
2.0																										2.0
1.5																										1.5
1.1																										1.1
0.5																										0.5
0.1																										0.1

TEST NUMBER THREE

TONE SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	TONE SCALE	
4.0																									4.0	
3.5																										3.5
3.0																										3.0
2.5																										2.5
2.0																										2.0
1.5																										1.5
1.1																										1.1
0.5																										0.5
0.1																										0.1

CHAPTER NINE

HOW TO USE THE DISK

A slotted disk is provided for the reader's use. The disk must be used. Without using the disk, the benefit of processing is cut more than 80 percent.

The disk is placed over question 1 of a list so that the question shows through. One recalls the incident desired.

Then one looks at the uppermost word on the disk itself. This says, for instance, "Sight."

One seeks to "see," in recall, the incident desired.

One tries, then, to recall another incident without moving the disk. He then seeks to "see" this incident in recalling it.

One tries to recall, then, the earliest incident of this kind he can and seeks to "see" this one.

Then one drops the disk one question, rotating it at the same time so that another "sense" appears at the top. He uses this "sense" particularly in recalling the incident.

Turn the disk over on each new page, so that a new set of perceptions comes up.

It does not matter what "sense" you begin to recall with. It does not matter which side you first begin to use.

Eventually you should be able to get more and more perceptions on anyone incident until, at last, you may recover all of them without strain.

If you lose the disk, the full list of perceptions on it are at the side of every page. Take a pencil and check them off one at a time just as though they were appearing on the disk.

A green disk and a white disk are provided. Use the one you like best.

IF YOU ONLY GET A VAGUE CONCEPT OF WHAT THE SENSE MUST HAVE BEEN LIKE, IF YOU DO NOT AT FIRST GET ACTUAL RECALL BY THE SENSE ITSELF, BE SURE THAT YOU AT LEAST GET A CONCEPTION OF IT.

DIANETIC PROCESSING.

Dianetic Processing may be divided into two classes.

The first is *Light Processing*. This includes analytical recall of conscious moments. It is intended to raise tone and increase perception and memory. It often resolves chronic somatics (psychosomatic ills).

The second is *Deep Processing*. This addresses basic cause and locates and reduces moments of physical pain and sorrow. It is done, without drugs or hypnosis, by an *auditor* (one who listens and computes). Auditors have either learned Dianetics after a thorough study of the basic text *Science of Survival* or they have been trained professionally at the Hubbard Dianetic Foundation.

This book contains Light Processing. This book is not "self-auditing." "Self-auditing" is nearly impossible. In this book, the author, L. Ron Hubbard, is actually giving the reader Light Processing.

CHAPTER TEN

PROCESSING SECTION

Here begin the lists of questions by which the individual can explore his past and improve his reactions toward life. Dianetically speaking, this self-processing section could be called *Straightwire*. It is not "auto-processing." The reader is actually being processed by the author.

In the full use of Dianetics, these questions could be considered as preparatory to co-auditing. The auditor is assisted by these lists in that they open a case for the running of engrams and secondaries and raise the preclear on a Tone Scale. These question sections, so far as is known at this time, will not run out engrams and secondaries as such, but will desensitize them to a marked extent with a consequent improvement in the mental and physical being of the individual.

An auditor – as the practitioner in Dianetics is called, since he both listens and computes – can use these questions during a session with a preclear. Further, two people can work with these sections – one of them asking the questions of another who answers, or both of them reading the questions and both of them attempting to get a recall on such an incident as that one called for.

These lists are used repetitively. That is to say, the individual goes over them again and again. There is no finite period to the work. The reason the recall of these questions is important is that they reveal and discharge *locks* which have formed above the basic *engrams* (moments of physical pain and unconsciousness) and *secondaries* (moments of acute loss as death of a loved one). The discharging of these locks renders engrams and secondaries relatively ineffective. A full Dianetic clearing of the individual's engrams and secondaries gives the highest possible attainable results. But these questions provide self-processing which prepares the case for such an action and are in themselves highly beneficial.

In the process of using these questions the preclear may discover many manifestations in himself. He may experience considerable emotional release. He may become angry at the recollection of some of the things which have happened to him. And he may even feel like crying over some of the losses he has sustained and, indeed, may very well cry. However, the intent of these questions is not to focus the self-processor's attention upon the bad things which have happened to him, but upon the good things which have taken place in his life. A concentration upon these happier circumstances tends to discharge the unhappy circumstances and render them far less forceful.

These questions are based upon the Dianetic discoveries, axioms and postulates which have done so much toward amplifying the understanding of people concerning the nature of existence and their roles in it.

Life can be considered to have as its fundamental purpose survival in the material universe. When one closely examines survival, he discovers that the concept embraces all the activities of an individual, a group, a state, life itself or the material universe.

The material universe is composed of matter, energy, space and time.

Life can, then, be considered to be engaged upon the conquest of matter, energy, space and time, including other life forms, organisms and persons. If an organism or a group has been successful in handling other organisms, groups and the material universe, its survival potential is very great. If the organism has been unsuccessful, its survival potential is lower. Its moments of success, as its moments of pain, are highly charged.

It is possible, by certain processes, to remove the charge from painful incidents. One of the ways of doing this is to lay the stress and concentration of the organism upon the times it has been successful in surviving.

With the invention of language, Man brought upon himself an unexpected source of aberration. While language itself is very far from the whole reason an organism is less successful than it might be, our current social order lays undue stress upon language. Words are only symbols which represent actions. A child learns these actions very early and learns the symbols which represent the actions. Later on, he begins to mistake the action for the symbol and begins to believe the words themselves have force and power-which they do not. If you believe that words have force and power, hold your hand in front of your mouth and say a few words. You will see how negligible is the force of utterance, no matter what words you use.

Underlying this mistaken emphasis on the force of words lie actual physical actions of which the words are the symbols. The main point, then, is that words are not powerful but actions are. For example, when an individual has been told to hold still, he obeys simply because he has experienced earlier in his life the action of being made to hold still by physical force.

For many reasons it is important for the organism to increase its mobility. The discovery of all the times the organism has been told to hold still and has obeyed has some therapeutic value. But the discovery of actual incidents when the organism has been physically forced to remain motionless is much more important in restoring the mobility of the organism.

These lists, then, tend to devalue the importance of language. This is only one of their many functions, but an important one. Therefore, the reading of these lists should direct the individual to moments action took place, not when somebody said it took place. Just as hearsay evidence is not admissible in a court of law, so are words and phrases given to the individual by others inadmissible in self-processing.

For instance, when one is asked for a time when somebody went away, one should not try to recall the time when somebody said somebody went away or the statement that somebody was going away, but the actual physical departure – regardless of what was said.

You will find that words are communicated through the physical universe to other organisms. Sounds, for instance, originate within the organism, are translated into sound waves and reach the other person as sound waves. The written word is made into symbols of ink, which are then seen (the other physical fact of light) by another organism. Whereas there may very well be such things as ESP, it is not aberrative.

There are many perceptions – which is to say, channels – through which one can contact the physical universe. You are aware of the physical universe because of sight, sound, mouth and other message systems. Therefore, each time you are asked to recall an incident of a certain kind, you will be asked – after you have recalled it – to pay attention to a certain sense channel which was present during the time when you experienced the incident.

The circular disk is provided for this purpose. You will notice the disk has two sides. The perceptions or sense messages listed on one side are different from those on the other side. As you read the questions one after the other, you should read them through a slot provided in this disk. Going to the next question, you should rotate the slot once counterclockwise for each new question. This will give you a new perception.

For instance, the question may pertain to a time somebody went away from you. You will recall a time when this occurred, selecting the moment of actual physical departure. Undoubtedly, you will get some perception of the scene and you may even get a very full perception of the scene. Many people see, feel, hear and otherwise perceive memories when they recall them. Some people are too occluded. These lists wipe away occlusion. As you recall the person walking away from you, then, you are not

supposed to recall merely the concept that somebody had walked away, but the moment when they actually did – and get as many perceptions as possible of them doing so. The disk which overlies this question will have uppermost, at random, one particular perception. That perception may be "Sound." Thus you should attempt to recover whatever sounds were present when this individual walked away as the particular emphasis of perception. *If you are unable to recover the sounds as such, hearing them again, at least recover the concept of what they may have been.*

If you will examine this disk, you will find that it lists six Perceptions with which you have contacted the physical universe. Actually, there are many more of these than six.

When the word "Emotion" is uppermost above a question, after you have recalled the incident suggested by the question you then try to recall, in particular, and feel again, if possible, the emotion you felt at the time.

When the next question is addressed, the disk is rotated one turn counterclockwise. You will find that "Loudness" is now uppermost. You should get an incident in recall suggested by the question and, having perceived the incident, you should then give your attention in particular to the loudness of the various sounds in the incident.

Going to the next question, you should rotate the disk once more counterclockwise. You will find that "Body Position" is now uppermost. You should read the question and recall some incident it suggests, perceive it as well as you possibly can and then give particular attention to the position your own body was in at the time the incident occurred.

Going to the next question and rotating the disk once more, you will find that "Sound" is now uppermost. You should recall the incident the question calls for and then give particular attention to the sounds in that incident.

Going to the next question and rotating the disk once more, you will find that "Weight" is uppermost. In the incident you recall, you should then give attention to the heaviness of things, including the pull of gravity on yourself and the weight of anything you may actually be supporting in the incident, such as your clothes, a ball or any other thing which you are actually holding at the time the incident occurred.

Rotating the disk once more to the next question on the list, you will find that "Personal Motion" falls uppermost. When you have answered the question, then you should give attention to the motion which you yourself were undertaking at the time the incident occurred.

Every time you go to a new page you should turn the disk upside down. You will find here a new set of perceptics.

These, of course, are applied in such a way that when you go over the list a second time you will probably not have the same perception, as these things fall at random. Thus, while you might have answered a question the first time about somebody coming toward you with attention to "Sound" called for by the disk, the next time you reach this question (on going over the list again) you may find "Emotion" uppermost. You should then contact any and all emotion on the second time, whereas you contacted the sound the first time.

You will find on the reverse side of the disk the perceptions of "Sight," "Smell," "Touch," "Color," "Tone" and "External Motion."

"Sight" is what you actually saw at the time. A person whose perceptions are in good condition will see again what he has seen before when the incident actually occurred. Thus "Sight" calls for what was seen while the incident called for was taking place.

"Smell" requests the individual to recall any and all odors which were present during the scene he is recalling.

“Touch” requests the recall of anything the individual was actually touching at the time with the sensation of touch, including pressure. One is always in contact with the material world in terms of touch, even if only the touch of his feet on the ground or the feel of his clothes upon him.

The perception of “Color,” when uppermost, should cause the individual to try to perceive again the color which was contained in the scene called for.

When “Tone” is requested, the individual should attempt to contact the quality of the sound present when the scene occurred.

When "External Motion" is uppermost, the individual, in recalling the incident called for by the question, should attempt to perceive in the incident recalled the movement contained in the incident—the motion of other people or objects or of energy.

As one goes over these questions, then, with the disk, he is exploring his own life and during that exploration is attempting to call into view with the highest possible level of reality those things he has perceived. The immediate result is a heightening of perception of his present time world. Another result is a strengthening of his memory. Yet another result is the rearrangement and reevaluation of things which have happened to him. Another and more mechanical and fundamental result is the deintensification of unpleasant experiences – like bringing them into the light. For a while, one may feel it is better to forget unpleasant things. Forgotten, they have more force and destructive quality than when examined.

The individual will find himself, as he repeatedly uses a list, getting earlier and earlier incidents. It is not impossible for him to remember straight back to the earliest beginnings of his life, much less his infancy.

Again, and it cannot be emphasized too strongly, these questions are requesting actual physical actions, not statements about physical actions. It is perfectly legitimate to recall scenes which have been seen in the movies or read about in books. But when one recalls such scenes, one should have full awareness, in the case of the movies, of the screen and the seat and where the incident is taking place and when. In the case of books, one should get not the scene the author would like the reader to see, but the actual scene of reading – and the recall should be recaptured in terms of print and sitting in a chair, not in terms of imagining.

There is a great deal of technology, out of sight, back of these questions. All that is important is that this operation, continued persistently, going over one list and then another and recalling the things required, considerably improves the individual's thinking and acting abilities and his physical well-being and considerably enhances his relationship with his present environment

You will find the very last list is named the "End of Session List" This means that after you have worked a list, or worked as long as you desire to during anyone period of self-processing, you should turn to the "End of Session List" and answer the questions as a routine operation.

You will also find a list entitled "If Recalling a Certain Thing Made You Uncomfortable" which is placed next to the last in the book. If you find during a session of self-processing that you grow considerably uncomfortable or unhappy, you should then turn to this list. Using it should restore your good spirit swiftly.

If you find it is extremely difficult to recall anyone question in these lists, simply pass over it and go to the next question. If you find you are having difficulty in answering any of these lists, you will do better if some friend reads them to you.

If undergoing self-processing makes you extremely unhappy, it is probable that your case should be given the attention of a Dianetic auditor until such time as you are capable of handling this matter for yourself.

You can go over a list many times before going on to the next list or you can continue on through all of the lists consecutively without repeating any. You will probably find that going over each list many times before going on to the next will work better than going through the book consecutively.

You will notice that after you have been over the same memory several times, even though it be an unpleasant one, that it will cease to have any effect upon you. This means its intensity is decreasing and that the energy which it contained and which was affecting your present time life is dissipating. If you can remember several incidents of the same kind, do so. And if they are troublesome to you, simply go over the things you remembered once more, one after the other, and then again. This, Dianetically speaking, is called Repetitive Straightwire. It deintensifies unpleasant memories. However, these lists are aimed toward the recall of pleasant incidents. Pleasant incidents do not deintensify as unpleasant ones do but, underneath the level of attention, deintensify unpleasant incidents when the pleasant incident is recalled.

All you really need to work these lists is to know that actions, not words, are required and that the disk should be used to give you the particular kind of recall you should have on the recollection called for. If you lose the disk, you will note that the side of the page has a list of the perceptions for your reference. When using the side-of-the-page list, you should merely take the recalls, the perceptions, consecutively one after the other and use them the same way you used them with the disk.

Don't simply answer questions "Yes" or "No." Select an actual moment in your life called for by the question. Try to re-sense that moment with the perceptic called for on the disk.

If going over the questions makes you unhappy, simply continue with the list you are working, over and over. The unhappiness should "wear out" after unhappy incidents are recalled many times. The feeling will turn to one of relief.

Some people are frightened at the idea of persevering with these questions. Certainly you've got more nerve than that. The worst they could do is kill you.

Don't be surprised if you feel sleepy after using some of these questions. The sleepiness is only a symptom of relaxing. The very least this book can do for you is replace your sedatives!

If, while answering these questions, you begin to yawn, that is good. Yawning is a release of former periods of unconsciousness. You may yawn so much the tears come out of your eyes. That is progress.

Should you feel very groggy while answering these questions, that is only "boil-off," the manifestation of former periods of unconsciousness boiling-off. Simply persist in recalling the incident or others like it and the feeling will pass away, leaving you more alert than before. If you interrupt this boil-off and stop your session, you may feel cross or irritable. This grogginess occasionally amounts to nearly complete unconsciousness, but it always goes away. That unconsciousness was what was keeping you from being high on the Tone Scale.

Occasionally vague or even sharp pains may turn on and off as you are answering questions. Don't try to find out where they came from. They will go away if you persist with these questions. Simply ignore them. They are the ghosts of what they used to call psychosomatic ills, former injuries restimulated.

An individual is suppressed by these deposits of past pain and unconsciousness. Self Analysis makes such past moments pass away and deintensify, at least partially, without your having to find out what was in them.

A full description of these manifestations and their causes occur in Science of Survival, the popular text on Dianetics.

USE LISTS MANY TIMES. Try for the earliest incident you can get for each question.

LIST 1

GENERAL INCIDENTS

The purpose of this list is to give you practice in recalling things. Use the disk provided in the back of the book and look at the beginning of this section for instruction as to how this list is to be used.

Can you recall a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

1. You were happy.
2. You had just finished constructing something.
3. Life was cheerful.
4. Somebody had given you something.
5. You ate something good.
6. You had a friend.
7. You felt energetic.
8. Somebody was waiting for you.
9. You drove fast.
10. You saw something you liked.
11. You acquired something good.
12. You threw away something bad.
13. You kissed somebody you liked.
14. You laughed at a joke.
15. You received money.
16. You felt young.
17. You liked life.
18. You played a game.
19. You bested something dangerous.
20. You acquired an animal.
21. Somebody thought you were important.
22. You chased something bad.
23. You were enthusiastic.
24. You owned something.
25. You enjoyed life.

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

Can you recall a time when:

- 26. You went fast.**
- 27. You enjoyed a good loaf.**
- 28. You felt strong.**
- 29. Somebody you disliked departed.**
- 30. Somebody helped you.**
- 31. You gathered something good.**
- 32. You measured something.**
- 33. You took a pleasant journey.**
- 34. You turned on a light.**
- 35. You heard some good music.**
- 36. You controlled something.**
- 37. You destroyed something.**
- 38. You mastered something.**
- 39. You were lucky.**
- 40. You felt peaceful.**
- 41. You saw a pretty scene.**
- 42. You poured something good.**
- 43. You acquired something that was scarce.**
- 44. You made an enemy scream.**
- 45. You had a pleasant seat.**
- 46. You handled something well (actual physical handling).**
- 47. You moved something.**
- 48. You watched something fast.**
- 49. You were together with friends**
- 50. You occupied a good space.**
- 51. Somebody loved you.**
- 52. You enjoyed somebody.**
- 53. You invented something.**
- 54. You harnessed some energy.**
- 55. You killed a bug.**

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

Can you recall a time when:

56. You pocketed something.

57. You made progress.

58. You walked.

59. You saved something.

60. You stopped a machine.

61. You started a machine.

62. You had a good sleep.

63. You stopped a thief.

64. You stood under something.

65. You started a fire.

66. You went upstairs.

67. You were warm.

68. You went riding.

69. You were adroit.

70. You swam.

71. You stood your ground.

72. You lived well.

73. You were respected.

74. You won a race.

75. You ate well.

LIST 2

TIME ORIENTATION

This list is intended to aid your general sense of time as applied to periods in your life. Everyone has a full recording of everything that happened to him during his life. It may be that he cannot immediately recall certain periods. These periods are said to be occluded. Working with these lists in general, such occluded periods will gradually disappear when one's life is in recall – to the betterment of his mental and physical well-being and his perception of his present time environment.

In Dianetics, it is considered that everyone has a "time track" Everything which an individual has perceived throughout his life is recorded on this time track from the beginning to the end. It is dangerous to have occlusions since the data in the occluded area becomes compulsive and causes less than optimum conduct. This list is intended to straighten out the track in general. Do not be dismayed if you cannot recall the actual instant of the memory. Get the memory first. If you can answer the remaining questions, that is all to the good.

Can you recall an incident which happened:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

1. **A long time ago. (the year? the month? the date? the hour?)**
2. **Yesterday. (the hour? the date?)**
3. **Last month. (position of the Sun?)**
4. **When you were very small. (clothes people wore? position of the Sun?)**
5. **When you were half your present size. (the sizes of others at that time?)**
6. **When you were a third your present weight. (position of the Sun?)**
7. **When your mother looked younger. (her clothes? position of the Sun?)**
8. **When you felt agile. (the year? the hour?)**
9. **Last Christmas. (time of day?)**
10. **Your fifth Christmas. (clothing of others?)**
11. **Your eighth birthday. (furniture!)**
12. **A birthday. (the appearance of others? Year? position of the Sun?)**
13. **This day last year. (the house you lived in? the date? season?)**
14. **At noon today.**
15. **At a banquet. (clothing of people present?)**
16. **At a marriage. (year? season?)**
17. **At a birth. (season?)**

Can you recall an incident which happened:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

18. On a date with someone. (hairdo?)

19. About a clock. (position of the Sun?)

20. About a wristwatch. (motion of second hand?)

21. With an animal. (when it was smaller?)

___Sight
___Smell
___Touch
___Color
___Tone
___External
Motion
___Emotion
___Loudness
___Body
Position
___Sound
___Weight
___Personal
Motion

Can you recall incidents which compare:

1. Clothing today and clothing when you were small.
2. Hairdo today and hairdo when you were in your teens.
3. Something which is now old when it was new.
4. Something which was small which is now big.
5. Something which is now old when it was young.
6. The way the Sun shines in the morning and in the afternoon.
7. Winter with summer.
8. Spring with winter.
9. Fall with spring.
10. Sunrise with sunset.
11. A morning shadow and an evening shadow.
12. Clothing now old when it was new.
13. A house now standing where no house was.
14. An open space which is now cut up.
15. A long time and a short time.
16. A cigarette when it was lighted and when it was put out.
17. The beginning and the end of a race.
18. Bedtime and getting up.
19. School in the morning and getting out in the afternoon.
20. Your size now and when you were little.
21. A cloudy day and a sunshiny day.
22. Stormy weather and rainy weather.
23. Something hot and when it got cold.
24. Something young and something old.
25. A fast heartbeat and a slow heartbeat.
26. When you were overheated and when you were chilly.
27. When you had lots of room and when you had little room.
28. When the light was bright and when it was dim.
29. When a fire burned bright and when it died down.
30. An object half-built and when it was started.

Can you recall incidents which compare:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

31. The same person when he was big with when he was small.

32. When you felt little and when you felt grown up.

33. Yesterday morning with this morning.

34. A complete calendar and when it had its leaves torn off.

35. A stopped clock and a running clock.

36. The Sun's motion and the Moon's motion.

37. When you felt tired and when you felt energetic.

38. Cars then with cars now.

39. When you started this list and this question.

LIST 3

**ORIENTATION
OF SENSES**

This list is arranged especially to call your attention to the existence of many of the channels by which you perceive yourself and the physical universe about you. While each of the questions listed pertains to a specific sense channel, such as "Sight" or "Sound" the disk could still be used. For what is required are specific moments when you were using various senses and any specific moment includes many other sense messages than the one which is called for. Therefore, use the disk as in any other questions and after you have recalled a specific incident called for in the question, then try recalling it with specific attention to that sense which happens to be uppermost on the disk at that time.

TIME SENSE

Anyone has a sense of time. This sense is apt to become aberrated. The existence of clocks at every hand seems to tell us that we need mechanical assistance in knowing what time it is. The first person that had an aberrated or deranged time sense made the first clock desirable-but only for him. Clocks and calendars are artificial symbols representing time which is an actual commodity and which can be sensed directly by the individual. This section and almost every other section in these lists rehabilitate the sense of time. Time in most people's minds is confused with space. The words which describe time are also the words which describe space, which shows that Man has an indifferent attention for his time sense. The organism measures time in many ways, but mostly in terms of motion and growth or decay. Change is the most striking symbol of time passage. But there is a direct sense of time which everyone has, although it may be occluded by a society which- using clocks and calendars-seems to invalidate the fact that it exists. You should have no confusion of any kind about time.

Can you recall time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

- 1. It was very late.**
- 2. You were early.**
- 3. You had to wait.**
- 4. You had to stand for some time supporting a weight.**
- 5. You went very fast.**
- 6. You covered a great deal of space.**
- 7. You used a lot of time (when you really did, not when somebody said you did).**
- 8. An object ran down (not a clock).**
- 9. A long length of space.**
- 10. A short length of space.**
- 11. An object moving.**
- 12. An animal moving.**
- 13. A clock hand moving.**

- ___ Sight
- ___ Smell
- ___ Touch
- ___ Color
- ___ Tone
- ___ External Motion
- ___ Emotion
- ___ Loudness
- ___ Body Position
- ___ Sound
- ___ Weight
- ___ Personal Motion

Can you recall time when:

- 14. A round object.**
 - 15. An object near an object.**
 - 16. A lightning bolt.**
 - 17. Breaking a watch. (did time stop?)**
 - 18. A good time.**
 - 19. You were too late.**
 - 20. Somebody lived too long.**
- (Additional time questions are in the first half of List 2.)

SIGHT

There are several portions of the sense channel called *sight*. Light waves, coming from the Sun, Moon, stars or artificial sources, reflect from objects and the light waves enter the eyes and are recorded for present time action or as memory for future reference. Light sources are also recorded. This is the sense perception called sight. It has subdivisions.

First of these might be considered to be *motion*, wherein sight depends upon a timespan to record a continuously changing picture. While one may see motion in present time, various aberrations of sight may cause him to recall only still pictures. Nevertheless, all the motions are still recorded and can be recalled as moving pictures. In this way all other senses have a dependence upon time in order to bring in the message of motion, since motion is also recorded by the other perceptions.

More particularly, part of sight is *color perception*. There are people who are colorblind in present time – that is to say, they can see color but are unable to perceive differences of shading. There are people who may see color in present time but, in trying to recall what they have seen, recall only in black and white. This would be recall colorblindness. The color is fully deleted. It is an aberration easily remedied, when one recalls things he has seen in color as black and white or as still pictures.

Another part of sight is *depth perception*. Depth perception is observed in two ways. One is by seeing the difference in size of objects and so having a conception of the fact that one is further back than another or that the object itself is at a distance. And the other is a "stereoscopic" effect occasioned by the fact that one has two eyes. Each eye sees a little bit around the object and so true depth perception is possible. Still one may have two eyes and not have depth perception in present time observation. Additionally, one may see perfectly well with depth perception in present time and yet, in recall, see pictures flat and without depth perception. This lack of depth perception is again remediable.

An individual who could not perceive motion in present time and who additionally could not perceive color or depth would be a very bad risk as a driver – almost as bad as that individual who cannot recall what he has seen or, if he can recall it, cannot do so with depth perception, full color and motion. This part of this list is devoted to giving you a better insight into sight. All these perceptics are exercised over and over by these lists in general. If you cannot immediately see in recall what you have looked at some other time, simply try to get a concept of how things looked at specific times.

Can you recall a sight which was:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

1. Very bright.

2. Dark.

3. Green.

4. Vast.

5. Moving.

6. Flat.

7. Deep.

8. Colorful.

9. Swift.

10. Slow.

Can you recall a sight which was:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

11. Pleasant.

12. Desirable.

13. Pretty.

14. Rare.

15. Remarkable.

16. Confused.

17. Mysterious.

18. Lazy.

19. Warm.

20. Cheerful.

21. Nearly invisible.

22. Blurred.

23. Sharply defined.

24. Lovable.

25. Passionate.

26. Joyful.

27. Very real. (Something you can really recall well with sight.)

RELATIVE SIZES

The recognition of one's size in relationship to the scene in which he finds himself and the objects and organisms of that scene is, in itself, a sense message. It is particularly trying on children and undoubtedly was on you, when you were a child, to be surrounded with objects which were so large. When one is actually getting a good recall on a childhood incident, he is quite often startled to see how big things appeared to him and how large were those giants, the adults, with which he was surrounded. The feeling of being small in the vicinity of large objects sometimes produces the feeling of inadequacy. It is even said that people who are smaller than the average feel less secure in their environment. This evidently stems from the fact that their grown-up size has not reached the average and thus the feeling of smallness and inadequacy during childhood is in constant restimulation. It is not because the person, though smaller, is really inadequate. In such a way, people who are taller than the average become aware of the fact, mostly because people smaller than themselves find ways and means of nullifying them because of their size. The perception of relative size is therefore an important perception to rehabilitate. And a person who is larger than others on the average would do well to change the reading disk with which he is working these questions so that the word "Loudness" on the disk is marked out and "Relative Size" is substituted.

Can you recall a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

- 1. You were bigger than an animal.**
- 2. You were smaller than an object.**
- 3. You were bigger than a person.**
- 4. You were smaller than a person.**
- 5. Things looked little to you.**
- 6. Things looked big to you.**
- 7. You were in a vast space.**
- 8. You were dwarfed by the stars.**
- 9. You were dwarfed by an object.**
- 10. You saw a giant.**
- 11. Somebody waited on you.**
- 12. You scared somebody.**
- 13. You chased somebody.**
- 14. You licked a larger boy.**
- 15. Furniture was too small for you.**
- 16. A bed was too small for you.**
- 17. A bed was too big for you.**
- 18. A hat didn't fit.**
- 19. You had to be polite.**

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

Can you recall a time when:

20. You bullied somebody.
21. Your clothes were too large.
22. Your clothes were too small.
23. The vehicle was too large.
24. The vehicle was too small.
25. A space was too big.
26. A table was too big.
27. Your arm was too big.
28. A cook was small.
29. You could reach something above you.
30. A ball was too small.
31. A daughter was smaller.
32. A desk was too small.
33. A big fork.
34. A small kettle.
35. A small hill.
36. A small fish.
37. A little flower.
38. A small doctor.
39. A tiny dog.
40. A small man.
41. A little child.
42. A small cat.
43. A little house.
44. A small machine.
45. Short legs.
46. A small face.
47. A small place.

SOUND

Sound consists of the perception of waves emanating from moving objects. An object moves, rapidly or slowly, and sets into vibration the air in its vicinity which pulses. When these pulses strike the eardrum, they set into motion the individual's sound-recording mechanism and the sound is registered. Sound is absent in a vacuum and is actually merely a force wave. Sound in too great a volume or too discordant can be physically painful, just as light in too great a quantity can hurt the eyes. However, the amount of nervousness occasioned by sound, as by light, is mainly an aberration and it is not warranted, since the sound itself is not ordinarily damaging and there are few incidents in anyone's life when a sound has had enough physical force to be physically damaging. Apprehension and anxiety about the physical universe and other persons can, however, cause the individual to be nervous about sound, as it is one of the most reliable warning mechanisms. But starting at every sound in a civilized environment, being afraid of voices of others, or even traffic noises, is foolish, since men rarely live a tooth and claw existence which warrants such attention. As sound becomes intermingled with past pain, the individual mistakes the moment and time he is hearing the sound and so may associate it, as he may with other perceptics, with past pain. These lists permit an individual to rehabilitate his skill in telling the difference between one time and another or one situation and another.

Sound has several parts. The first is *pitch*. This is the number of vibrations per unit of time of any object from which sound is coming. The second is *quality* or *tone*, which is simply the difference between a jagged or ragged sound wave and a smooth sound wave, as in a musical note. The third is *volume*, which merely means the force of the sound wave, its loudness or quietness.

Rhythm is actually a part of the time sense, but is also the ability to tell the spaces between sound waves which are pulsing regularly, as in the beating of a drum.

Many people have what is called *extended hearing* – which is to say, they have too high an alertness to sounds. This accompanies, quite ordinarily, a general fear of the environment or the people in it. There is also *deafness* by which the individual simply shuts out sounds. Some deafness is, of course, occasioned by entirely mechanical trouble with the recording mechanism. But most deafness, particularly when partial, is "psychosomatic," or caused by mental aberration. The individual may not be able, at first, to recall what he has heard – and which has been recorded in the past – when he remembers it. In other words, he does not get a sound when he remembers that he heard a sound. This is an occlusion of sound recordings. Recalling a sound by hearing it again is called "sonic" in Dianetics, and is a desirable circumstance which can be returned to the individual.

It is interesting to note that there is also a *depth perception* in sound. A person having two ears gets a "stereophonic" effect on sources of sound so that he can tell how far they are from him and where they are located in relationship to him.

___ Sight

___ Smell

___ Touch

___ Color

___ Tone

___ External
Motion

___ Emotion

___ Loudness

___ Body
Position

___ Sound

___ Weight

___ Personal
Motion

Can you recall a time when you heard:

1. A gentle wind.
2. A quiet voice.
3. A pleasant sound.
4. A pleasant voice.
5. A breeze.
6. A dog whining.
7. A bell.
8. A cheerful voice.
9. A musical instrument.
10. A door dose.
11. Water running.
12. Liquid coming from a bottle.
13. Good food frying.
14. A ball rolling.
15. A wheel singing.
16. A car starting.
17. A child laughing.
18. A ball bouncing.
19. A sewing machine running.
20. A cat mewling.
21. A pen writing.
22. A child running.
23. A book page turning.
24. A newspaper being opened.
25. A kiss.
26. A stimulating sound.
27. A smooth sound.
28. A rhythmic sound.
29. A happy sound.

Can you recall a time when you heard:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

30. A rubbing sound.

31. An enthusiastic sound.

32. A sigh.

33. An eager voice.

34. A revelry.

35. A band.

36. A silky sound.

37. Restful water.

38. A sound in a big place.

39. A wanted sound.

40. An endearing sound.

41. A domestic sound.

42. A busy sound.

43. A pleasant noise.

44. A far-off sound.

45. A nearby sound.

46. A number of sounds jumbled together.

47. A safe sound.

48. A sound that is very real to you.

OLFACTORY

The sense of *smell* is evidently activated by small particles escaping from the object, which is thus sensed traveling through space and meeting the nerves. When one comes to think of it, this seems rather unpleasant at times. But there are also many very pleasant smells.

The sense of smell has four subdivisions, which are mainly categories of the type of odor.

Taste is usually considered to be a part of the sense of smell.

Can you recall a time when you smelled the following:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

1. **Something sweet.**
2. **Something sharp.**
3. **Something oily.**
4. **Something pungent.**
5. **Something desirable.**
6. **Something burned.**
7. **Something stimulating.**
8. **Something cheerful.**
9. **A good person.**
10. **A happy person.**
11. **A warm person.**
12. **A friendly animal.**
13. **A pleasant leaf.**
14. **Cut grass.**
15. **Something passionate.**
16. **Something you wanted.**
17. **Something you threw away.**
18. **A bird.**
19. **Something exciting.**
20. **Something desirable.**
21. **A child.**
22. **Face powder.**
23. **Perfume.**
24. **Lipstick.**

Can you recall a time when you smelled the following:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

25. Leather.

26. Pipe smoke.

27. Sweat.

28. Wool.

29. Clean Sheets.

30. Fresh air.

31. A bouquet.

32. Money.

33. Paper.

34. Furniture.

35. A beautiful morning.

36. A party.

37. A pleasant odor that is very real to you.

Can you recall a time when you tasted the following:

___ Sight

___ Smell

___ Touch

___ Color

___ Tone

___ External
Motion

___ Emotion

___ Loudness

___ Body
Position

___ Sound

___ Weight

___ Personal
Motion

1. **Soup.**
2. **Eggs.**
3. **Bread.**
4. **Biscuits.**
5. **Coffee.**
6. **Tea.**
7. **Milk.**
8. **Cereal.**
9. **Dumplings.**
10. **Fish.**
11. **Beef.**
12. **Chicken.**
13. **A steak.**
14. **Duck.**
15. **Stuffing.**
16. **Cheese.**
17. **A fillet.**
18. **Potatoes.**
19. **Watermelon.**
20. **A cocktail.**
21. **Liquor.**
22. **A hot sandwich.**
23. **Jelly.**
24. **Ice cream.**
25. **Pudding.**
26. **Candy.**
27. **Pickles.**
28. **Punch.**
29. **A vegetable.**
30. **An apple.**

Can you recall a time when you tasted the following:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

31. An orange.

32. A fruit.

33. Cake.

34. Something you really thought was well cooked.

35. Something you like to eat raw.

36. A cookie.

37. A cracker.

38. Meat.

39. Something cold.

40. Something warm.

41. Your favorite dish.

42. Something in a swanky place.

43. Something at a party.

44. Something in the open.

45. Something on a holiday.

46. Something when you were very hungry.

47. Something which was rare.

48. Something which made you feel good.

49. Something for which you were grateful.

50. Something you had waited for, for a long time.

51. Something you had not been able to get.

52. Something you stole.

TOUCH

The sense of *touch* is that communication channel which informs the central control system of the body whenever some portion of the body is in contact with the material universe, other organisms or the organism itself. Probably the sense of touch is the oldest sense in the terms of the central nervous system. It has four subdivisions. The first of these is *pressure*, the second is *friction*, the third is *heat* or *cold* and the last is *oiliness*.

Just as an individual can be hard of hearing or have bad eyesight, so can his sense of touch be dulled or even almost absent. This condition is known as *anesthesia*. Just as in any other perceptic, the sense of touch can be pleasurable, unpleasant or painful. When an individual has been considerably harmed, as in accidents, illness or injury, he tends to cut communication with the physical universe and other organisms, just as he cuts communication by getting bad eyesight, becoming hard of hearing, etc. Not only can the sense of touch be dulled in some people, but it can be too sensitive in others – who have this sense channel aberrated – until it seeks to contact danger more avidly than danger exists. One of the manifestations of the aberrated sense of touch is too high a sensitivity to sexual contact rendering it painful or anxious, or a dulling of this contact so that sensation can be nearly absent. A sense of touch is very important. It is partially responsible for pleasure, as in sex, and is to a large measure responsible for the sensation we know as physical pain. The sense of touch extends from the central nervous system to the skin surface and as such is intimately connected and most basically in contact with the physical universe. Sight and sound and the olfactory systems contact things usually at a distance, whereas touch is alert only to the closest proximity of actual contact. Touch is partially responsible for the pleasure taken in food and crosses, to this extent, the sense of taste. As a demonstration of how poorly the sense of touch serves many people, try laying your hand in a friendly fashion on the shoulder of someone. All too many people will dodge or shrink away from the contact. An aberrated sense of touch is partially responsible for a dislike of food as well as impotency and antipathy for the sexual act. The rehabilitation of the sense of touch goes a long way toward rehabilitating one's confidence in one's environment and considerably enhances survival by making it possible for the individual to obtain pleasure, where before there might only have been distaste.

Can you recall an incident when you felt (touched):

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

- 1. The pressure on your feet while you stood.**
- 2. A fork.**
- 3. A greasy surface.**
- 4. The pressure of a movie seat.**
- 5. A steering wheel.**
- 6. A cat.**
- 7. Another person.**
- 8. Cool clothing.**
- 9. Your hair.**
- 10. A child.**
- 11. Something you admired.**
- 12. Something new.**

Can you recall an incident when you felt (touched):

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

13. An arm.

14. A ball.

15. An easy chair.

16. A collar.

17. A poker.

18. A musical instrument.

19. Something comfortable.

20. Something which gave you confidence.

21. Something bright.

22. A desk.

23. A girl.

28. A boy.

27. A fish.

26. A doll.

27. Silk.

28. Velvet.

29. Your ear.

30. Your body.

31. Something which made you feel enthusiastic.

32. Something which delighted you.

33. Something you desired eagerly.

34. Someone who was faithful.

35. A happy child.

36. A generous hand.

37. A good machine.

38. A pleasant letter.

39. A newspaper containing good news.

40. A telephone when received good new.

41. A hat.

42. A dear face.

Can you recall an incident when you felt (touched):

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

43. A stair banister.

44. A kind object.

45. A moving object.

46. An object you loved.

47. An enemy being hurt..

48. A polite person.

49. Something pretty.

50. Something which made you rejoice.

51. A food you liked.

52. Something you believed in.

53. Something you liked to stroke.

54. A strong person.

55. A little person.

56. Water you enjoyed.

57. A shower.

58. An old person.

59. Something warm.

60. Something cold.

61. A wind.

62. A sleepy person.

63. A cool bed on a warm night.

64. Something which made you enthusiastic.

65. Something you touched this morning.

66. Something you are touching now.

PERSONAL EMOTION

There are many *emotions*. The principal ones are *happiness, boredom, antagonism, anger, covert hostility, fear, grief* and *apathy*. Other emotions are usually simply greater or lesser magnitude than the ones listed. Terror, for instance, is a volume of fear. Sadness is a small volume of grief. Dejection is a small part of apathy. Love is an intensity of happiness addressed in a certain direction. These emotions form a gradient scale which make up, in Dianetics, the emotion section of the Tone Scale. Happiness is the highest emotion and apathy is the lowest. A person can be chronically emotional along any level of this Tone Scale. An individual tends to move up or down this scale through these various listed emotions in the order of the second sentence.

Emotion monitors or regulates the endocrine system. The perceptions and the central nervous system call for certain emotional secretions to catalyze the body to meet the various situations in the environment. Emotion is one of the easiest things to aberrate. There are individuals who feel they must be perpetually sad even when their circumstances should make them happy. There are individuals who believe they have to be happy regardless of their environment and who yet are very miserable. Most people are not emotional, they are *mis-emotional* – in that they do not react to the situations in their environment with the emotion which would be most rational to display. The social order has confused rationality with emotionalism. Actually, a person who is fully rational would be most able to respond to the stimulus of his environment. Being rational does not mean being cold and calculating. An individual who is rationally happy can be counted upon to make the best calculations. Without free emotion, an individual cannot appreciate, as he should, the pleasant things in his environment. Lack of appreciation for art or music comes about when the individual cannot be freely emotional. The person who feels he must be cold-blooded in order to be rational is what is called, in Dianetics, a “control case,” and on examination will be found to be very far from as rational as he might be. People who cannot experience emotion because of their aberrations are ordinarily sick people. Well people can experience emotion.

Derangements in the endocrine system, such as the thyroid, the pancreas and other glands, come about because of aberrations concerning emotion. It has been conclusively tested and proven in Dianetics that function controls structure. To a man or a woman who is aberrated sexually, injections of hormones are of little or no avail in moving the mental aberrations which make injections ineffective. Removing emotional aberration rehabilitates the endocrine system so that the injections are usually not even necessary. When a person's emotional reaction becomes frozen, he can expect various physical difficulties such as ulcers, hypothyroid conditions, diabetes and other ills which are more or less directly traceable to the endocrine system.

Inhibited or excessive mis-emotionalism is one of the most destructive things which can occur in the human organism. A person who is so aberrated is unable to experience happiness and so enjoy life. His physical body will not thrive.

___Sight
___Smell
___Touch
___Color
___Tone
___External
Motion
___Emotion
___Loudness
___Body
Position
___Sound
___Weight
___Personal
Motion

Can you recall an incident when:

- 1. Somebody was angry.**
- 2. Somebody wanted something.**
- 3. You desired something.**
- 4. You were happy.**
- 5. You were pleased.**
- 6. You won by being antagonistic.**
- 7. You felt affectionate.**
- 8. You admired something.**
- 9. Something was amiable.**
- 10. You were amused.**
- 11. You approved of an object.**
- 12. You were surprised by something pleasant.**
- 13. You attacked something successfully.**
- 14. You attacked someone.**
- 15. You were "attached" to something.**
- 16. You had to blush.**
- 17. You felt bold.**
- 18. You couldn't be bothered.**
- 19. You were energetic.**
- 20. You found out you weren't clumsy.**
- 21. You were satisfied.**
- 22. You cared for somebody.**
- 23. You were confident.**
- 24. You influenced somebody.**
- 25. You were glad to be idle.**
- 26. Somebody was patient.**
- 27. You enjoyed life.**
- 28. You were joyful.**
- 29. You laughed.**
- 30. You were in love.**

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

- 31. You received good news.**
- 32. You enjoyed the music.**
- 33. You thought it was pretty.**
- 34. You were satiated.**
- 35. You were passionate.**
- 36. You prevented something.**
- 37. You produced something.**
- 38. You were glad to avoid a quarrel.**
- 39. You were glad to hurt somebody.**
- 40. You rejoiced.**
- 41. You felt very safe.**
- 42. You screamed with laughter.**
- 43. You enjoyed the silence.**
- 44. You got to go to bed.**
- 45. You found it was a beautiful day.**
- 46. You won the struggle.**
- 47. You subdued a person.**
- 48. You conquered something.**
- 49. You obtained what you wanted.**
- 50. You surprised somebody.**
- 51. You contributed.**
- 52. You were permitted to handle something.**
- 53. You were glad you didn't have to be sorry.**
- 54. You found the anxiety was for nothing.**
- 55. You discovered your suspicions were unfounded.**
- 56. You finally got rid of it.**
- 57. You stopped somebody from being terrified.**
- 58. You were happy.**
- 59. Somebody understood you.**
- 60. Somebody listened to you respectfully.**

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

- 61. You felt energetic.**
- 62. You were vigorous.**
- 63. You knew it was well done.**
- 64. You didn't have to wait anymore.**
- 65. You liked to watch.**
- 66. You stopped somebody from weeping.**
- 67. You wandered at will.**
- 68. You felt free.**
- 69. You helped somebody.**
- 70. You felt young.**
- 71. You won.**
- 72. You were glad to be together.**
- 73. You were glad to leave.**
- 74. You liked emotion.**
- 75. You enjoyed moving.**
- 76. The motion gave you joy.**
- 77. You caught sight of something you had been waiting for.**
- 78. You received a present you liked.**
- 79. You found something out.**
- 80. You pushed something away.**
- 81. You pulled something to you.**
- 82. You produced something.**
- 83. You were proud of it.**
- 84. You raised something high.**
- 85. You prevailed**
- 86. You harnessed some energy.**
- 87. You made the time pleasant.**
- 88. You were glad to be with a friend.**
- 89. You made something obey.**
- 90. You were happy to give offense.**

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

91. You realized your luck was good.
92. You overcame antagonism.
93. You found it was fun to leap.
94. You got out of work.
95. You didn't have to sit there anymore.
96. You realized it was the last day of school.
97. You were happy it was real.
98. You felt virtuous.
99. You knew you had shown courage.
100. Your desire was gratified.
101. You succeeded in your deception.
102. You conquered dejection.
103. You were glad it was over.
104. You waited eagerly.
105. You dispersed them.
106. You could tell the difference.
107. Your parent was proud of you.
108. Somebody was faithful to you.
109. You escaped.
110. You found you had hidden without cause.
111. You frightened somebody.
112. You overcame conservatism.
113. You discovered a friend.
114. You were friendly.
115. You did something that was forbidden and got away with it.
116. You gave somebody the gate.
117. You healed something.
118. You acquired a pet.
119. It was a relief.
120. You found you weren't hurt.

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

121. You received a pleasant call.

122. Your income was increased.

123. You found you had influence.

124. You were ambitious.

125. You succeeded.

126. You found you didn't want it after all.

127. You conquered being poor.

128. Many were proud of you.

129. You were loved.

130. They rejoiced for you.

131. You were considered remarkable.

132. You kept a secret.

133. Someone believed in you.

134. You understood.

135. You showed your skill.

136. They liked you.

137. Somebody was happy.

138. Someone appreciated you.

139. You felt you had done a good job.

140. A child loved you.

141. A friend needed you.

142. They laughed at your joke.

143. Everybody was surprised.

144. You were sought after.

145. You were invited.

146. Someone made you realize you were strong.

147. You were important.

148. You found yourself necessary.

149. It was worthwhile.

150. You knew you had given pleasure.

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

151. You were well.

152. Someone was delighted with you.

153. You won the struggle.

154. You were believed.

155. You rescued somebody.

156. You discovered you weren't weak.

157. They stopped fighting you.

158. Somebody became afraid of you.

159. You made somebody successful.

160. You dispersed anxiety.

161. You were looked up to.

162. Somebody was glad you were there.

163. You conquered sorrow.

164. You were glad they were watching.

165. You could go and come as you pleased.

166. They gave you a chair.

167. You were rewarded.

168. You decided for yourself.

169. You found you were right.

170. You enjoyed youth.

171. You yelled for happiness.

172. You received what you wanted.

173. They discovered you were valuable.

174. You gave great happiness.

175. You were glad you had done it.

176. You found you weren't vain after all.

177. You avoided them successfully.

178. You became important.

179. You were no longer unhappy.

180. You got to go.

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

181. You conquered some energy.

182. You fixed it.

183. They found you had been wrongly suspected.

184. Your understanding was swift.

185. You discovered you didn't have to be ashamed.

186. You succeeded in you struggle.

187. You were glad to shake hands.

188. You enjoyed the kiss.

189. It was good to run.

190. You were able to retain it.

191. You restored it.

192. You did not have to go to bed.

193. You averted ruin.

194. You found refuge.

195. It was good not to have to regret it.

196. You were true to your purpose.

197. You had lots of time.

198. You got out.

199. Somebody was glad you wrote.

200. Your people appreciated you.

201. You grew up.

202. You could make all the noise you wanted.

203. It wasn't necessary to do anything.

204. You obliged somebody.

205. It was a wonderful occasion.

206. You were glad you were in love.

207. You couldn't lose.

208. You got them enthusiastic.

209. You sold it.

210. They enjoyed your music.

Can you recall an incident when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

211. You laughed last.

212. You found out you weren't lazy.

213. They discovered you weren't ignorant.

214. They wanted your influence.

215. You didn't have to hurry.

216. You illuminated something beautiful.

217. You did the impossible.

218. You didn't have to worry about income.

219. You saw somebody come in that you liked.

220. You saw somebody leave that you disliked.

221. You felt fit.

222. Your fears were groundless.

223. It was alright to be excited.

224. You felt equal to anything.

225. It was a brilliant morning.

226. Life was full of zest.

227. They let you have enough.

228. The drink was welcome.

229. You were glad to eat.

230. It was so good to hug someone.

231. You delivered the goods.

232. You were depended upon.

233. Nobody could deny you anything.

234. You found you hadn't been deceived.

235. You deserved it.

236. You crawled under the covers.

237. They let you continue.

238. You could be as contrary as you wanted.

239. The doctor was wrong.

240. Somebody cooked for you.

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

241. You had a nice house.
242. You found it was a pretty country.
243. You discovered you didn't have to stay there.
244. You got a better title.
245. You found something valuable.
246. You could keep any company you wanted.
247. You discovered it wasn't too complicated.
248. They had confidence in you.
249. You helped them conquer something.
250. You could leave the classroom.
251. You didn't have to go there anymore.
252. Somebody came when you called.
253. You enjoyed a new car.
254. You got out of the cage.
255. They admitted you were clever.
256. You found your hands were adroit.
257. You discovered you could run faster.
258. You discovered you didn't have to mind.
259. You found it wasn't in vain after all.
260. Hope paid off.
261. You had a right to think for yourself.
262. You found you didn't have to be disappointed.
263. You discovered how persistent you were.
264. You knew you could handle responsibility.
265. The world was all yours.
266. You were delighted.
267. You felt good this morning.

ORGANIC SENSATION

Organic sensation is that sense which tells the central nervous system the state of the various organs of the body. Don't be alarmed if you feel groggy for a while or if you yawn prodigiously. These manifestations are good and they will pass away if you recall a certain additional number of recollections on the same question that made you feel strange.

- Can you recall an time when:**
- ___ *Sight*
 - ___ *Smell*
 - ___ *Touch*
 - ___ *Color*
 - ___ *Tone*
 - ___ *External Motion*
 - ___ *Emotion*
 - ___ *Loudness*
 - ___ *Body Position*
 - ___ *Sound*
 - ___ *Weight*
 - ___ *Personal Motion*
1. You felt yourself to be in good physical condition.
 2. You enjoyed yourself physically.
 3. You had just eaten something you liked.
 4. Your head felt good.
 5. Your back felt good.
 6. You felt very relieved.
 7. You were excited.
 8. You felt very much alive.
 9. You were proud of your body.
 10. Your body was competent.
 11. Your heart was beating calmly.
 12. You didn't have a single ache or pain.
 13. You felt refreshed.
 14. Everybody was having a good time.
 15. Both of you enjoyed it.
 16. Your back felt strong.
 17. You stood very straight.
 18. You liked your position.
 19. You got a new position.
 20. You needed and got a cool drink of water.
 21. Your head felt clear.
 22. It was good to breathe fresh air.
 23. You got it up.
 24. You got it out.
 25. You felt strong again.
 26. You had eaten a good dinner.

- ___Sight
- ___Smell
- ___Touch
- ___Color
- ___Tone
- ___External
Motion
- ___Emotion
- ___Loudness
- ___Body
Position
- ___Sound
- ___Weight
- ___Personal
Motion

Can you recall an incident when:

- 27. You were enjoying it.**
- 28. You did it with ease.**
- 29. You poured something out.**
- 30. You were tense with excitement.**
- 31. You were relaxed.**
- 32. Your chest felt good.**
- 33. Your throat felt good.**
- 34. Your eyes felt good.**
- 35. You weren't aware of your breathing.**
- 36. Your ears weren't ringing.**
- 37. Your hands did something competent.**
- 38. Your legs served you well.**
- 39. Your feet felt good.**
- 40. You knew you looked good.**

MOTION PERSONAL

Amongst the various perceptions is that of *personal motion*. This is awareness of change of position in space. Many other perceptions assist this awareness of motion of self. This perception is assisted by sight, the feel of wind, changes in body weight and by the observation of external environment. However, it is a perceptic in itself and in the following questions, your attention is called simply to the internal awareness of yourself in motion.

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

Can you recall a time when:

- 1. You were running.**
- 2. You were walking.**
- 3. You enjoyed a stroll.**
- 4. You overcame something.**
- 5. You threw something away you didn't want.**
- 6. You won a tug of war.**
- 7. You skipped rope.**
- 8. You rode.**
- 9. You did something successful in sports.**
- 10. You lay down.**
- 11. You stood up.**
- 12. You turned around and around.**
- 13. You jumped.**
- 14. You stood on something that moved.**
- 15. You leaped up.**
- 16. You won a race.**
- 17. You did something you were admired for physically.**
- 18. You enjoyed moving.**
- 19. You enjoyed standing still.**
- 20. You pointed out something.**
- 21. You showed yourself superior physically.**
- 22. Your right hand had did something skillful.**
- 23. Your left hand did something skillful.**
- 24. You tamed an animal.**
- 25. You bested another person.**

- ___Sight
- ___Smell
- ___Touch
- ___Color
- ___Tone
- ___External Motion
- ___Emotion
- ___Loudness
- ___Body Position
- ___Sound
- ___Weight
- ___Personal Motion

Can you recall a time when:

- 26. You did something physical you enjoyed.**
- 27. You stepped up.**
- 28. You held something close to you.**
- 29. You threw something away you didn't want.**
- 30. You felt lazy.**
- 31. You turned the page of a book you enjoyed reading.**
- 32. You dressed.**
- 33. You got up when you wanted to.**
- 34. You enjoyed wrestling with somebody.**
- 35. You handled a complicated object successfully.**
- 36. You drove well.**
- 37. You carried some weight.**
- 38. You gathered things together.**
- 39. You packed.**
- 40. You wouldn't let something go.**
- 41. You enjoyed the morning.**
- 42. You danced well.**
- 43. You amused people because you wanted to.**
- 44. You refused to do what was wanted of you and did what you wanted.**
- 45. You were glad you were you.**
- 46. You were complimented on posture.**
- 47. You shook hands with somebody you were glad to see.**
- 48. You grabbed something you desired.**
- 49. You combed your hair.**
- 50. You picked up this book.**
- 51. You sat down a little while ago.**

MOTION EXTERNAL

The observation of external motion is accomplished by many sense channels. The ability to perceive motion in present time and the ability to recall things which have moved and perceive that they are moving are two different things. Inability to perceive well various motions occurring in one's environment is dangerous. But it is caused by the misapprehension that the movements one perceives are dangerous when they most ordinarily are not. For every dangerous motion in one's environment, there are countless thousands of safe and friendly motions. Because motion has been dangerous in the past is no reason to conceive all motion as dangerous. Possibly one of the most aberrative actions, above the level of unconsciousness, is striking a person suddenly when he does not expect it. Slapping children, particularly when they are not alert to the fact that they are about to be slapped, tends to give an individual a distrust of all motion. And even when they become of an age when a slap would be the last thing they would expect, they still continue to distrust motion. In recalling motions you have seen externally, make an effort to see the actual movements which were around you.

Can you recall a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

- 1. Something pleasant moved very fast.**
- 2. You saw somebody you didn't like running away from you.**
- 3. You enjoyed seeing the rain come down.**
- 4. You enjoyed seeing children play.**
- 5. Trees rustled in a summer wind.**
- 6. A quiet brook flowed.**
- 7. You played ball.**
- 8. You saw a kite flying.**
- 9. You were exhilarated riding downhill.**
- 10. You saw a bird fly gracefully.**
- 11. You perceived the Moon had moved.**
- 12. You scared an animal away from you.**
- 13. You saw a graceful dancer.**
- 14. You saw an accomplished musician.**
- 15. You saw an excellent actor.**
- 16. You watched a graceful girl.**
- 17. You watched a happy child.**
- 18. You started an object.**
- 19. You stopped an object.**
- 20. You broke something you didn't like.**
- 21. You watched a graceful man.**

- ___Sight
- ___Smell
- ___Touch
- ___Color
- ___Tone
- ___External Motion
- ___Emotion
- ___Loudness
- ___Body Position
- ___Sound
- ___Weight
- ___Personal Motion

Can you recall a time when:

22. You enjoyed watching a ferocious animal.
23. You were glad to see something fall.
24. You watched something going around and around.
25. You enjoyed bouncing something.
26. You were happy to see something shoot up into the air.
27. You watched a fast horse.
28. You heard something swift.
29. You saw a “shooting star.”
30. You saw grass moving in the wind.
31. You watched the second hand of a clock.
32. You saw somebody you didn’t like walk away from you.
33. You saw somebody you liked walk toward you.
34. Somebody ran up and greeted you.
35. You saw an animal chasing an animal.
36. You moved an object.
37. You lifted an object.
38. You threw an object down.
39. You watched a friendly fire.
40. You saw a light come on.
41. You saw something go into something.
42. You emptied something.
43. You pulled something out.
44. You heard a friendly movement.
45. You destroyed something you didn’t want.
46. You turned the page of this book.

BODY POSITION

One is aware of the position of one's body by special perceptions. These include joint position. With the following questions, give particular attention in the incident you recall to the *position of your body* at the time the incident occurred.

- Can you recall a time when:**
- ___Sight
 - ___Smell
 - ___Touch
 - ___Color
 - ___Tone
 - ___External Motion
 - ___Emotion
 - ___Loudness
 - ___Body Position
 - ___Sound
 - ___Weight
 - ___Personal Motion
1. You enjoyed just sitting.
 2. You fought your way out of a place you didn't want to be.
 3. You stood and enjoyed a view.
 4. You put your toe in your mouth.
 5. You tried to stand on your head.
 6. You tried to see if you could be a contortionist.
 7. You drank something pleasant.
 8. You ate an excellent meal.
 9. You drove a good car.
 10. You were doing something you liked.
 11. You enjoyed handling something.
 12. You were competent in a sport.
 13. You were admired.
 14. You were happy.
 15. You enjoyed a chance to sit down.
 16. You enthusiastically stood up to go someplace.
 17. You got rid of something.
 18. You watched a child being trained.
 19. You wanted to stay and did.
 20. You wanted to leave and did.

LIST 4

YOU AND THE PHYSICAL UNIVERSE

One can consider that the missions of the energy of life, or at least one of them, is the creation, conservation, maintenance, acquisition, destruction, change, occupation, grouping and dispersal of matter, energy, space and time, which are the component factors of the material universe.

So long as an individual maintains his own belief in his ability to handle the physical universe and organisms about him – and to control them if necessary or to work in harmony with them, and to make himself competent over and among the physical universe of his environment – he remains healthy, stable and balanced and cheerful. It is only after he discovers his inabilities in handling organisms, matter, energy, space and time, and when these things have been sharply painful to him, that he begins to decline physically, become less competent mentally and to fail in life. These questions are aimed toward the rehabilitation of his ability to handle organisms and the physical universe.

It was a pre-Dianetic error that an individual was healthy so long as he was adjusted to his environment. Nothing could be less workable than this "adaptive" postulate. And had anyone cared to compare it with actuality, he would have discovered that the success of Man depends upon his ability to master and change his environment. Man succeeds because he adjusts his environment to *him*, not by adjusting himself to the environment.

The "adjusted" postulate is, indeed, a viciously dangerous one, since it seeks to indoctrinate the individual into the belief that he must be a slave to his environment. The philosophy is dangerous because the people so indoctrinated can be enslaved in that last of all graveyards, a welfare state.

However, this postulate is very handy in case one wishes to subjugate or nullify human beings for his own ends. The effort in the direction of adjusting men to their environment, by giving them "social training" by punishing them if they are bad and by otherwise attempting to subdue and break them, has filled the society's prisons and insane asylums to the bursting point. Had anyone cared to look at the real universe, he would have found this to be true: *No living organism can be broken by force into an adjusted state and still remain able and amiable.* Any horse trainer, for instance, knows that the horse must not be pushed or broken into submission if one wishes to retain his abilities. But as they used to say in the army, mules were far more expensive than men, and perhaps it was not in the interest of pre-Dianetic thought to preserve men in a happy state. However, one should not be too harsh on these previous schools of thought since they had no knowledge of the natural laws of thought. And in the absence of these, criminals can only be punished and not cured and the insane can only be driven down into the last dregs of tractability. The nearer to death, according to those schools of thought, the better, as witness electric shock "therapy" and brain surgery – those efforts on the part of the mental medical men to as closely approximate euthanasia as possible without crossing the border into the legal fact of death. These past schools have now been taken under the wing of Dianetics, which embraces all fields of thought, and are being re-educated. It is found that they quickly desert the punishment-drive "therapies" as soon as they completely understand that they are not necessary, now that the natural laws of thought and behavior are known.

One cannot, however, wholly repress a shudder at the fate of the hundreds of thousands of human guinea pigs whose lives and persons were ruined by the euthanistic methods employed in the dark ages of unreason.

Your health depends almost entirely upon your confidence in your ability to handle the physical universe about you and to change and adjust your environment so that you can survive in it. It is actually an illusion that you cannot ably handle your environment – an illusion implanted by aberrated people, in the past, during moments when you were

unconscious and could not defend yourself. Or, when you were small and were directed and misdirected and given pain and sorrow and upset and had no way to effect your right to handle yourself in your environment.

On Lake Tanganyika, the natives have a very interesting way of catching fish. There, on the equator, the Sun shines straight down through the clear water. The natives take blocks of wood and string them along a long rope. They stretch this rope between two canoes and, with these abreast, begin to paddle toward the shoal water. By the time they have reached the shoals, schools of fish are piled and crowded into the rocks and onto the beach. The blocks of wood on the rope made shadows which went all the way down to the bottom of the lake. And the fish, seeing the approach of these shadows and the apparent solid bars which they formed in the water, swam fearfully away from them and so were caught.

A man can be driven and harassed and worked upon by aberrated people about him until he, too, conceives shadows to be reality. Should he simply reach out toward them, he would discover how thin and penetrable they are. His usual course, however, is to retreat from them and at last find himself in the shadows of bad health, broken dreams and an utter disownment of himself and the physical universe.

A considerable mechanical background of the action and peculiarities of the energy of thought makes it possible for these lists to bring about the improved state of being that they do, when properly used. But over and above these mechanical aspects, the simple recognition that there have been times in one's life when he did control the physical universe as needful, when he was in harmony with organisms about him, validates the reality of his ability.

Caught up by the illusion of words, stressed into obedience when he was a child by physical means, Man is subject to his greatest shadow and illusion – *language*. The words, forcefully spoken, "Come here!" have no actual physical ability to draw the individual to the speaker. Yet he may approach, although he may be afraid to do so. He is impelled in his approach because he has been made to "come here" by physical force so many times in the early period of his life, while the words "come here" were being spoken, that he is trained much like a dog to obey a signal. The physical force which made him approach is lost to view and in its place stands the shadow "come here." Thus, to that degree, he loses his self-determinism on the subject of "come here."

As life goes on, he makes the great error of supposing that any and all words have force and importance. With words, those about him plant their shadow cages. They restrict him from doing this, they compel him to do that and, almost hour-by-hour and day-by-day, he is directed by streams of words which in the ordinary society are not meant to help him, but only to restrain him because of the fear of others. This Niagara of language is effective only because it substitutes for periods when he was physically impelled against his wishes to accept things he did not want, to care for things for which he actually had no use or liking, to go where he did not wish to go and to do what he did not want to do.

Language is quite acceptable when understood as a symbol for the act and thing. But the word "ashtray" is no substitute for an ashtray. If you do not believe this, try to put your ashes on the airwaves which have just carried the word "ashtray:" Called a "saucer" or an "elephant" the object intended for ashes serves just as well.

By the trick of language, then, and a magical wholly unsubstantial trick it is, men seek to order the lives of men for their own advantage. And men caged about by the shadows observe and believe to their own detriment.

All languages derive from observation of matter, energy, space and time and other organisms in the environment. There is no word which is not derived and which does not have the connotation of the physical universe and other organisms.

Thus when you answer these questions – by recalling incidents which they evoke – be very sure that you do not evoke language incidents, but action incidents.

You do *not* want the time when you were told to do something – you want the time when you performed the action. You do not have to connect the language to the action in any way. But you will find as you answer questions on any of these lists that the value of language begins to depreciate considerably and that language, strangely enough, will become much more useful to you.

- ___Sight
- ___Smell
- ___Touch
- ___Color
- ___Tone
- ___External Motion
- ___Emotion
- ___Loudness
- ___Body Position
- ___Sound
- ___Weight
- ___Personal Motion

Can you recall a time when:

1. You moved an object.
2. An object moved you.
3. You threw an organism up into the air.
4. You walked downstairs.
5. You acquired something you wanted.
6. You created something good.
7. You felt big in a certain space.
8. You were proud to move something heavy.
9. You handled energy well.
10. You built a fire.
11. You lost something you didn't want.
12. You forced something on somebody.
13. You promoted survival.
14. You pleasantly expended time.
15. You closed in space.
16. You were master of your own time.
17. You opened up a space.
18. You were master of your own time.
19. You stopped a machine.
20. You raised an object.
21. You lowered yourself.
22. You destroyed something you didn't want.
23. You changed something for the better.
24. An organism you did not like moved away from you.
25. You obtained something you wanted.
26. You maintained a person.

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

Can you recall a time when:

- 27. You brought somebody you liked close to you.**
- 28. You left a space you didn't like.**
- 29. You conquered energy.**
- 30. You destroyed a bad organism.**
- 31. You handled fluid well.**
- 32. You brought a number of pleasant objects together.**
- 33. You placed a number of objects into space.**
- 34. You threw unwanted objects away.**
- 35. You dispersed many objects.**
- 36. You tore an unwanted object to pieces.**
- 37. You filled a space.**
- 38. You regulated another's time.**
- 39. You held an object close that you wanted.**
- 40. You improved an object.**
- 41. You emptied a space you wanted.**
- 42. You went a distance.**
- 43. You let time go.**
- 44. You did what you wanted to do yourself.**
- 45. You won out from under domination.**
- 46. You got out from under domination.**
- 47. You realized you were living your own life.**
- 48. You knew you didn't have to do it.**
- 49. You escaped from a dangerous space.**
- 50. You entered upon a pleasant time.**

LIST 5

ASSISTS TO REMEMBERING

"Remember" is derived, of course, directly from action in the physical universe. How would a deaf-mute teach a child to remember? It would be necessary for him to keep forcing objects or actions on the child when the child left them alone or omitted them. Although parents are not deaf-mutes, children do not understand languages at very early ages and, as a consequence, learn to "remember" by having their attention first called toward actions and objects, spaces and time. It violates the self-determinism of the individual, and therefore his ability to handle himself, to have things forced upon him without his agreement. This could be said to account, in part, for some of the "poor memories" about which people brag or complain.

Because one learns language at the level of the physical universe and action within it, he could be said to do with his thoughts what he has been compelled to do with the matter, energy, space and time in his environment. Thus, if these have been forced upon him and he did not want them, after a while he will begin to reject the thoughts concerning these objects.

But if these objects, spaces and times and actions are forced upon him consistently enough, he will at length go into an apathy about them. He will not want them very much, but he thinks he has to accept them. Later on, in school his whole livelihood seems to depend on whether or not he can remember the "knowledge" which is forced upon him.

The physical universe level of remembering, then, is retaining matter, energy, space and time. To improve the memory, it is only necessary to rehabilitate the individual's choice of acceptance of the material universe.

In answering these questions, particular attention should be paid to the happier incidents. Inevitably, many unhappy incidents will flick through. But where selection is possible, happy or analytical incidents should be stressed. This list does not pertain to asking you to remember times when you remembered. It pertains to acquiring things which you wanted to acquire.

Can you remember a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

- 1. You acquired something you wanted.**
- 2. You threw away something you didn't want.**
- 3. You abandoned something you knew you were supposed to have.**
- 4. You did something else with the time which was otherwise appointed for you.**
- 5. You went into a space you were not supposed to occupy.**
- 6. You left the place you were supposed to be.**
- 7. You were happy to have acquired something you couldn't afford.**
- 8. You happily defied directions you had been given.**
- 9. You were sent to one place and chose to go to another.**
- 10. You chose your own clothing.**
- 11. You wore something in spite of what people would think.**

Can you remember a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

12. You got rid of something which bored you.
13. You were glad to have choice over one of two objects.
14. You didn't drink any more than you wanted to.
15. You successfully refused to eat.
16. You did what you pleased with yourself.
17. You did what you pleased with a smaller person.
18. You were right not to have accepted something.
19. You gave away a present you had received.
20. You destroyed an object somebody forced upon you.
21. You had something you wanted and maintained it well.
22. You maliciously scuffed your shoes.
23. You didn't read the book you had been given.
24. You refused to be owned.
25. You changed somebody's orders.
26. You slept where you pleased.
27. You refused to bathe.
28. You spoiled some clothing and were cheerful about it.
29. You got what you wanted.
30. You got back something you had lost.
31. You got the person you wanted.
32. You refused a partner.
33. You threw the blankets off the bed.
34. You had your own way.
35. You found you had been right in refusing it.

FORGETTER SECTION

It is generally conceded that the opposite of *to remember* is *to forget*. People can easily become confused between these two things, so that they forget what they think they should remember and remember what they think they should forget. The basic and underlying confusion between forget and remember has to do, evidently, with what has been done to the individual on a physical level and what has been forced on him or taken away from him in terms of matter, energy, space and time.

The word "forget" rests, for its definition, on the action of leaving something alone. How would a deaf-mute teach a child to forget something? He would, of course, have to hide it or consistently take it away from a child until the child went into apathy about it and would have nothing further to do with it. If he did this enough, so that the child would abandon the object, a child could be said to have forgotten the object, since the child, or any person, will do with his thoughts what he has done with the matter, energy, space, time and organisms around him – thoughts being an approximation in symbological form of the physical universe. If a child has been forcefully made to leave alone or abandon objects, energy, spaces and times, later on when he hears the word "forget:" this means he must abandon a certain thought. And if he is in apathy concerning the forced loss of objects or having them taken away from him in childhood, he will proceed to forget them very thoroughly.

It could be said that an individual will occlude as many thoughts as he has had to leave alone or lose objects in life. Pain itself is a loss, being uniformly accompanied by the loss of cells of the body. Thus the loss of objects, or organisms, by the individual can be misconstrued as being painful. Memories then can be called "painful" which actually contain no physical pain. But the individual must have had physical pain in order to understand that the loss means pain.

Punishment often accompanies, in child training, the times when the child is supposed to leave something alone. Thus, having to leave something alone is equivalent to being painful. Thus, to remember something one is supposed to forget could be erroneously judged to be painful and, indeed, it is not.

There is a whole philosophy in existence that the best thing to do with unpleasant thoughts is to forget them. This is based securely upon an apathy occasioned by early training. A child, when asking for an object, will usually at first be cheerful. And when he does not procure it, will become angry. If he still does not procure it, he may cry. And, at last, goes into apathy concerning it and says that he does not want it. This is one of the derivations of the Dianetic Tone Scale and can be observed by anyone.

These questions, then, are an effort to overcome the times when one has had to leave things alone, when one has had to lose things and when the loss has been enforced. Thus, when answering these questions, it would be very well to try to find several incidents for each, particularly a very early incident.

Can you recall an incident when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

1. You put something aside because you thought it was dangerous but it wasn't.
2. You acquired something you were not supposed to have and kept it.
3. You cheerfully got into everything you were supposed to leave alone.
4. You went back to something you had been pulled away from.
5. You found the caution to leave something alone groundless.
6. You cheerfully destroyed an expensive object.
7. You threw away something you wanted.
8. You played with somebody you were supposed to leave alone.
9. You were right in disobeying.
10. You read a forbidden book.
11. You enjoyed having things.
12. You acquired a dangerous object and enjoyed it.
13. You stole some food and were cheerful about it.
14. You ate exactly what you pleased.
15. You fixed some electrical wiring successfully.
16. You played with fire.
17. You successfully drove dangerously.
18. You touched something in spite of all warnings.
19. You got away with it.
20. She walked out on you.
21. You and some friends collected objects.
22. You touched a forbidden thing happily.
23. You got it anyway.
24. You went where you weren't supposed to and enjoyed it.
25. You owned something that was once forbidden.
26. He walked out on you.
27. You threw away something you had had to accept.
28. You found something had been hidden from you.

Can you recall an incident when:

___ Sight

___ Smell

___ Touch

___ Color

___ Tone

___ External
Motion

___ Emotion

___ Loudness

___ Body
Position

___ Sound

___ Weight

___ Personal
Motion

29. You acquired a habit you weren't supposed to have and enjoyed it.
30. You were right and they were wrong.
31. You enjoyed yourself in a forbidden space.
32. You weren't supposed to do it and you did.
33. People were glad they had been wrong about you.
34. You recovered something somebody had thrown away.
35. You bullied somebody into giving you something you wanted.
36. You kept on with this processing despite what was said.
37. You persisted in doing something until they agreed you had a right to.
38. You suddenly realized you could do anything you wanted with an object.
39. You did something dangerous and got away with it.
40. Your group finally got something they had been denied.
41. You found you didn't have to sit there anymore.
42. You realized you didn't have to go to school ever again.
43. You realized it was recess.
44. You played hooky.
45. You made something look like something else.
46. You found where an adult had made a mistake.
47. You discovered it wasn't what they said it was.
48. You found yourself master of all of your possessions.
49. You discovered you didn't necessarily have to go to sleep at night.
50. Although you felt you had to eat it, you left it alone.
51. You ate something that wasn't good for you and enjoyed it.
52. You let yourself get mad and were glad of it.
53. You suddenly decided you couldn't be that bad.
54. You opened a forbidden door.
55. You made it go very fast when it should have gone slow.

Can you recall an incident when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

56. You stole some time.

57. You found some love you didn't know was there.

58. You abandoned somebody and were glad of it.

59. You refused to leave that time alone.

60. You sneaked off and built a fire.

61. You didn't realize it could be that good.

62. You found out it wasn't bad to play.

63. You couldn't see what was wrong with pleasure.

64. You left off doing something you were supposed to do, to do something you enjoyed.

65. You acquired a space you once wouldn't have had.

66. You indulged yourself thoroughly.

67. They couldn't keep you back from it.

68. You successfully refused to come to the table.

69. You got burned anyway and didn't care.

70. You got rid of an object and acquired liberty.

LIST 7

SURVIVAL FACTORS

In that the basic drive of life is SURVIVAL! and in that good survival must contain an abundance, the survival characteristics of people, organisms, matter, energy, space and time, from the viewpoint of an individual, are very important. The incentive toward survival is the acquisition of pleasure. The thrust away from death is the threat of pain. High ideals and ethics enhance the potentialities of the individual and the group in surviving. The ultimate in survival is immortality.

The factors which make up life can become contradictory in that one item can, in itself, assist survival and inhibit survival. A knife, for instance, is pro-survival in the hand, but contra-survival when pointed at the breast by somebody else. As a person advances in life, he becomes confused as to the survival value of certain persons, various objects, energy, space and time. The individual desires survival for himself, for his family, for his children, for his group, for life in general and the physical universe. Confusing one thing with another and beholding an item which was once survival become non-survival, beholding non-survival entities taking on survival qualities, the ability of the individual to evaluate his environment in terms of whether it assists or inhibits survival deteriorates.

An individual, a family, a group best survives, of course, when pro-survival entities are in proximity and available and when contra-survival entities are absent. The struggle of life could be said to be the procurement of pro-survival factors and the annihilation, destruction, banishment of contra-survival factors.

Emotion is directly regulated by pro-survival and contra-survival factors in life. When an individual procures and has in his proximity a strong survival entity, such as another person or animal or object, he is *happy*. As this pro-survival entity departs from him, his emotional reaction deteriorates in direct ratio to his belief in his ability to recover it. As it threatens to depart, he becomes *antagonistic* and fights to keep it near him. If its departure seems certain, he will become *angry* and, lest it become pro-survival for another life form and he is assured he has lost it, he will even destroy it. When he realizes what his own state may be – or the state of his family, children or group – with his pro-survival entity departed, he experiences *fear* that its loss will be permanent. When he recognizes what he believes to be a nearly irretrievable absence of this pro-survival entity, he experiences *grief*. When it is considered to be lost permanently, he experiences *apathy* and, in apathy, he may even go to the point of saying he did not want it. Actually, from antagonism on down the Tone Scale of emotion all the way to grief, he is still fighting to get it back. And only in apathy, abandons it and negates against it.

In the case of a person, animal, object, energy, space or time which threatens the survival of an individual, his family, his children or his group, the best survival can be accomplished when such an entity has been banished or destroyed or is as distant as possible from the individual, his family, his children or his group. In the case of the mad dog, the greatest danger exists when he is nearest and the greatest safety exists when he is most distant or absent. With contra-survival objects, then, we have the Tone Scale in reverse. When the contra-survival object is present and cannot be put away, the individual experiences apathy. When the individual believes himself to be threatened or when he feels his family, his children or his group are threatened by a contra-survival object to a point where he cannot easily repel it, *grief* is experienced (for grief contains some hope of victory through enlisting the sympathy of one's allies). When a contra-survival entity is threatening to approach, fear is experienced, providing one feels that a direct attack is not possible. If the contra-survival object is near, but the individual, his family, his children or his group feel that it can be conquered even though it is already too close, *anger* results. If a contra-survival entity might possibly approach, *antagonism* is demonstrated. Above this level, contra-survival objects may be more and more distant or easily handled up to the point where the individual can even be cheerful about them, at which time they are either absent or can be handled with ease.

Individuals get into a fixed emotional state about their environment when contra-survival objects remain too statically in their environment or when pro-survival objects are too difficult to obtain and cannot be procured or brought near or seem inclined to leave. Mixed with these emotional states is the confusion occasioned by a dulled ability to differentiate between the pro- and contra-survival of an entity.

A parent is contra-survival in that he punishes, is much too big and cannot be contributed to, which lessens the survival potentialities of a child. On the other hand, the same parent furnishing food, clothing and shelter and also, but not least, being an entity which loves and can be loved, is a pro-survival entity. The parent entirely absent, then, is not a satisfactory survival state. The parent present is not a satisfactory survival state.

Hence an indecision results and the individual demonstrates anxiety toward the parent. But this anxiety exists because of many hidden situations extending back to the beginning of an individual's life.

The following questions are designed so as to permit the individual to reevaluate the pro-survival and contra-survival nature of persons, animals, objects, energies, space and time in general.

___Sight
___Smell
___Touch
___Color
___Tone
___External
Motion
___Emotion
___Loudness
___Body
Position
___Sound
___Weight
___Personal
Motion

Can you recall a time when:

- 1. A person you disliked was about.**
- 2. An individual you liked stood above you.**
- 3. You finally accepted a person you liked.**
- 4. You enjoyed accompanying a person you liked.**
- 5. You were against a person you liked.**
- 6. You acquired an individual you liked.**
- 7. You and a person you liked engaged in a pleasant action.**
- 8. Your action resulted in getting rid of somebody you didn't like.**
- 9. You enjoyed seeing somebody you admired.**
- 10. You advanced toward a person you liked.**
- 11. You acquired an object which you adored.**
- 12. You knew somebody felt affection for you.**
- 13. You got away from a person of whom you were afraid.**
- 14. You walked after a person you liked.**
- 15. A person you liked aided you.**
- 16. You and people you liked were all together.**
- 17. You almost met somebody you disliked.**
- 18. You were glad to be alone.**
- 19. Somebody aided your ambition.**
- 20. You were among people you liked.**
- 21. You found somebody amiable.**
- 22. A person amused you.**
- 23. You finally didn't have to be anxious.**
- 24. A person you liked appeared suddenly.**
- 25. You had a good appetite.**
- 26. You approached somebody you honored.**
- 27. Somebody approved of you.**
- 28. A person you liked arose.**
- 29. You were arrested by somebody's beauty.**
- 30. You enjoyed an arrival.**

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

31. You found out you didn't have to be ashamed.
32. Somebody you liked was asleep.
33. You assailed an enemy successfully.
34. A person you honored assisted you.
35. You enjoyed an associate.
36. You felt assured by a person you liked.
37. You were astonished to find out somebody respected you after all.
38. You attacked somebody you didn't like.
39. You were attached to a friend.
40. Somebody you liked gave you attention.
41. You were attractive to somebody.
42. You were awakened by somebody of whom you were fond.
43. You were glad to find somebody was bad.
44. You played ball.
45. You played a battle with children.
46. Somebody considered you beautiful.
47. You discovered you had become fond of someone.
48. Somebody you disliked begged you.
49. You began a friendship.
50. You discovered you didn't have to behave.
51. A person you disliked was behind you.
52. You were below somebody you liked.
53. Somebody of whom you were fond bested you.
54. You were beside your favorite friend.
55. You discovered you were liked better than you thought.
56. You were between two friends.
57. You bit somebody you disliked.
58. You decided to be blind to a fault.
59. You liked somebody who was of another race.
60. Somebody asked you to blow hard.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

61. Somebody's question made you blush pleasantly.

62. Somebody made you feel bold.

63. You were glad somebody had been born.

64. Nobody could bother you.

65. You had reached the bottom and started up.

66. You bowed to a friend.

67. You were in a box with a pleasant person.

68. You broke bread with somebody you liked.

69. You breakfasted with somebody you liked.

70. You liked somebody so much you could hardly breathe.

71. You brought somebody a present.

72. You brushed against somebody you liked.

73. Somebody helped you build something.

74. Somebody kissed a burn.

75. You were so happy you felt you would burst.

76. You buried something you didn't want.

77. You were too busy to see an enemy.

78. You stood by somebody.

79. You saw something you disliked in a cage.

80. You answered a call from a friend.

81. You broke a cane.

82. You captured an enemy.

83. You no longer had to be careful.

84. You found somebody cared.

85. You enjoyed being careless.

86. A cat you didn't like walked away from you.

87. You discovered you weren't the cause.

88. They couldn't catch you and you realized it.

89. You were certain of a friend.

90. You discovered you had charm.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

91. You enjoyed a child.
92. You found a church pleasant.
93. You discovered there were friends in the city.
94. You and others left the classroom.
95. Somebody believed you clever.
96. You found an enemy was clumsy.
97. You didn't have to clothe yourself as directed.
98. You threw away a collar.
99. You didn't have to comb your hair.
100. You were comfortable with a person.
101. You saw an enemy coming and didn't meet him.
102. You could come as you pleased.
103. An enemy had to obey your command.
104. You found you were in command.
105. You heard an enemy was committed.
106. You were in good company.
107. You took compassion on an enemy.
108. You were discovered to be a good companion.
109. You felt complete.
110. You concealed yourself from an enemy.
111. You condemned an enemy.
112. People had confidence in you.
113. You confounded an enemy.
114. You conquered an enemy physically.
115. Somebody consented.
116. You couldn't contain yourself.
117. You saw an enemy contract.
118. You proved very contrary.
119. It was hard to count your friends.
120. People realized you had courage.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

121. Your courting was successful.
122. You put a cover over an enemy.
123. You made an enemy crawl.
124. You created a group.
125. You made somebody get over being cross.
126. You were glad to be in a crowd.
127. You made an enemy cry.
128. You cured a friend.
129. An enemy cut himself.
130. You lost an enemy in the dark.
131. You discovered something you didn't like was dead.
132. You turned a deaf ear to an enemy.
133. You forgave somebody for deceiving you.
134. You threw somebody you didn't like into dejection.
135. You delayed a catastrophe.
136. Somebody was delighted with you.
137. You could not deny a favor.
138. You could not deny what you wanted.
139. You overlooked a defect in a friend.
140. You were depended upon.
141. An enemy got what he deserved.
142. Your desire was answered.
143. You departed from an enemy.
144. An enemy departed from you.
145. You drove an enemy into despair.
146. You and another successfully reached a destination.
147. Your group destroyed an enemy.
148. Your determination won.
149. You could tell the difference.
150. You diminished an enemy.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

151. You dispersed a group you didn't like.
152. You found you were right to distrust somebody.
153. You dived in.
154. There was plenty to divide.
155. You had no doubt of someone.
156. You drove somebody.
157. You and a friendly person ate.
158. Your effort was rewarded.
159. You were enclosed by friends.
160. You successfully encouraged somebody.
161. You put an end to something you didn't like.
162. You enjoyed watching somebody leave.
163. You knew you'd had enough and took action.
164. Somebody was entranced with you.
165. You were equal to anyone.
166. You escaped from an enemy.
167. You got even with somebody you didn't like.
168. You passed an examination in spite of somebody.
169. You were excited by an arrival.
170. Somebody you didn't like escaped from you.
171. Somebody you disliked went far away.
172. You discovered a person had been faithful.
173. You discovered you didn't have to be afraid anymore.
174. You fed somebody.
175. You discovered your enemies were few.
176. You found somebody you had been looking for.
177. You decided to stick to the finish.
178. Your first enemy went away from you.
179. You watched a detested person flee.
180. You forbade somebody to come near you and were obeyed.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

181. You used force on somebody successfully.

182. You realized you were free.

183. You knew you had a friend.

184. You frightened somebody you didn't like.

185. You gathered friends together.

186. You could go outside the gate.

187. People found you generous.

188. You no longer had to be on your guard.

189. People made you happy.

190. You harmed a person you didn't like.

191. Somebody you liked hastened to you.

192. You healed a friend.

193. You helped an ally.

194. You had a friend.

195. You hindered an enemy.

196. Somebody tossed you up high.

197. You put an enemy in the hole.

198. You agreed it was hot.

199. You hunted an enemy.

200. You hurried toward a group.

201. You hurt somebody you needed.

202. You coaxed somebody into being idle.

203. You illuminated a group.

204. You discovered you had imagined a wrong about someone.

205. You and a friend did the impossible.

206. Somebody you had hunted walked in.

207. You found an enemy ignorant.

208. You made somebody you didn't like impatient.

209. You were discovered to be interesting.

210. Your invention was appreciated.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

211. You took a pleasant journey.

212. You made somebody joyful.

213. You jumped.

214. You kept somebody from doing wrong.

215. You saw an enemy kicked out.

216. You overcame a desire to kill.

217. Somebody found you were kind.

218. You were first kissed.

219. You landed on your feet.

220. You were late and it didn't matter.

221. You made people laugh.

222. You and a person you liked were lazy.

223. You left an enemy.

224. There was one less.

225. You caught an enemy in a lie.

226. You and your group enjoyed life.

227. You were glad it was light.

228. You were happy to listen.

229. You overcame somebody bigger than you.

230. You made somebody glad to be alive.

231. You found love really existed.

232. Your luck was excellent.

233. You fixed a machine for somebody.

234. You received pleasant mail.

235. You knew a good man.

236. Somebody imitated your manner.

237. You had an enemy under your control.

238. You decided not to marry.

239. You found you were the master.

240. You discovered you weren't mean.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

241. You had a happy meeting.

242. You were in the midst of friends.

243. A person you didn't like minded you.

244. A friend interested you with music.

245. People found you mysterious.

246. You discovered nobody disliked you.

247. You could make all the noise you pleased.

248. You didn't have to obey.

249. You obliged somebody.

250. You discovered you had not been observed, after all.

251. You made it a gala occasion.

252. You offended somebody you didn't like.

253. You sat on somebody.

254. You shut the door on an enemy.

255. You disobeyed an order and found it was all right.

256. You organized a game.

257. You were glad to participate.

258. You were happy in a partner.

259. You took somebody's part.

260. Somebody experienced passion for you.

261. You were patient with a foolish person.

262. You brought peace.

263. You felt pity for an enemy.

264. You were impolite and it served your purpose.

265. You found you weren't poor.

266. You took position beside a friend.

267. You felt powerful in your friends.

268. You found somebody was precious to you.

269. You did what you preferred to do with a person.

270. You gave somebody you liked a present.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

271. You prevented somebody from doing something foolish.
272. Somebody thought you were pretty.
273. You found you didn't want to see somebody go to prison.
274. You were right in standing by your principles.
275. You were part of a procession.
276. They discovered you could produce.
277. You and a friend made progress.
278. Somebody was true to a promise.
279. Proof wasn't necessary.
280. Somebody was proud of you.
281. You stayed with your purpose.
282. You were discovered to be of good quality.
283. You stopped a quarrel.
284. You found you could act quickly.
285. It was unnecessary to be quiet.
286. You lifted a child.
287. You discovered enmity was rare.
288. Somebody read to you.
289. There was danger and you were ready.
290. Somebody unexpectedly reappeared.
291. You received somebody you liked.
292. You recognized a friend.
293. Somebody took refuge in you.
294. You discovered your regrets were in vain.
295. People rejoiced with you.
296. A friend rejoined you.
297. A person decided to remain.
298. You were considered remarkable.
299. You repeated something and weren't sorry for it.
300. People found you had been wrongly represented.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

301. Somebody said you resembled somebody.
302. You found you didn't have to respect somebody.
303. You restored a friendship.
304. You retained goodwill.
305. You revealed trickery.
306. A friend rubbed against you.
307. You tried to save somebody you disliked from ruin.
308. You made an unfriendly person run.
309. You cured somebody's sadness.
310. You discovered safety.
311. You knew you were part of a pretty scene.
312. You were right in claiming somebody was a scoundrel.
313. You made an unfriendly person scream.
314. You were happy to find somebody wasn't what he seemed.
315. You found you didn't think about yourself all the time, after all.
316. You sent somebody away.
317. You found a person wasn't as severe as you had thought.
318. You made somebody shake.
319. You shouted with joy.
320. You enjoyed shutting something up.
321. You had a friend at your side.
322. You enjoyed the sight of a person leaving.
323. You forced silence.
324. You found your size didn't matter.
325. Somebody found you were skillful.
326. You were glad you had been slow.
327. You succeeded in putting a puzzle together.
328. You were glad something was slippery.
329. You were glad you came too soon.
330. Somebody was sore at you and it didn't do any good.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

331. You tied somebody to a stake.

332. You enjoyed startling somebody.

333. You found you didn't have to starve.

334. You didn't want to stay and didn't.

335. Somebody stuck to you.

336. Somebody was still your friend.

337. Somebody stirred you.

338. You stopped over to talk to somebody.

339. You stopped an unfriendly person.

340. Somebody you liked in a store was good to you.

341. Somebody made you feel less strong.

342. You stripped an unfriendly person.

343. Somebody stroked you.

344. Somebody discovered how strong you were.

345. You won a struggle.

346. You subdued an unkind person.

347. You found you had a subject.

348. You made an unfriendly person submit.

349. You succeeded in spite of people.

350. You made a person suffer with justice.

351. You gave another person a suit.

352. You felt sure in the presence of somebody.

353. You handled somebody well.

354. You seized an unfriendly person.

355. Your search was rewarded.

356. Somebody tried to send you away and you didn't go.

357. You found you had taken somebody too seriously.

358. You watched an unfriendly person move fast.

359. You found shame wasn't necessary.

360. Somebody discovered they had suspected you wrongly.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

361. You should have told and you did.
362. Your anxiety was for nothing.
363. You apprehended an unfriendly person.
364. You were glad somebody was tall.
365. Your tears were followed by relief.
366. You terrified an unfriendly person.
367. They had to admit you hadn't stolen it after all.
368. Somebody had to respect your rights of ownership.
369. You tried an unfriendly person out.
370. You got together with an unfriendly person and won.
371. You treated many people.
372. You were glad it was true.
373. You found it was all right to be under someone.
374. You discovered you weren't an unhappy person.
375. You discovered the difference between "no" and "know."
376. You lifted up a child.
377. You enjoyed going upstairs with somebody.
378. You were found to be useful.
379. Something you thought was rare turned out to be usual.
380. You discovered it was all right to be vain.
381. They discovered how valuable you were.
382. You found something wasn't a vice.
383. You recovered your vigor.
384. You overcame a violent person.
385. You found you had no invisible enemies.
386. You made a dog wag his tail.
387. You really earned the wages you were paid.
388. You made an enemy wait.
389. You walked with somebody you liked.
390. You backed an unfriendly person up against a wall.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

391. You wandered happily.

392. Somebody found you were warm.

393. You found it was all right to watch.

394. You discovered you were not weak.

395. You made an unfriendly person weep.

396. You did not care where he went.

397. You were happy to watch somebody go.

398. You physically compelled somebody to come.

399. You had a good opinion of a wife.

400. You had a good opinion of a husband.

401. You discovered it wasn't wrong.

402. You did something wrong and it turned out all right.

403. You were complimented on writing.

404. You made somebody yell.

405. Pleasant objects were against you.

406. You were glad an object was about.

407. Objects were all about you and you were happy.

408. You were glad an object was above you.

409. Somebody accepted an object you wanted to give.

410. One object accompanied another.

411. You acquired an object you wanted.

412. You got action out of objects.

413. Somebody admired something you had.

414. An object advanced you.

415. You found an object adorned you.

416. You discovered affection for something you had not known you liked.

417. You threw something away of which you were afraid.

418. You ran after an object and caught it.

419. Something aided you.

420. You were glad to get rid of all of something.

Can you recall a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

421. An object almost injured you but you were all right.
422. You attained an ambition for something.
423. You were among pleasant objects.
424. You found an animal was amiable.
425. You amused somebody with an object.
426. You were anxious about something and got rid of it.
427. A dangerous object approached and you got it away.
428. Somebody approved of something.
429. You arrested an object.
430. You were glad to be a rival of an object.
431. You were happy a car came.
432. You found you hadn't been ashamed without cause.
433. You put an animal to sleep.
434. You assailed something victoriously.
435. You assisted somebody with something.
436. You stopped associating with something you didn't like.
437. An object gave you assurance.
438. You astonished people with something.
439. You attacked something successfully.
440. You attracted an object.
441. You threw a ball up.
442. You considered something beautiful.
443. Somebody begged you for something.
444. You made a machine behave.
445. You were glad you were behind something.
446. You were happy to be below something.
447. You didn't believe in an object.
448. You were between two objects.
449. You blew something out.
450. You scraped bottom.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

451. You acquired bread.

452. You polished an object.

453. You burned something you didn't want.

454. You buried something you disliked.

455. You captured something.

456. You did something skilful with a car.

457. You found out you didn't have to be careful with an object.

458. You were successfully careless.

459. You charmed somebody with something.

460. You became certain about something.

461. You took care of some possession because you wanted to.

462. You saw something coming in time.

463. You exerted your command over an object.

464. You concealed something.

465. You condemned an object.

466. You gave somebody something and it gave them confidence.

467. You resolved an object which had confounded you.

468. You conquered an object.

469. Something was given away with your consent.

470. You constructed something well.

471. You arranged something that was very convenient.

472. You showed courage about an object.

473. You cut something you didn't want.

474. You got rid of an unwanted object.

475. You delayed a physical action.

476. An item gave you delight.

477. You denied something existed.

478. You depended on an object.

479. You were happy to receive something you deserved.

480. You watched an unwanted object depart.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

481. You took delight in destroying something.
482. You saw the difference between two objects.
483. You watched an object diminish.
484. You did something which others considered too difficult.
485. You were happy to dig.
486. You dispersed many objects.
487. You mastered something you distrusted.
488. You did what you pleased with something.
489. You understood an object you had doubted.
490. You drew something to you.
491. You gave an animal a drink.
492. You watched an object drop.
493. You dwelled in a pleasant place.
494. You waited eagerly.
495. Something looked too good to eat.
496. You succeeded in moving an object after a great deal of effort.
497. You enclosed an object.
498. Something encouraged you.
499. You made an end to an object.
500. You found an object considered an enemy was really a friend.
501. You enjoyed possessing something.
502. You felt you couldn't get enough of something.
503. You cut an entrance.
504. You escaped from an object.
505. You successfully examined something dangerous.
506. You were excited by something.
507. You exercised an animal.
508. You turned an object on its face.
509. An object was faithful.
510. You threw something far from you.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

511. You made something go fast.

512. You overcame the fear of an object.

513. You fed an animal.

514. You took the first thing that came to you without qualms.

515. You made an object fit.

516. You watched somebody flee from an object and then approached it.

517. You owned something you had been forbidden to touch.

518. You successfully applied force.

519. You were proud of your possessions.

520. An object was a friend.

521. You frightened somebody with an object.

522. You happily gathered objects together.

523. You made something grow.

524. You were generous with objects.

525. You guarded something well.

526. An item made you very happy.

527. You were glad to do something harmful with an object.

528. You healed an animal.

529. You helped somebody with an object.

530. You found something somebody had hidden from you.

531. You hindered something bad.

532. You put a hole through an object.

533. You made an object very hot.

534. You hunted successfully.

535. You hurried to get something you wanted and achieved it.

536. You made an object hurt an enemy.

537. An object let you be idle.

538. You made something illuminate something.

539. You imagined a new object and made it.

540. You did the impossible with an object.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

- 541. You watched something come in.**
- 542. You increased your possessions.**
- 543. Out of your own choice you took one object instead of another.**
- 544. An object held your interest.**
- 545. Somebody was happy with your invention.**
- 546. You killed something bad.**
- 547. You made an object jump.**
- 548. You found that something was really yours.**
- 549. You kissed an object out of happiness.**
- 550. It was good that an object came too late.**
- 551. You made somebody laugh with an object.**
- 552. You took the length and breadth of an object.**
- 553. You found an object lying.**
- 554. You gave something life.**
- 555. You lighted up a space well.**
- 556. You were glad something was little.**
- 557. You loved an object and kept it.**
- 558. You managed a machine another couldn't manage.**
- 559. You controlled an object.**
- 560. You made an object make music.**
- 561. You wrested a secret from some mysterious object.**
- 562. You were glad to be mean to an object.**
- 563. You mastered an intricate item.**
- 564. You watched the meeting of two objects.**
- 565. You threw fluid up into the air.**
- 566. You heated a fluid.**
- 567. You poured a fluid out.**
- 568. You mixed two fluids.**
- 569. You stirred a fluid.**
- 570. You found something wasn't necessary.**

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

571. You made an animal obey you.

572. You obliged somebody with an object.

573. You bought something for an occasion.

574. You shut up an object.

575. You organized a number of items well.

576. You discovered the origin of something.

577. You inflicted pain with an object and were glad to do so.

578. You put an object in your pocket.

579. An object made you feel rich.

580. You gave somebody something which was precious.

581. You prepared a mixture which was successful.

582. You preferred one object to the other.

583. You prevented harm from coming to an object.

584. You won a quarrel about an object.

585. You collected rain.

586. You acquired a fluid you wanted.

587. You raised an object.

588. You maintained something rare.

589. You were glad to receive something.

590. You recognized an object that puzzled others.

591. You gave an animal refuge.

592. You controlled an animal.

593. You restored an object.

594. You let somebody retain something valuable.

595. You made something run where others had failed.

596. You took an object to safety.

597. You put an object into something.

598. You took an object out of something.

599. You acquired something that was scarce.

600. You repaired a scratch on an object.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

601. You made somebody scream with an object.
602. Someone found they had been too severe about an object.
603. You shook fluid off something.
604. You pulled an animal out of water.
605. You acquired an animal for food.
606. You tied an animal to a stake.
607. You struggled successfully with an object.
608. You stroked an object.
609. You were too strong for an object.
610. Something was submitted to you as a tribute.
611. People discovered you were to be congratulated about an object.
612. You handled an object well.
613. You seized an object.
614. Your search for an object was rewarded.
615. You were glad to see an object.
616. You maintained something.
617. You overcame something which had threatened you.
618. You stopped an object from being noisy.
619. You convinced someone of the value of an object.
620. You squandered some money.
621. You acquired some money.
622. You refused some money you didn't have coming.
623. You watched an unwanted object go.
624. You watched a desired object come.
625. You made something fly.
626. You left a space you didn't like.
627. You acquired a space you wanted.
628. You admired an area.
629. You advanced through space.
630. You felt affection for a space.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

631. You were against a space.

632. You decorated a space.

633. You were glad to get out of a space of which you were afraid.

634. You aided in making space.

635. You were pleasantly alone in space.

636. You were in an amusing space.

637. You conquered a distance.

638. You got through an unwholesome space.

639. You arrived in a pleasant space.

640. You opened up a space.

641. You gave another assurance about a space.

642. You were attracted to a space.

643. You awakened in a pleasant place.

644. You burned off a space.

645. You blindly, but successfully, got through an area.

646. You enjoyed a black space.

647. You made a box.

648. You went into a pleasant place.

649. You took something out of a place.

650. You filled a place full.

651. You enjoyed a box.

652. You let a space be occupied.

653. You broke into a forbidden space.

654. You made a good cage.

655. You captured an area.

656. You took a child out of a place.

657. You straightened up a space.

658. You liked jumping through space.

659. You went below in space.

660. You made a broad space.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

661. You collected many things in a place.

662. You created heat.

663. You brought a light.

664. You extinguished unfriendly energy.

665. You lit a light.

666. You regulated fire.

667. You successfully applied energy.

668. You burned something you didn't want.

669. You arranged lighting well.

670. You boiled something.

671. You made a machine run.

672. You dissipated heat.

673. You chilled something.

674. You went from a dark place into a friendly lighted one.

675. You were glad it was dark.

676. You left darkness behind you.

677. You were happy with the sunrise.

678. You watched twilight fade.

679. You saw lighted windows.

680. You found something with a light.

681. You were glad to enter a warm place.

682. You made a cold place warm.

683. You warmed somebody.

684. You heated something to eat.

685. You found companionship in fire.

686. You found somebody was warm against you.

687. You were glad to leave a cold place.

688. You made a barren place pleasant.

689. You found someone waiting for you in a dark place and were glad.

Can you recall a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

690. You regulated time well.

691. You left a bad time behind you.

692. You approached a good time.

693. You decided that things had not been so bad.

694. You found your time well spent.

695. You utilized some time yesterday.

696. You enjoyed a time today.

IMAGINATION

One of the most important parts of the thinking process is imagination. Imagination is actually a form of computation. Imagination gives calculated and instinctive solutions for the future. If an imagination is dulled, one's computation is seriously handicapped. Imagination is a good thing, not a bad thing. With daydreaming, for instance, a person can convert a not-too-pleasant existence into something livable. Only with imagination can one postulate future goals to attain.

If you take the word "Imagination" apart, you will discover that it means merely the postulating of images or the assembly of perceptions into creations as you desire them. Imagination is something one does of his free will. Delusion could be said to be something forced upon one by his aberrations. All one has to know about imagination is know when he is imagining and when he is not.

Can you recall a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

1. **You foresaw how something should be and so arranged it.**
2. **You imagined something and constructed it.**
3. **You envisioned how a place would look and went there.**
4. **You were forced to admit you lied when you had told the truth.**
5. **Somebody disarranged what was yours and you put it back.**
6. **You delighted in filling up space with imaginary things.**
7. **You did a masterpiece of creation.**
8. **You saw something come into actuality which you had imagined.**
9. **You imagined it was there and destroyed it.**
10. **Your vision was complimented.**
11. **You planned what to do with some time and did it.**
12. **You ignored interruptions and went on according to schedule.**
13. **You saw how some space could be bettered and bettered it.**
14. **You drew a plan and people followed it.**
15. **Things were smoother because you had thought of them that way.**
16. **You made profit out of imagination.**

VALENCES

You may have noticed, as you were perceiving things which have occurred in the past, that you were sometimes apparently inside your own body and sometimes may have been observing yourself. There are people who are never out of their own body in recall and people who are never in it. There are many *valences* in everyone. By a "valence" is meant an actual or a shadow personality. One's own valence is his actual personality. Be assured, however, he can get into a confusion with other bodies and persons. If one is in ones own valence when he is recalling things, he sees what he has seen just as though he were looking at it again with his own eyes. This is a very desirable condition of affairs. The symptom of being out of one's own valence and in a shadow valence might be said to mean that one finds his own body too dangerous to occupy in thought. Being out of valence makes perceptions hard to contact in recall. You will find as you continue these lists, repeating each one over and over, that it becomes easier and easier to see things again out of one's own eyes.

In the following list of questions and in any recall, one should make an effort to take the viewpoint of himself – which is to say, to see the scene and get the perceptions as he himself got them at the time.

Can you recall a time when:

___ *Sight*

___ *Smell*

___ *Touch*

___ *Color*

___ *Tone*

___ *External
Motion*

___ *Emotion*

___ *Loudness*

___ *Body
Position*

___ *Sound*

___ *Weight*

___ *Personal
Motion*

1. **You watched a person you didn't like doing something you liked to do.**
2. **You saw a person you liked doing something you didn't like to do.**
3. **You watched a person you liked doing something you liked to do.**
4. **You saw a person you disliked doing something you disliked to do.**
5. **You noticed somebody wearing something you wore.**
6. **You found somebody using a mannerism you used.**
7. **You adopted a mannerism.**
8. **You found yourself and a dog being treated alike.**
9. **You made faces at yourself in the mirror.**
10. **You decided to be completely different from a person.**
11. **You discovered you were like an object.**
12. **You were classified with an unfavorable person.**
13. **You were classified with a favorable person.**
14. **You found yourself dressed like many others.**
15. **You found you were different from somebody, after all.**
16. **You noticed the difference between yourself and others.**
17. **You ate with somebody you liked.**

Can you recall a time when:

- ___Sight
 - ___Smell
 - ___Touch
 - ___Color
 - ___Tone
 - ___External Motion
 - ___Emotion
 - ___Loudness
 - ___Body Position
 - ___Sound
 - ___Weight
 - ___Personal Motion
18. You met a person who reminded you of another and noticed the difference between them.
 19. You walked in step with somebody you liked.
 20. You rode with somebody you admired.
 21. You had to take the same position as somebody else.
 22. You played a game with people you liked.
 23. You found yourself doing something because somebody in your early youth did it.
 24. You found yourself refusing to do something because somebody in your early youth did it.

Note that the word "like" is used to mean admire or feel affection for and also to be similar to. The effort of valences could be said to mean trying to be like one's friends and unlike one's enemies. Unfortunately, in life one often has comparisons and similarities between himself and his enemies and has dissimilarities pointed out between himself and his friends. The adjustment of this is desirable so that one feels free to follow through any motion or action of any human being without associating the motion or action with either friend or enemy.

As an effort to straighten out one's associations and disassociations regarding people, the following questions are appended as the second part of List 9.

Recall:

- ___Sight
 - ___Smell
 - ___Touch
 - ___Color
 - ___Tone
 - ___External Motion
 - ___Emotion
 - ___Loudness
 - ___Body Position
 - ___Sound
 - ___Weight
 - ___Personal Motion
1. A person who looks like you.
 2. A person who had physical troubles similar to yours.
 3. A person from whom you got a particular mannerism.
 4. A person who reminds you of an animal you knew.
 5. A person who compared you unfavorably to unfavorable persons.
 6. A person who compared you favorably to favorable persons.
 7. Two people whom you had confused with each other.
 8. A person you knew long ago like a person you are living with.
 9. A person whom you knew earlier who reminds you of a person with whom you are now connected.
 10. Who you are most like? Who said so?
 11. Who used to be afraid of sentiment?
 12. Who didn't like to eat?
 13. Who was never supposed to amount to anything?

Recall:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

14. Who associated with people too much?

15. Who made life miserable for everybody?

16. Who had bad manners?

17. Who did you know earlier that had the pain that bothers you?

18. Who would you most want to be like?

19. Who would you most hate to be like?

20. Who held that you amounted to nothing?

21. Who tried to keep you in line?

22. Who flattered you?

23. Who fed you?

It would be a good idea to go back over the last half of List 9 and recall specific incidents with all possible perceptions which illustrate the answers to these questions.

INTERRUPTIONS

Slowness or uncertainty of speech, stage fright in part, slowness of computation – which is to say, thinking – and hesitancy in taking directions stem mainly from being *interrupted* in physical actions during early youth.

The child, because he may bring danger upon himself, is continually interrupted in his physical actions. He reaches for something and is turned away from it not simply by words, but by being himself removed from the object or having the object removed from him. He is kept out of spaces he wishes to enter by being pulled back. He is given one thing when he wants another. His self-determinism is thus continually interrupted in his efforts to explore, obtain or get rid of matter, energy, space or time. From these early interruptions, the child builds up a long chain of experiences of interruption not simply by speech, but by barriers and obstacles in the physical universe. If he has not been thoroughly interrupted when a child, he can analytically assess later interruptions. But if he has been handled and denied so as to interrupt him when he is young, his power of decision is inhibited – to say nothing of his power of speech and thought.

Recalling special incidents, as requested in this list, brings them into the light and takes the power from these chains of interruptions.

Can you recall a time when:

___ Sight

___ Smell

___ Touch

___ Color

___ Tone

___ External
Motion

___ Emotion

___ Loudness

___ Body
Position

___ Sound

___ Weight

___ Personal
Motion

1. **An object resisted you and you overcame it.**
2. **You couldn't move and then succeeded in getting away.**
3. **Somebody took something out of your hands and finished it.**
4. **Your physical action was interrupted.**
5. **A machine did not start.**
6. **Somebody jumped at you unexpectedly.**
7. **You were told a ghost story.**
8. **You had to give up a career.**
9. **Somebody touched your mouth.**
10. **You tried to raise your hand and were blocked.**
11. **You found the road was dosed.**
12. **You couldn't get something into something.**
13. **You were halted by a friend.**
14. **Your father showed you how it was really done.**
15. **Somebody made you take care of something.**
16. **It was demonstrated you were putting it to the wrong use.**
17. **You were corrected "for your own good."**
18. **You knew somebody who had a mania for using only the right word.**

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

19. You were "helped" by having your sentence finished.
20. You couldn't go at the last minute.
21. You knew somebody who corrected the words you used for songs.
22. You weren't permitted to cry.
23. Noise got on somebody's nerves.
24. You couldn't finish it for want of time.
25. You had to be patient.
26. You couldn't go just then.
27. You were going but you were stopped.
28. Somebody tried to stop you but you kept on anyway.
29. You used it just as you pleased.
30. You had not been halted.
31. You got loose and continued.
32. You yelled anyway.
33. You completed it despite somebody.
34. You had to stop bolting your food.
35. You drank all you pleased.
36. You weren't supposed to fight.
37. Somebody checked a muscular reaction.
38. You were very enthusiastic and somebody cooled it quickly.
39. You went on in spite of weariness.
40. You broke a habit.
41. You found somebody wasn't as strong as you had supposed.
42. You discovered you could have it after all.
43. You found the real motive was selfishness.
44. You got out from under domination.
45. You discovered it wasn't for your own good after all.
46. You stopped yourself from interrupting somebody.
47. You found other people weren't wiser than you.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

48. Everybody thought you were wrong but discovered you had been right.

49. You attained the goal anyway.

50. You discovered another person wasn't worth having.

51. You restrained an urge to destroy something.

52. You disobeyed the law and got away with it.

53. Lightning didn't strike you.

54. You fixed something.

55. You ignored an interruption to you reading.

INVALIDATION SECTION

Aberrated individuals use two distinct and very aberrated methods of controlling others. The first consists of forcing the other person to do exactly what is desired with the mechanism of recrimination and denial of friendship or support unless instant compliance takes place. In other words, "You do exactly what I say or I am no ally of yours." This is outright *domination*. Additionally, it seeks by anger and outright criticism, accusations and other mechanisms to pound another individual into submission by making him less. The second method might be called domination by *nullification*. This is covert and quite often the person upon whom it is exerted remains unsuspecting beyond the fact that he knows he is very unhappy. This is the coward's method of domination. The person using it feels that he is less than the individual upon whom he is using it and has not the honesty or fortitude to admit the fact to himself. He then begins, much as termites gnaw away a foundation (as in California), to pull the other individual "down to size" using small carping criticisms. The one who is seeking to dominate strikes heavily at the point of pride and capability of his target. And yet if at any moment the target challenges the nullifier, the person using the mechanism claims he is doing so solely out of assistance and friendship or disavows completely that it has been done.

Of the two methods, the latter is far more damaging. A person using this method seeks to reduce another individual down to a point where he can be completely controlled and will not stop until he has reduced the target into a confused apathy. The lowest common denominator of nullification could be called "invalidation." The nullifier seeks to invalidate not only the person, but the skills and knowledge of his target. The possessions of the target are said to be not quite as important as they might be. The experiences of the person being nullified are minimized. The target's looks, strength, physical capabilities and potentialities are also invalidated. All this may be done so covertly that it appears to be "in the best interest of" the target. The nullifier seeks to "improve" the person being invalidated.

The first question of this list should be, of course, how many people have you known who have sought consistently, under the mask of seeking to aid you, to tear you apart as a person and reduce your future, your hopes, your goals and the very energy of your life?

Can you recall a time when:

___ Sight

___ Smell

___ Touch

___ Color

___ Tone

___ External
Motion

___ Emotion

___ Loudness

___ Body
Position

___ Sound

___ Weight

___ Personal
Motion

- 1. A person much smaller than you resented your size.**
- 2. A person bigger than you made you feel inferior.**
- 3. A person would not let you finish something.**
- 4. An object was too much for you.**
- 5. You found a space too big.**
- 6. You were pushed back because you were too small.**
- 7. You didn't make the team.**
- 8. You found you were adequate.**
- 9. You found somebody had lie about how bad you were.**
- 10. You discovered you had been right after all.**

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

11. You found your decision would have been best.
12. You solved a problem nobody else could do.
13. You discovered there were homelier people in the world than you.
14. You found you could ignore somebody's opinion.
15. You found somebody else thought you really had done something good.
16. You were admired for your looks.
17. You overcame a machine.
18. You accomplished an arduous journey.
19. You discovered somebody who slurred you was dishonest in other ways.
20. You found you were bigger and more powerful than an animal.
21. You discovered your competence.
22. You bested somebody thoroughly.
23. An enemy cried for quarter.
24. You drew blood on somebody else.
25. You took the lion's share and kept it.
26. You made your weight felt.
27. You were too heavy for somebody.
28. You killed something.
29. You won.
30. You were able to get away from somebody who invalidated you.
31. You discovered you were right and the old man was wrong.
32. You found you could get better.
33. You got well when they had no hope for you.
34. You surprised yourself with your own endurance.
35. You discovered you did understand.
36. You did a job nobody believed possible.
37. You were proud of yourself today.

LIST 12

**THE
ELEMENTS**

Man's primary foe in his environment is the weather. Houses, stoves, clothes and even food, in the degree that it furnishes body warmth and mobility, are weapons of defense against storm, cold, heat and night.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

1. You bested a storm.
2. You enjoyed thunder.
3. You had fun in snow.
4. You enjoyed the sunshine.
5. Everyone else said it was too hot but you enjoyed it.
6. You bested an area of water.
7. The rain was soothing.
8. You were glad it was a cloudy day.
9. The wind excited you.
10. The night was soft.
11. You were glad to see the Sun.
12. The weather was friendly.
13. You bested some surf.
14. The air was exhilarating.
15. You were glad of the season.
16. You got warm after being to cold.
17. A dawn excited you.
18. You felt you owned the stars.
19. You were excited over a hailstone.
20. You discovered the pattern of snowflakes.
21. The dew was bright.
22. A soft fog rolled.
23. You won over a storm's violence.
24. It was terrible outside and you were snug in your house.
25. The wind felt good.

Can you recall a time when:

___Sight

___Smell

___Touch

___Color

___Tone

___External
Motion

___Emotion

___Loudness

___Body
Position

___Sound

___Weight

___Personal
Motion

26. You lived through it.

27. You discovered you liked your own climate.

28. You were glad to see spring.

29. You felt you could best the winds of the world.

30. You admired a storm.

31. You enjoyed lightning.

SPECIAL SESSION LIST

IF RECALLING A CERTAIN THING MADE YOU UNCOMFORTABLE

It may be, as you recall certain incidents in your life, that you are rendered uncomfortable. There are several ways of overcoming this.

PHYSICAL PAIN:

If actual *physical pain* is part of the situation you have recalled, do not try to force yourself further into it, but concentrate on later incidents which gradually get you backup to present time. These questions will assist you to do that

- | | |
|--|---|
| <input type="checkbox"/> Sight | 1. Recall a pleasant incident which happened later. |
| <input type="checkbox"/> Smell | 2. Recall what you were doing this time last year. |
| <input type="checkbox"/> Touch | 3. Recall a moment when you were really enjoying yourself. |
| <input type="checkbox"/> Color | 4. Recall what you were doing this time last month. |
| <input type="checkbox"/> Tone | 5. Recall what you were doing yesterday. |
| <input type="checkbox"/> External Motion | 6. Recall something pleasant that happened today. |
| <input type="checkbox"/> Emotion | |
| <input type="checkbox"/> Loudness | |
| <input type="checkbox"/> Body Position | |
| <input type="checkbox"/> Sound | <i>Recall all these things consecutively once again.</i> |
| <input type="checkbox"/> Weight | |
| <input type="checkbox"/> Personal Motion | |

SORROW:

If no physical pain was included, but sorrow was, recall the following:

- | | |
|--|--|
| <input type="checkbox"/> Sight | 1. The next time after that you acquired something you liked. |
| <input type="checkbox"/> Smell | 2. Recall something you have now which you enjoy. |
| <input type="checkbox"/> Touch | 3. Recall something you wanted a long time and finally got. |
| <input type="checkbox"/> Color | 4. Recall the time somebody was very nice to you. |
| <input type="checkbox"/> Tone | 5. Recall the last money you got. |
| <input type="checkbox"/> External Motion | 6. Recall eating dinner last night. |
| <input type="checkbox"/> Emotion | 7. Recall eating today. |
| <input type="checkbox"/> Loudness | |
| <input type="checkbox"/> Body Position | |
| <input type="checkbox"/> Sound | <i>Recall all these things over again with all available perceptics.</i> |
| <input type="checkbox"/> Weight | |
| <input type="checkbox"/> Personal Motion | |

If you consistently hit physical pain and grief incidents in your processing and do not seem to be able to do anything about it, call your local Dianetic auditor and arrange a professional visit so that you can be brought up to a point where the list is a benefit.

WANTING TO AVOID RECOLLECTIONS:

If you merely became uncomfortable without great sorrow or physical pain, but simply wanted to *avoid the recollection*, use the following list:

- | | |
|----------------------------|---|
| ___ <i>Sight</i> | 1. Recall the incident again in its entirety from first to last. |
| ___ <i>Smell</i> | 2. Recall the incident once more. |
| ___ <i>Touch</i> | 3. Recall an earlier incident similar to it. |
| ___ <i>Color</i> | 4. Recall an even earlier incident similar to it. |
| ___ <i>Tone</i> | 5. Recall the earliest incident that you can get like it. |
| ___ <i>External Motion</i> | 6. Recall all these incidents, one after the other, in their entirety. |
| ___ <i>Emotion</i> | 7. Recall all the incidents again, one after the other, from the earliest to the latest. |
| ___ <i>Loudness</i> | 8. Recall all these incidents again. |
| ___ <i>Body Position</i> | 9. Go over the chain of similar incidents and find later ones on up to present time. |
| ___ <i>Sound</i> | 10. Recall a pleasant incident which has happened in the last few days. Get all possible perceptics on it. |
| ___ <i>Weight</i> | 11. Recall what you were doing an hour ago. |
| ___ <i>Personal Motion</i> | |

STABILIZATION:

This usually stabilizes *any* of the above conditions.

- | | |
|--------------------|---|
| ___Sight | 1. Recall a time which really seems real to you. |
| ___Smell | 2. Recall a time when you felt real affinity from someone. |
| ___Touch | 3. Recall a time when someone was in good communication with you. |
| ___Color | 4. Recall a time when you felt deep affinity for somebody else. |
| ___Tone | 5. Recall a time when you knew you were really communicating to somebody. |
| ___External Motion | 6. Recall a time when several people agreed with you completely. |
| ___Emotion | 7. Recall a time when you were in agreement with somebody else. |
| ___Loudness | 8. Recall a time within the last two days when you felt affectionate. |
| ___Body Position | 9. Recall a time in the last two days when somebody felt affection for you. |
| ___Sound | 10. Recall a time in the last two days when you were in good communication with someone. |
| ___Weight | 11. Recall a time in the last two days which really seems real to you. |
| ___Personal Motion | 12. Recall a time in the last two days when you were in good communication with people. |

Recall several incidents of each kind.

According to the practice of medicine and after experiment, it has been found that B1 is necessary in large amounts during processing. A good protein diet and some 100 to 200 mg per day of B1 have been found to materially assist processing. Failure to take B1 and to use a heavy protein diet have been found to result in nightmares and nervousness when one is undergoing processing. Note that this is a medical finding dating back many years and is not original with Dianetics.

END OF SESSION LIST:

Each time you give yourself a session of processing, you should finish off with the following routine without disk.

- 1. Rapidly sketch over the session just ended.**
- 2. Sketch over what you have been doing again, with particular attention to how you have been sitting.**
- 3. Go over the period of the session with regard only to what you have been doing with your hands and things in the exterior world you have heard during this session.**
- 4. Fix your attention upon a pleasant object near you now.**

Repeat this until you feel refreshed in you immediate surroundings.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 26 OCTOBER 1970
Issue III

Remimeo
Student Hat
Course Supervisors Hat
Auditors Hat

OBNOSIS AND THE TONE SCALE

The following is extracted from the *Advanced Clinical Course Preparatory Manual for Advanced Students in Scientology*. It was published in 1957.

OBNOSIS AND THE TONE SCALE

Somewhere in your possession, in your desk, or tucked into a bookcase, are two large pieces of paper. They are covered closely with data invaluable to an auditor. You have pored over them and quoted from them many, many times. They are, of course, the Chart of Human Evaluation and the Chart of Attitudes. The data in them is a large part of an auditor's stock in trade, and every auditor in the world is, in some degree, familiar with them.

But how about getting the data off the charts and applying it to life, to some real person? It's not hard to do casually, for some acute tone. "Joe was on a 1.5 kick last night." Sure, he turned red as a beet and threw a book at your head. Simple. Mary breaks into sobs, and grabs for the Kleenex. Couple of auditors on the scene exchange looks, nod sagely. "Hmm. Grief!" But how about chronic tone, with that thin, shiny veneer of social tone slicked over it? How sharp and how certain are you about that? Now, take a pc that you are familiar with. What, exactly, is his chronic tone? If you don't know, you had better read on. If you do, read on, and learn more about it.

The title of this article starts with an odd word: obnosis. It's been put together from the phrase "observing the obvious." The art of observing the obvious is strenuously neglected in our society at this time. Pity. It's the only way you ever see anything; you observe the obvious. You look at the isness of something, at what is actually there. Fortunately for us, the ability to obnose is not in any sense "inborn" or mystical. But it is being taught that way by people outside of Scientology.

How do you teach somebody to see what is there? Well, you put up something for him to look at, and have him tell you what he sees. That is what is done in an ACC class, the earlier in the course, the better. A student is asked to stand up in the front of the classroom and be looked at by the rest of the students. An Instructor stands by, and keeps asking, "What do you see?" The first responses run about like this: "Well, I can see he's had a lot of experience." "Oh, can you? Can you really see his experience? What do you see there?" "Well, I can tell from the wrinkles around his eyes and mouth that he's had lots of experience." "All right, but what do you see?" "Oh, I get you. I see wrinkles around his eyes and mouth." "Good!" The Instructor accepts nothing that isn't plainly visible. A student starts to catch on and says, "Well, I can really see he's got ears." "All right, but from where you're sitting can you see both ears right now as you're looking at him?" "Well, no." "Okay. What do you see?" "I see he's got a left ear." "Fine!" No conjectures, no tacit assumptions will do. Nor are the students permitted to wander in the bank. For example, "He's got good posture." "Good posture by comparison with what?" "Well, he's standing straighter than most people I've seen." "Are they here now?" "Well, no, but I've got pictures of them." "Come on. Good posture in relation to what, that you can see right now." "Well, he's standing straighter than you are. You're a little slouched." "Right this minute?" "Yes." "Very good." You see what the goal of this is? It is to get a student to the point where he can look at another person, or an object, and see exactly what is there. Not a deduction of what might be there from what he does see there. Not something the bank says ought to go in company with what is there. Just what is there, visible and plain to the eye. It's so simple, it hurts.

Along with this practice in observing the obvious about people, the students receive a lot of information about particular physical and verbal indications of tone level. Things very easy to see and hear, by looking at a person's body and listening to his words. "Thetan-watching" has no part in obnosis. Look at the terminal, the body, and listen to

what's coming out of it. You don't want to get mystical about this and start relying on "intuition." Just look at what's there.

As examples: You can get a good tip on chronic tone from what a person does with his eyes. At apathy, he will give the appearance of looking fixedly, for minutes on end, at a particular object. Only thing is, he doesn't see it. He isn't aware of the object at all. If you dropped a bag over his head, the focus of his eyes would probably remain the same. Moving up to grief, the person does look "downcast." A person in chronic grief tends to focus his eyes down in the direction of the floor a good bit. In the lower ranges of grief, his attention will be fairly fixed, as in apathy. As he starts moving up into the fear band, you get the focus shifting around, but still directed downward. At fear itself, the very obvious characteristic is that the person can't look at you. Terminals are too dangerous to look at. He's supposedly talking to you, but he's looking over in left field. Then he glances at your feet briefly, then over your head (you get the impression a plane's passing over), but now he's looking back over his shoulder. Flick, flick, flick. In short, he'll look anywhere but at you. Then, in the lower band of anger, he will look away from you, deliberately. You know, he looks away from you; it's an overt communication break. A little further up the line and he'll look directly at you all right, but not very pleasantly. He wants to locate you – as a target. Then, at boredom, you get the eyes wandering around again, but not frantically as in fear. Also, he won't be avoiding looking at you. He'll include you among the things he looks at.

Equipped with data of this sort, and having gained some proficiency in looking at the isness of people, the ACC students are sent out into the public to talk to strangers and to spot them on the Tone Scale. Usually, but only as a slight crutch in approaching people, they are given a series of questions to ask each person, and a clipboard for jotting down the answers, notes, etc. They are public-opinion poll-takers from the Hubbard Research Foundation. The real purpose of their talking to people at all is to spot them on the Tone Scale, chronic tone and social tone. They are given questions calculated to produce lags and break through social machinery, so that the chronic tone juts out. Here are some sample questions, actually used: "What's the most obvious thing about me?" "When was the last time you had your hair cut?" "Do you think people do as much work now as they did fifty years ago?" At first, the students merely spot the tone of the person they are interviewing – and many and various are the adventures they have while doing this! Later, as they gain some assurance about stopping strangers and plying them with questions, these instructions are added: "Interview at least fifteen people. With the first five, match their tone, as soon as you've spotted it. The next five, you drop below their chronic tone, and see what happens. For the last five, put on a higher tone than theirs."

What does an ACC student gain from these exercises? A willingness to communicate with anyone, for one thing. To begin with, students are highly selective about the sort of people they stop. Only old ladies. No one who looks angry. Or only people who look clean. Finally, they just stop the next person who comes along, even though he looks leprous and armed to the teeth. Confrontingness has come way up, and he's just somebody else to talk to. They become willing to pinpoint a person on the scale, without shilly-shallying. They say, "He's a chronic 1.1. Social tone 3.5, but real phony." That's the way it is, and they can see it. They also become quite gifted and flexible at assuming tones at will, and putting them across convincingly. Very useful in many situations, and lots of fun to do. They grow adept at punching through a comm lag in an informal situation. At sorting out apparencies from realities. The rise in certainty of communication, and in ease and relaxation of manner while handling people, in the students who have been run through this mill, is something which must be seen or experienced to be believed. The one most often repeated request in every ACC Unit is: "Can't we please have some more obnosis this week? We haven't had enough of it yet." (This statement is very funny to the ACC Instructors because these same students said at the beginning, "If you make me go out there, I'll walk out on the course.") Obnosis is quite important, and should be learned as thoroughly as possible by all Scientologists.

L. RON HUBBARD
Founder



Dianetics 55!

PREFACE

SECRET! Secrets, secrets, SECRETS! Ah, the endless quest, the far, far search, the codes, the vias, the symbols, the complications, the compilations, the mathematicity and abstractacity of secrets, secrets, SECRETS.

And truth. TRUTH! From Keats to Johnny Jones, we all have traffic with the truth, truth, Truth! The professors have a truth, the religionists have a truth, the stars and almost anything but government have a truth, truth, truth.

KNOWLEDGE! Endeared as a precious torch, abhorred as a neurotic's nightmare, it is all knowledge, knowledge, Knowledge! You get diplomas for it and buy books full of it. You perish for the lack of it or triumph in the absence of it. But whatever it might be, knowledge is precious, dangerous, valueless and horrible and craved.

And what is KNOWLEDGE? And what is the SECRET? And what is TRUTH?

Pontius Pilate asked the question when he washed his hands. Alexander executed messengers when the truth was unpalatable. The Chaldean priest corralled a bit of truth and ruled Chaldea into yesterday and Babylon into dust motes. And rulers and men, scholars and generals have condemned with it, dedicated their lives to it, fought for it and denied it and... have never defined it.

What is TRUTH? What is KNOWLEDGE? What is the SECRET? Are they inventions from a shaman's dream? Are they connected with science? Do they belong to philosophy? What are they? Whence do they come? Do they exist? Are they owned? Have they ever been written or spoken or guessed? And would one go mad if he knew them?

Dianetics moved into the world on May 9, 1950, with the publication of a book, *Dianetics: The Modern Science of Mental Health*. It moved with violence although its message was peace. A half a million Americans read it. Many, many of these acted upon it and are still acting upon it. And every year it sells still more copies – more copies than the average “bestseller.”

Dianetics was an adventure into the dark realms of the Secret to accumulate Knowledge and to establish the Truth. Until Dianetics, these commodities have been owned by philosophy of either the esoteric or the monotony schools, or had been used by the charlatan-with or without surplice-to lure and ensnare.

Dianetics moved in to a Dark Age of Reason where only a physical universe fact was given credence. When Dianetics was born, every freethinker Man had known had long since been burned or poisoned or dust binned into the curriculums of “universities.” It was an age where renown awaited only the manufacturer – not the inventor – of the new can opener, where sanity was adjusted with electrodes and philosophy was made with UNIVACs. Knowledge and the Secret being the total assets of vested interest, Dianetics was hit with violence from many quarters.

Medicine, entirely cognizant that it could not cure nor even alleviate the majority of Man's ills – yet like a prima donna who can but croak, yet resists the incoming next act – bluntly and viciously condemned, in leading weekly magazines, any further glance toward knowledge and truth. The government, fighting a war at the time, entirely cognizant that its pilot supply was old and slow, yet could not communicate on any subject which might remedy the matter. The Better Business Bureau of the US, an organization solidly behind anything “good and solid,” upheld the objection of capital to this new idea. The Communist Party, being solidly against any alteration of the mind (since that would undoubtedly alter devotion) went to considerable lengths to assist the stand of capital. To anyone who wanted a monopoly on knowledge and truth, Dianetics was an enemy. To them it was a degraded, wicked, fraudulent hoax-or so they said.

However, there happens to be a principle that anything which is thoroughly understood ceases. Their opinion of Dianetics could not have been correct because Dianetics is still here.

During the ensuing four years of commotion, much happened. The only orderly and progressive thing which happened was that Dianetics went on encroaching into the territory of the SECRET along the roadway of KNOWLEDGE to discover nearer TRUTH.

The primary assault of Dianetics was upon reverence and forms. The first book was written as a javelin directed into the doubtlessly sacrosanct vitals of philosophical departments and literature. It was carefully careless with its commas in the belief that commas, contrary to the prevailing mode, have little power to disturb an ultimate truth. The first book was written to be read and understood and it was written to upset and override and warn off those who would give it the fate of being “reverable.” And the first book was written to be used by anyone who could understand it and the way it was written.

This, of course, could not include the extant mental charlatan (spelled “psychiatrist”), nor the professional dabbler in abilities (the “psychologist”). As one had learned these two could not be trained (and if they could have been, wouldn't have been interested in the proposed goals), it was necessary that a new breed of feline come into being – *the auditor* – and the auditor did.

Now this adventure, along the road of knowledge toward truth, was very shiny new in 1950. It is not quite so new, but much shinier in 1954. Certain promises were made in 1950. And these promises have now been kept.

Man *can* be *cleared*. He can be cleared (brought to the condition described in Chapter Two of the First Book) by a well-studied and competent auditor in a relatively short length of time.

This book contains the processes by which clearing can be accomplished. This does not mean that auditors do not have to be trained – for we have found that they do. It does mean that an auditor who has been trained and processed can now take these newer processes – and run them as directed – and can achieve the result of *Clear*.

Thus, in *Dianetics 55!* we have, actually, the Second Book of Dianetics. Everyone has assigned the title “First Book” to *Dianetics: The Modern Science of Mental Health*. But nobody has ever referred to *Science of Survival*, published in 1951, as the “Second Book.” They haven't because it obviously wasn't. *Science of Survival* was a “First Book” in its own right. It was the first book of and under “Plan C” in the last chapter of the *real* First Book. *Science of Survival* adventured into causation, not into the resolution of problems outlined in the First Book.

Thus there has never been a Second Book of Dianetics. Such a book would have to take the exact problems of the First Book and, in the terms and references of the First Book, resolve those problems.

Well, as one looks over fiction novels and technical volumes in general, he finds that a four-year – almost five – lag between an author's first and second volume would discover his public to have waned. But when we take up a subject of the status of Dianetics and when we realize that it is condensing into a few years some thousands of years of doing, we see that a lag of four or five years between volumes isn't so very bad.

What happened in those four or five years? Many things. Somehow, for one thing, research and development was financed and the basic organization, after many limpings, survived. A lot of petty things happened which in another decade will be bone dust. For none of these things, none of the tales of terror, the attacks, the financing, the business advances, were permitted to interrupt the only thing that can mean any difference – the product of years of steady gain on the road of knowledge toward the goal of ultimate truth.

Knowledge, Truth, Secrets – they are the guts and anatomy of life. They must not then be owned. They must not then be hidden or bent. They must be permitted to stand out in the bold sunlight for all to see. For only when they are to be seen are they safe things to have, to hold, to know.

This is the Second Book of Dianetics. It *could* mean a new Earth. It could mean a new Freedom. But whatever it means, it cannot mean *nothing* in the sense Man uses that word. For you cannot unveil the SECRET and have it ever be quite so secret ever again.

L. RON HUBBARD
PHOENIX, 1954

Chapter 1 DIANETICS

Why should anyone want to know anything about the Human Mind? And for that matter, why should anyone believe that knowledge of the human mind is either unobtainable or undesirable? Why should men, ostensibly seeking answers to the mind, stray so far from it as to examine rats and entirely avoid looking at human beings? And why should anyone, pretending to treat the mind, stray so far a field as electric shock?

The answers are relatively simple. Anyone who knows the structure, function and dynamics of the human mind is very difficult to control. The only way a mind can be controlled is by enforcing upon it *ignorance* of itself. As far as study in treatment is concerned, a mind which has been made ignorant of itself would have to have restored to it awareness of its fundamentals before it could be considered to be recovered. When one restores full awareness to a mind, one is no longer able to victimize it. And a profession or a society would have to move out of "slave orientation" into action by "freedom and consent;" were it to be effective.

Just as you do not want people to control you, so you should want knowledge of yourself and others. Just as you fight away from knowingness concerning self, so you will be controlled.

A simple and conclusive Science of Mind is a vital necessity in any society which desires to become free and remain free. The only elements in a society which would combat or contest or dispute an effort to attain such a science would be those interests which desired, by ignorance, to maintain their control of a slavery. Each and every impulse of freedom is an impulse toward sanity, toward health, toward happiness. Every impulse toward slavery is an impulse in the direction of misery, disease and death. One can say alike of the arthritic and the neurotic that the basic cause of disturbance – physical or mental – germinated in efforts to reduce the freedom of the individual, the group or Mankind.

Dianetics is an effort toward the attainment by Man of a level of freedom where decency and happiness can prevail and where knowledge of the mind itself would prevent the unscrupulous use of the mechanisms of slavery. Dianetics can be contested, it can be vilified, its founder and practitioners can be publicly pilloried. But Dianetics cannot be ignored. It could neither be drowned in praise nor burned in some purge to its total eradication. For it is a wonderfully observable fact that the one impulse in Man which cannot be erased is his impulse toward freedom, his impulse toward sanity, toward higher levels of attainment in all of his endeavors. This is Man's one saving grace. And because Dianetics is such an impulse and because its basic purposes from the moment of its conception have been dedicated unswervably to the attainment of even greater freedom, it cannot perish – a fact which will become doubtlessly more annoying to the slave masters as the years roll on.

There is much argument upon which we could adventure concerning whether Dianetics is an art or a science, whether it is a humanity or a hoax. But all this would avail us very little, for we would only be quibbling with words. Dianetics is what it is. And the totality of it can best be summed by the description, "An understanding of Man." We do not care whether or not it is a science. We do not care whether or not it is more properly cataloged under "adventure" or "mystery." We do care whether or not it is promulgated and known, for everywhere it walks slavery ceases. That mind which understands itself is the mind of a free man. It is no longer prone to obsessive behavior, unthinking compliances, covert innuendoes. It is at home in an environment, not a stranger. It is the solver of problems and the maker of games. A mind that is enslaved is weak. A mind that is free is powerful. And all the power there is, is defined by and contained in *freedom*.

Why should you know something about your mind? A question of a similar magnitude would be, "Why should you live?"

A science fiction writer once conceived a world composed entirely of machines—composed to a point where the machines were repaired by other machines, which in turn were repaired by yet other machines, and so the circle went round and the machines survived. He wrote this story from the fondest belief of nuclear physicists that there is only a machine, that Man derived from some spontaneous combustion of mud, that the soul does not exist, that freedom is impossible, that all behavior is stimulus-response, that causative thought cannot exist. What a world this would be. And yet this world, this pattern is the goal of the slave makers. If every man could be depressed from his freedom to a point where he believed himself but a cog in an enormous machine, then all things would be enslaved.

But who would there be to enjoy them? Who would there be to profit?

Not the slave maker, for he is the first to succumb. He succumbs to his own mechanisms. He receives the full jolt of his own endeavors to entrap.

What would be the purpose of this world of machines?

There can be no purpose worth contemplating which does not include *happiness* and *experience*. When a man is no longer able to envision happiness as a part of his future, that man is dead. He has become nothing but an animated robot, without understanding, without humanity, perfectly willing then to compose missiles of such detonative quality that an entire civilization can perish and that the happiness of all could be destroyed in the experience of radiation – an experience which might be considered digestible by an atomic pile, but not by a human being.

Thus as we depart from the concepts of freedom, we depart into a darkness where the will, the fear and the brutality of one or a few, no matter how well educated, may yet obliterate everything for which we have worked, everything for which we have hoped. This is what happens when the machine runs wild and when Man, become a machine, runs wild. Man can only become a machine when he is no longer capable of understanding his own beingness and has lost his contact with it. Thus it is of enormous importance that we understand something about the mind, that we understand we are minds, that we are not machines. And it is of enormous importance that Man attain at once to some higher level of freedom – where the machine reaction of destruction may be controlled and where Man himself can enjoy some of the happiness to which he is entitled.

Dianetics: The Modern Science of Mental Health was written into a world where atomic fission was yet in its early stages. *Dianetics 55!* is being written in a world where bombs exist of such fury that a continent could be laid waste. The recent declaration of the Secretary of War of the United States of America that such weapons exist and are capable of being used – and his assumption that men exist with such insufficiency of humanity that they would use such weapons – tells us that it is time someone, somewhere, took a hand in this game.

The intimacy of his promises cannot be escaped. You would think anyone a madman who assayed to destroy every book in every library in the United States and Russia. You would think a man quite insane if he insisted upon the destruction of all of your personal possessions. You would know he was mad when he insisted that the only course for the future was the destruction of your body and any future race to remember it only a raving, drooling madman could contemplate the ending of all goals everywhere on Earth. And only an apathetic fool would stand by motionless before the inevitable destruction of his most intimate dreams, his fondest hopes, his possessions – even on down to the identification cards and money in his wallet. Such destruction permits no inheritance. It means an end of everything for which we have all hoped, for which we and our ancestors have strived. And it is my belief that an individual who can contemplate this with equanimity and without an impulse to act is so lost to the race and lost to himself, to his family and to his friends, that he must personally believe there is no hope for anything, anywhere, at any time. Such depravity is difficult to envision.

We know, definitely, that the wrong thing to do is nothing. Whenever any situation may develop, we always have that answer – *it is wrong to do nothing*. The only time anyone has ever gotten into serious trouble was when he decided he could do nothing about something. This was the entering threshold toward death. When one knew at last that he was powerless in the face of all fates or of anyone particular fate, he was to that degree a slave of those fates. Thus the wrong thing to do in this world, at this time, is nothing. No matter what fantastic or incredible plan we adventure upon, no matter how we put it forward, it would still be better than the abandonment of all plans and all action. It may be that we have better plans than “fantastic plans” It may be that we, possessed of a knowledge of the mind and of Man, can yet restrain this dreadful crime of oblivion from occurring.

Dianetics, then, is a weapon. It is a timely weapon. It is the only weapon of defense in existence which can confront, with equanimity, nuclear fission. Dianetics can fail only if it is not used, only if those who know about it do not use it to its fullest extent.

Were you to take the technologies of Dianetics this day and Seeking out anyone even remotely connected with the responsibility for waging atomic war, apply these techniques to them, you would soon have the man into a sufficiently high strata of humanity that he would recognize some of his responsibility to the human race. Your task would be made hard, for all those who are connected with the waging of war with atomic fission are restrained by law from receiving any psychotherapy. If this seems incredible to you, you should realize that anyone in a “top-secret” or “confidential” classification in a government is not supposed to impart any information of his calling. And it is the fear of governments that some of this information might be imparted to someone practicing in the field of mental healing. Thus if anyone connected with nuclear fission is discovered to be undergoing processing of any kind, he would be immediately relieved of his post and his top-secret classification would be cancelled.

But this is not a hopeless picture. Supposing one processed them all? And had all their top-secret classifications cancelled? Who would be left? Or supposing one pointed out this idiocy with sufficient conviction to those in charge of, but who are not responsible for, the destinies of Man? And made it mandatory that the sanity of anyone connected with the creation or use of atomic fission be required to have a sanity passport? Only the insane will destroy. Remember that. Only the insane would bring about the end of Earth. One of these men – fumbling forward, uncomprehending, a mere machine – given processing, begins to realize that he is not without responsibility for the safety of humanity. Only when he is a slave could he be forced to use such weapons against Mankind.

There is no argument on Earth of sufficient emergency or violence to require war, much less war by atomic fission, with the consequence of a destruction of at least one continent and within a few years the destruction of the planet Earth. Who would believe that anyone could wipe a continent clean of life without at once so polluting the atmosphere of Earth as to endanger or eradicate all further life forms on this planet? What argument could there be amongst men which could occasion such a fate for Earth? There is no such argument amongst men. Such an argument could arise amongst machines which consciencelessly, by pushed buttons, reach conclusions for which they have no responsibility.

There are many ways in which a higher state of security could be attained for Earth. None of these ways include violence or revolution. All of them include a greater freedom for Mankind. Dianetics is the key technology necessary for the control of atomic fission. Remember that. And remember also that Dianetics is a precision science, that it works only when it is used as a precision science. For if you are to accomplish anything with it, whether the rescue of a relative (from the pain of continued psychosomatic illness), of a group, a nation or a world, it works exactly along the lines it is designed. It does not work with innovations. It is a precision science. It has a precision mission. It contains more answers than Man has ever had before. And it contains enough answers to make Man free – if it is used!

Chapter 2 THE FUNDAMENTALS OF LIFE

Much more broadly covered in Scientology, the fundamentals of life yet differ in no way for Man.

The basic subdivision in life is between:

ABILITY and MECHANICS.

This could also be described (but less accurately) as a subdivision of:

QUALITY and QUANTITY.

Where mechanics have ability, the ability is only apparent and has been endowed into the mechanics by life. It is all right to suppose that an electronic brain is capable of thought, as long as one realizes that life itself must necessarily be present in order to give cause and quality, or direction, to such a brain. An electronic brain will sit all day and do nothing unless life starts the machine running. It will give millions of answers. But none of these, no matter how sharp, have any meaning until they are viewed by life. The machine is never anything more than a servomechanism to life. Indeed, a machine cannot even exist in the absence of life.

By mechanics we mean “any and all of the objects, motions or spaces which exist.” Foremost of these and foremost in any mechanical scheme is *space*. Next is *energy*. Next is condensed or solidified energy, called *matter*. And finally, always present in any mechanical arrangement or mechanic, that relative change of position of particles or objects known as *time*. Thus we have space, energy, matter and time. Whether we are considering a body (running on any energy), an automobile or a mountain, we are still dealing with what we call here “mechanics:” Mechanics are always quantitative. There is always just so much distance, or so much mass, or so many hours. The quality of space, energy, matter and time has value only when viewed, used or monitored by life and, indeed, cannot exist in the absence of life. Correct or not, this is workable and is our primary assumption. We have a word for mechanics (compounded from Matter, Energy, Space and Time) which is *MEST*. By *MEST* we mean “any or all arrangements of energy of whatever kind, whether in fluid or object form, in space or spaces:” We do not conceive life to have an energy and therefore any energy, even if directly produced by life, can be found to be embraced under the quantitative term *MEST*.

Life, itself, has quality and ability. The products of quality and ability are mechanics. Ability is demonstrated by the handling of matter, energy, space and time. Quality means, simply, “valued or having a value:” No values (that is to say, opinions) exist in the absence of life. In the matter of such a thing as an automatic switch, we might consider that the switch is capable of making a decision-whether to be “off” or “on.” However, we must remember that the original decision that “a switch was to be made” and that “off and on could be accomplished” and, indeed, the design of the switch itself depended entirely upon life quality.

In the field of mechanics, we do not discover *creativity*. We discover varying condition, varying arrangement, deterioration and destruction of one or another form. But we do not discover any alteration in quantity. Indeed, the entire science of physics is predicated upon the assumption of “conservation of energy” (which is to say, that energy itself cannot be created and destroyed, but can only alter its forms). To this we might add “conservation of space,” “conservation of matter” and “conservation of time.” None of these things are capable, in themselves, of altering. They are not capable of more than change of position or alteration of form. The physicist is very fond of demonstrating that the breaking of a vase does no more than alter the relative position of the particles and the form. And that the burning of a piece of coal does not change the basic particles of matter, since if you were to collect all the smoke, all the ash and the particles which radiated from the burning and weighed them, you would have the

same weight as before the coal was burned. In other words, the quantity of matter does not change and, as above, it does not create to itself or add to itself in any way.

Life (it has been adequately established) can, however, create. It can create particles and it can add to mass. The demonstration of this on a man is an easily accomplished thing and is quite conclusive. A process known as the “Remedy of Havingness” is capable of altering the weight of a man, upwards of twenty to thirty-five pounds, even though there is no change whatsoever in the diet or living habits of that person. In other words, the life which is in the body of the man (and which is actually the man) can, by a certain process, increase the amount of mass of this man. Another process known as “Perfect Duplication” can reverse this and again, without change of diet or the living habits of a man, decrease the amount of mass of a man without the complications of heat or waste products being present. Thus, forthrightly and directly, in the same frame of reference as that used by the physicist, it is easily demonstrated that life does create mass and can cause mass to disappear.

As long ago as fifty years, as represented by an article in the Encyclopaedia Britannica, it was fairly well understood that the study of physics should have begun with an examination of the mind. This article, under the heading of “Time and Space:” states that “as space and time are mental phenomena, their proper delineation and study begins in the field of the mind:” Nineteenth-century “mental sciences” were insufficiently schooled in science to comprehend this. And the physicist, unaware in general of such a fact, did not consider that his proper province was the mind. Thus a misunderstanding existed in the humanities and in the sciences, where one was depending upon the other. And the result came about that neither knew his proper field of endeavor. By undertaking a study of the mind from the orientation of physics and with the application of all the principles known in chemistry, physics and mathematics (items in which the nineteenth-century psychologist was entirely unfamiliar and which the twentieth-century psychologist utterly disdains), it was only then possible to produce some comprehension of this thing we call “life” in this place we call the “physical universe:”

Thus that thing which considers, that thing which has opinions, that thing which creates, that thing which monitors, that thing which has goals and desires and which can experience, is *life*. What we call space, time, energy, matter, forms of any kind, are the byproducts of and are monitored by life. Energy, whether in the form of a mental image, a body, a tree or a rock, are alike the byproducts of life. There is no faintest difference, save only density and wavelength, between the space you behold around you with your *physical* eyes and the spaces and forms you see when you close them and behold a *mental* image. These things, alike, are energies and obey the various laws of energy.

Here, then, we have a unit, or a quality, capable of bringing into Being quantities such as spaces, energy, masses and time, capable of changing and controlling these masses and energies, capable of adding to them or subtracting from them.

There was a considerable dissertation in Dianetics: The Modern Science of Mental Health concerning the “awareness of awareness Unit.” When this subject was first under investigation, it was established that all was not a machine. Somewhere, in tracing back the various lines, it was necessary to strike a cause-point – either simply to assume that there was a cause-point or to actually discover one. Two names were used in connection with this causative agent. One of them was “analytical mind” and the other, much more properly, the “awareness of awareness unit.” The awareness of awareness unit was (as its name implies) aware of being aware, or aware of being alive. When one was looking at or discussing the analytical mind, one was aware of something else—that the awareness of awareness unit became connected in some fashion with computers, or “analyzers,” in order to handle and control the remainder of the physical beingness. The term analytical mind then meant “the awareness of awareness unit plus some evaluative circuit, or circuits, or machinery to make the handling of the body possible.”

The other item discussed broadly in Dianetics: The Modern Science of Mental Health was the “reactive mind.” This mind was a stimulus-response mind which

depended upon exterior direction for its action and reaction. The reactive mind was conceived to be a collection of records in picture form, so arranged as to make a complete pattern of experience, capable by its pattern alone of evaluating the conduct and behavior of the individual. The pictures contained in the reactive mind are now called "facsimiles." For they are no more and no less than pictures (like photographs) taken of the universe around the individual and retained by him. A specialized kind of facsimile was the "engrams." This differed from other mental pictures because it contained, as part of its content, unconsciousness and physical pain. The definition of an engram is "a picture of a moment of pain and unconsciousness." The reactive mind was conceived to have more of these engrams than the analyzer. But the analyzer was seen to have some of these too, except they were a lighter form and were a "lock" on the engrams in the reactive memory bank. Indeed, when one considered the reactive mind, he was actually considering what is, in the electronic brain, a memory bank." Instead of cards or a card-file system, the reactive mind contained pictures. These pictures were filed. And, were drawn out of the files by the environment, which contained "restimulators." The presence of these pictures could alter form and could alter behavior. The eradication of one of these engrams, by the early erasure techniques of Dianetics, was found to alter the stimulus-response behavior of the individual.

Here, we were confronting three kinds of minds. One was the causative agent- the awareness of awareness unit- which did not appear to have any byproducts, but which was impinged upon another mind-called the analytical mind-which on a machine basis analyzed situations rationally and was sane and rational. And a third kind of mind- the reactive mind-even further remote from the awareness of awareness unit, which acted without the consent of the causative agent and did not in any way consult it. Now, on a very careful review of this, we see that the analytical mind and the reactive mind, alike, are byproduct mechanical minds. Alike, they depend upon energy, spaces, storage and other quantitative things. The awareness of awareness unit, however, is itself decision, is itself knowingness. It delivers into the analytical mind and its systems various "knowingnesses" to be handled on a mechanical basis. And, unwittingly delivers into the hands of the reactive mind, which is totally a mechanical thing, the right to alter and correct the analytical mind. Apparently, then, we have here a causative agent and two machines. We might as well, then, take the obvious conclusion that there is the awareness of awareness unit and that this in some fashion handles machinery. And, that the analytical mind, the reactive mind and even the body and the environment are mechanical.

One item here is qualitative and decisional- the awareness of awareness unit. All other items are subordinate to it and depend for their conclusions either upon it or upon the environment. Here, again, we have quality versus quantity.

A further demonstration of this awareness of awareness unit in action is quite convincing. A machine (a meter) which is built in every tradition of physics and electronics, and which is composed of nothing more or less than the usual meters and gauges and electrodes, can detect the production of energy by the analytical mind. This machine (one of which is at the headquarters of Hubbard Professional College) demonstrates conclusively that the awareness of awareness unit can predict and cause an energy reaction to occur at will. It goes further and demonstrates that the awareness of awareness unit can bring about, without further contact, an energy flow in a body at a distance. This is a very startling demonstration and is one of the more significant electrical discoveries of recent times. The conditions of the experiment are sufficiently rigorous to dispel any doubt, in the mind of a physicist, concerning the authenticity of the current.

If there were no energy being created by the awareness of awareness unit, then one would be at a loss to account for mental energy pictures. For these things, being made at a tremendously rapid rate, have considerable mass in them – mass which is measurable on a thing as common and as everyday as the bathroom scales.

As soon as it was discovered how facsimiles (these mental energy pictures) came into being, it was also discovered that they were actual energy and not "an idea of

energy” as they have been supposed to be in the past. The facsimile and the engram come into action by resistance. The awareness of awareness unit resists a scene in the physical universe, either resisting its approach or departure, and thus by this resistance makes a “print.” This print is made in a moving fashion (like a motion picture) and is complete in every detail. Later on the individual can call back this print (and take a look at it) and will find it to have in it the exact forces which were in the original version in the physical universe. The awareness of awareness unit does this so easily that it has been completely unaware of what it was doing. Now, when the awareness of awareness unit makes a print (trying to restrain something from going away or trying to restrain it from approaching) and considers that the survival of its body is being violated or threatened, it files this print in such a way that it will not have to look at it again. But this does not mean that an approximation of the print by the physical environment cannot reactivate the print independently. In other words, when the awareness of awareness unit puts away and does not want to look again at such a facsimile, the facsimile itself begins to have a power over the awareness of awareness unit. The collected files of these non-survival experiences come together and are the reactive mind. The awareness of awareness unit could be conscious of these, but chooses not to be. Thus the environment can restimulate this reactive mind and can cause changes of behavior and bodily form, such as overweight, psychosomatic ills, or even fixed expressions or gestures.

The essence of time is change. Where there is no change, there is no time. Thus something which is unchanging is enduring. If a thing has no change in it, it will then “float” in all time (since it does not assign itself to any “changingness,” being a thing of no change). Thus we discover that silences and no-motions “float” in time. And we discover that every place on the time track where the awareness of awareness unit has taken a picture of silence (has resented or restrained silence), it then has an energy mass which will “float,” or stay with it, whatever time it assigns to itself. And we get the composition of the physical universe. The physical universe is composed of “floating,” or forever, energy. If this did not work out in processing and if it were not a usable principle, it would not be included in this text.

In view of the fact that these facsimiles (particularly those of silence) can “stay with” the individual, then we get the entire mechanism we call “restimulation” – where the environment reactivates a facsimile which then acts back against the body or awareness of awareness unit of the person. This is a very simple system of stimulus-response. We discover, then, that engrams, or facsimiles in general, have a tendency to “hang up” on all of their silent or motionless spots. Thus a facsimile may contain considerable action and yet be stuck at one point of no-motion. Here we have a no-motion, on either side of which there is motion. The no-motion point hangs up and is not contacted by the awareness of awareness unit, since the awareness of awareness unit is looking, in general, for motion. Thus we get a phenomenon known as “stuck on the time track”-where an individual can believe himself to be at some distant point in the “past.” The facsimile or engram in which he is “caught” has almost as much reality to him, as a condition of existence, as his present time environment. When he becomes entirely psychotic, the facsimile or engram has far more reality to him than his present time environment. Thus we have aberration, psychosomatic illness.

In early Dianetics, the way this condition was alleviated was by addressing the pictures themselves and persuading the awareness of awareness unit to erase them by recounting them and re-experiencing them. Because this took a long time and because auditors had a tendency to abandon half-erased incidents, the technologies, while workable, were not conclusive. Thus, more research and investigation had to be entered upon in order to establish the best way to handle this situation.

Chapter 3

THE AWARENESS OF AWARENESS UNIT

In examining the individuality and identity of the individual one discovers that the individual is himself and not his byproducts. The individual is not his analytical mind, he is not his reactive mind, he is not his body any more than he is his house or his car. He might consider himself to be associated with his analytical mind, his reactive mind, his house, his body, his car, but he is not these things. He is himself.

THE INDIVIDUAL, THE PERSONALITY, IS THE AWARENESS OF AWARENESS UNIT AND THE AWARENESS OF AWARENESS UNIT IS THE PERSON.

As this awareness of awareness unit confuses itself further and further with the pictures it has made of its surroundings, it conceives itself more and more to be an object until, at last, when it has gone entirely down Tone Scale, it has arrived at the point where its fondest belief is that it is an object.

Just as you would not say that John Jones was his car, so must you also say (when you perceive this clearly) that John Jones is not his analytical mind or his reactive mind, his body or his clothes. John Jones is an awareness of awareness unit. And all there is of him that is capable of knowing and being aware is John Jones-an awareness of awareness unit.

When we have arrived at a state where John Jones himself knows that he is an awareness of awareness unit and is not his analytical mind, his reactive mind, his body, his clothes, his house, his car, his wife or his grandparents, we have what is called in Dianetics a Clear. A Clear is simply an awareness of awareness unit which knows it is an awareness of awareness unit, can create energy at will and can handle and control, erase or re-create an analytical mind or a reactive mind.

The difference of approach is this: Instead of erasing all the things with which the awareness of awareness unit is in conflict, we make the awareness of awareness unit capable of besting and controlling all those things with which he thought he had to be in conflict. In other words, we raise the determinism of an individual up to a point where he is capable of controlling his mental pictures and the various byproducts of life. When he is capable, so far as his ability is concerned, of controlling and determining the action of these things, he is no longer aberrated. He can recall anything he wants to recall without the aid and assistance of energy masses. He can be what he wants to be. He has had restored to himself a considerable freedom.

About the only difficulty we have in accomplishing this state of Clear, with all the power and ability appended thereto, is the fact that individuals come to believe that they have to have certain things in order to go on surviving. Actually, an awareness of awareness unit cannot do anything else but survive. He is unkillable. Yet his byproducts are destroyable. And confusing himself with his byproducts, he begins to believe that he has to have or do certain things in order to survive. His anxiety becomes so great on this that he will even believe that he has to have problems in order to survive. An awareness of awareness unit is very unhappy unless it has some mass or space of some kind and has various problems to solve.

For a very long time, in Dianetics, we looked far for the "One-shot Clear." Such a thing has come into existence and is workable on over 50 percent of the current populace of Mankind. The One-shot Clear depends, of course, on getting the awareness of awareness unit at a distance from and in control of its various byproducts so that it no longer confuses itself with its byproducts. The astonishing speed with which 50 percent of the human race can be cleared is believable only when you put it into action. The magic words are:

"Be three feet back of your head."

This is the One-shot Clear. If the existence of a One-shot Clear (or the process) is indigestible to people, it is because they have so long contemplated objects and have their attention so thoroughly fixed upon objects that they can no longer view space. And the idea of viewing space, the idea of being without objects, is so antipathetic to them that they feel they must condemn any effort which might take from them the proximity of some of their fondest possessions.

It is so strongly antipathetic to Man to look at space that one of the basic processes of Dianetics – causing him to look at spots in *space* – will cause a rather low-toned individual to become quite violently ill at his stomach. The nausea resulting, simply from contemplating empty space, is discoverable only in those who have a great deal of trouble with possessions and who are unable to have things. From having to have things, they have gotten to a point of where they do not believe they can have anything any more. Thus, being asked to contemplate an emptiness of any kind is enough to cause a violent physical reaction.

Hence, this whole subject of Clear and “exteriorization” (as it is technically termed) is very antipathetic to the remaining 50 percent of the human race, who cannot be hit instantly with this one-shot button.

Fifty percent of the people you walk up to, if you do not preselect your “preclears” (a person on the road to being Clear), will immediately exteriorize (be a distance from their body) and behold themselves as capable of handling a great many things they before considered impossible to control, the moment you say, “Be three feet back of your head.” The remaining 50 percent will look at you with varying puzzlement. These “know” they are a body, these “know” they are an object and these “know” (most of them) that they would get sick at their stomachs if they contemplated being all by themselves in space. They would believe it would be impossible to control a body while being three feet behind it. Thus, one gets into an immediate argument with such people and they wish to go into the various “deeper significances:”

If these people were lost to us with current Dianetic processes, we would still have gained many percentiles over any past effort to do something for the race or about the mind. In the past, even when we look as short a time ago as 1949, we discover that Man in general did not possess the ability to get a recovery percentage in patients higher than 22 percent. Oddly enough, whether it was a witch doctor at work, a psychoanalyst, a psychiatrist, a psychologist, a medical doctor or any other practitioner, simple assurance and a pat on the back yet brought about 22 percent cure. This fact, not looked at very carefully by practitioners, caused people to believe that the only thing that was wrong with the mind was that “people thought something was wrong with the mind” and all anybody needed was “a cheery word” and it would all be all right. Twenty-two percent of any population will recover if anything is done for them. The remaining 78 percent are not quite so lucky.

When we can raise the percentage, even to 30 percent, we are doing more than has ever been done before. When any practice gets less than 22 percent recovery, then that practice is actually, definitely, harming people. For if all the practitioner did was be at home in his office and give cheery reassurance to his patients, he would get this 22 percent. He would have to be very active and depressive in order to decrease this amount of “cures.” Now when we suddenly vault to the figure of 50 percent, we know we are dosing with the answer. Thus, we could relax at this very point, confident that we have done more in the field of healing than has ever before been done.

However, it is not good enough within our framework. In the first place, if we wish to treat people involved with the government, people involved with ruling, people involved with the material sciences (such as physicists and chemists), we are dealing with almost entirely the remaining “resistive” 50 percent. This does not mean that a person simply by exteriorizing is weaker. It means that a person with continuous contact with the physical universe, and continuous harassment and concern over the state of objects or energy, is apt to get what we call “interiorized.”

A recent series of cases, undertaken to demonstrate how far we had to go and what we had to do in order to bring results in this remaining 50 percent, has now concluded successfully. With modern techniques very, very closely followed, auditors trained by the Central Organization have been successfully clearing cases which were resistive and did not improve on all earlier processes as of 1951, '52, '53 and the bulk of '54. The certainty of clearing the first 50 percent simply with the "magic words" has been followed now with a certainty of handling the remaining 50 percent. This presents a rather different scene and attitude than 1950, where an auditor had to be "intuitive" and had to work endlessly (it seemed) to produce gains on cases – less clearing.

My own percentages in clearing people do not count. And I learned early (with some puzzlement) that what I did with a pre-clear and the results I obtained with a pre-clear were not the results which would be obtained by another auditor. It was this fact alone which caused research and investigation to be continued at such lengths and for processes to be codified so closely. For first we had to know the processes. And then we had to know how to train auditors. And finally we are obtaining these clearing results.

Any Clear, earlier obtained, was known to be Clear simply by the fact that he could recall at will, by pictures, or could perform certain other feats. Actually, a person was only Clear to stay Clear when he was not immediately involved with either his analytical or his reactive mind. And those Clears which remained stable had been put unwittingly into a much more advanced state than had been supposed even by the auditor. It was an investigation of these Clears which led forward into the techniques we have now. It was found that many of them were simply "wide-open cases" which had become rather able to read their own facsimiles. Several had simply increased their abilities to a point so senior to other people's ability that everyone agreed they should be called "Clear." And then there was the actual Clear. The actual Clear, on close questioning, even though he himself had not always noticed it, conceived himself now to be some distance from the body. Those Clears which remained stable and continued to perform and function despite the convulsions of life were these who had been stably exteriorized. This may be a datum which is very hard for some Dianeticists to assimilate. But again, the difficulty would stem only from the fact that these would be unwilling to look at space or would be afraid of being disenfranchised (such people are very frightened of losing their bodies).

But this is a fact with which we cannot argue: That so far as psychosomatic ill is concerned, it is best resolved by exteriorization. One has the individual step back from his body, look at it and patch it up. And that is about all there is to psychosomatic illness. There is, of course, an electronic structure of the body, which one can direct a person's attention to. But I have seen the shape of a face change in moments, I have seen psychosomatic illnesses disappear in seconds and, as long as there was any physical structure left to work with at all, I have seen the problem of psychosomatic illness pushed so far in the background as a "problem" that we no longer think in these terms and, indeed, do not consider Dianetics well used when it is only addressed to psychosomatic illness and aberration.

Our emphasis today is upon *ability*. We have found that the more we increase the ability of a person, the better the byproducts around him become. Simply by increasing an individual's ability to walk or talk, we can change his physical beingness and his mental outlook.

By this theory, it would be enough to have somebody learn how to make pottery, or drive a car, or sing, or speak in public, to increase his mental and physical health. And, indeed, on investigation we discover that these things are therapeutic. But we discover that they are limited in their therapy because the talents which an individual learns in this fashion are talents involved entirely with the handling and orientation of the body. And he is not being entirely influenced merely by his body. He is being influenced, as well, by the computing machinery which he calls his analytical mind and by the more insidious and less obvious machinery called his reactive mind. Furthermore, by these increases in ability, he is not brought up to a point of where he can control or handle his entire environment. Such an ability can be developed only by and in the awareness of awareness unit itself. When it is learning to do something via the body, it is not learning

to do something directly. It is learning to do something with help – the help of arms and legs, face, voice, eyes – and thus “hobby therapy” is limited, even though it is quite positive.

Looking a little further along this line, one discovers that the awareness of awareness unit has peculiar abilities. First and foremost of its abilities is to “be where it likes to be” and “look.” It does not need eyes. It does not need a vehicle in which to travel. All it needs to do is to “postulate” its existence in a certain location and then look from that point of existence. In order to do this, it has to be willing to be cause, it has to be willing to be an effect. But if it can do this, it can go much further. It can create and change space. Furthermore, it can erase at a glance facsimiles and engrams.

Now, when we get into such capabilities, people are liable to believe that we have entered the field of mysticism or spiritualism. But an inspection of these fields demonstrates the people in them not to be very able. Mysticism and other such practices are reverse practices. Rather than controlling the reactive bank, the analytical mind, the body, the environment, they seek very markedly to withdraw from the necessity to control. This is downward ability. (And while I might be accused of maligning these fields, I can only look at the people I have known in these fields and at the fact that I, myself, studied in these fields in the East and know their limitations.)

People are apt to confuse exteriorization with “astral walking.” As you sit there reading this book, you are definitely and positively aware of sitting there and of this book. There is no question about whether or not you are looking at a book. You don't believe yourself to be projected. And you don't have to guess where you are. And you don't think you have to create some sort of image in order to look at anything. You are simply sitting there reading a book. This is exteriorization. If you were cleared and (with your body at home) you were in a library, you could read in the library just as well-with the limitation that you might not have a good grasp on pages. You would certainly know you were in the library. There would be no question about this. There would be no question about the text on the periodicals on the table, be no question about the quality and personality of the librarian and other people sitting there.

Being Clear does not enter into it “guesswork:” You would not be concerned with telepathy, with reading people's minds and with other such bric-a-brac. You would simply know what you wanted to know. Further, you wouldn't have to use a “system” for finding out what you know. You would simply *know* it.

If Man cannot face what he is, then Man cannot be free. For an awareness of awareness unit, surrounded entirely by energy masses and believing that it itself is completely these masses, is in a difficult and desperate state. It believes, for instance, that in order to go from one address to another, it has to take the energy mass along with it. This is not true. One might carry a body around in order to speed up one's conversation, in order to have a problem, in order to get some attention and interest from people. But one would not carry a body around because one “had to have a body.”

The general attitude of a person who is cleared is the most interesting thing to observe. Only a cleared person has a very definite tolerance for the behavior of others. People, before they are cleared, are in a varying degree of distrust of other people. They are hiding, or protecting, or owning things to such a degree that they do not dare separate themselves from them.

There is a certain fear of an exteriorized person. There is a belief that he might do them wrong. Actually, one is done wrong by the weaklings of this world, not the strong men. One does not have to enslave and control by force those whose conduct he does not fear. When you find an individual who is bent entirely upon a course of the arduous control of the motions of others, you are looking at an individual who is afraid. By their fear you shall know them.

Another slight difficulty in the state of exteriorization is that one has a tendency to let things be more or less as they are. Up to a certain point, one is content to let the game run and take part in it and have fun with it. The point, of course, is the destruction of the

playing field. Life, to a Clear, is no more and no less than a game. And the only thing which he would consider somewhat unpardonable in behavior would be the wiping out of such a playing field. But if he were even higher, in such a state, he could theoretically make his own playing field. However, if he did this, he would find difficulty getting into communication with other live beings unless, of course, he made them—which is a rather unsatisfactory state of affairs, since one never quite forgets that he did so.

Moral conduct is “conduct by a code of arbitrary laws.” Ethical conduct is “conduct out of one's own sense of justice and honesty.” When you enforce a moral code upon people, you depart considerably from anything like ethics. People obey a moral code because they are afraid. People are ethical only when they are strong. One could say that the criminals of Earth are those upon whom moral codes have been too forcefully enforced. (As an example of this, take the cliché object – the minister's son.) Ethical conduct does not mean promiscuous, abandoned or lawless conduct. It means conduct undertaken and followed because one has a sense of ethics, a sense of justice and a sense of tolerance. This is self-determined morality.

A Clear has this to a very marked degree. By actual check of many such cases, their moral behavior is intensely superior to that of people who pride themselves on “being good.” The point arises because “law and order” depends, for its existence, upon its necessity in the field of morals. And it looks with a sort of horror on somebody who would be good without “recourse to” or “threat from” the forces of law and order. Such a person would be rather hard to have around – he would cut down the number on the police force quite markedly.

The state of Clear, then, is obtainable and is desirable. And, now that we can accomplish it with greater positiveness than in 1950, is found to be superior to that described in the second chapter of *Dianetics: The Modern Science of Mental Health*.

The way one goes about being Clear or creating a Clear is simple. But it requires a certain code of conduct (called the “Auditor's Code”) and requires, we have discovered, a considerable amount of training. Clearing another person is a highly specialized ability. This ability must be raised in individuals before they can easily and successfully undertake such a project. Witnessing this is the fact that while many of the processes involved in clearing have been available for a very, very long time, very few people have successfully used them. The discovery of why this was, was quite as important as the state of Clear itself. The remedy of this disability lies in training and processing. The activity of creating a Clear is known as “processing” and is undertaken by one individual on behalf of another individual. “Self-clearing” has not been found possible where the individual was badly mired in his own case.

Enormously subordinate to the goal of Clear – but enormously senior to Man's various healing activities in the mind, spirit and body – the very processes which lead up to Clear remedy, whether one wants them to or not, a great many of the ills of the individual. One can take one of these modern processes and run it all by itself and accomplish more with Dianetics than Man had previously accomplished in the field of healing. When one has the answers, of course, applying those answers to minor psychosomatic difficulties, or aberrations, or spiritual unrest is elementary. But again, we have discovered that there is no real substitute for training, either at the hands of an already trained and skilled auditor or, best, from the Central Organization.

The awareness of awareness unit was not readily discoverable in the field of physics because physics is entirely concerned with mechanics. Physics starts with the assumption of the conservation of energy, the existence of space and goes on into further complexity from there. The awareness of awareness unit is one step earlier than all this and its existence was unsuspected by a misdefinition in the field of physics. That was the definition of a “static.”

A static, in physics, is called “something which is in an equilibrium of forces.” This “object at rest in an equilibrium of forces” is an interesting semantic puzzle.

If we put a glass upon the table and then say that it is a static, we are telling a very bad lie. It is not in an equilibrium of forces. That glass happens to be traveling at 1,000 miles an hour just by reason of the fact that Earth is turning. It has seven other directions and speeds by reason of being part of the planet Earth, the solar system and this galaxy. It cannot, then, be considered "at rest." Thus no object can be considered at rest unless one considers something "relatively at rest" (the glass is at rest in relationship to the table), but this is not the physical definition.

The definition of a static disclosed something else of interest. There was a missing definition in the field of mathematics and that was the definition of "zero." The mathematician for ages has been using, in all of his formulas, a wild variable without suspecting it was there. He did not really encounter it until he got into the higher fields of nuclear physics. At this time he encountered it so forcefully and knew it so little that he had to alter most of his mathematical conceptions in order to work with nuclear physics at all. This wild variable was no less than zero. Zero, put down as a "goose egg" in a mathematical formula, would introduce many interesting variables.

In the first place, an absolute zero has never been obtained in this universe. It has only been approached (that is, in terms of temperature; that is, in terms of non-existence). We can say there is "a zero of apples," but that is still a qualified zero. We can say there "were no apples," but that is further qualified as being in the past and is a past zero. We can say there "will be no apples" and, again, we will have a zero qualified as being in the future. Zero was "an absence of a thing" and this immediately violated the definition of a zero as being "no thing."

The absoluteness of "no thing" had to be examined while we were examining the field of the mind and actually led to some very astonishing discoveries with regard to life itself and immediately pinpointed the existence of the awareness of awareness unit.

The proper and correct definition of zero would be "something which had no mass, which had no wavelength, which had no location in space, which had no position or relationship in time." This would be a zero. One could state it more shortly, if a little less correctly, as "something without mass, meaning or mobility." It would be almost impossible to detach a dyed-in-the-wool physicist from the concept that "everything was a somethingness" and that there was actually a "nothingness." However, there is a nothingness which has quality. It has potential. It has ability.

It has the ability to perceive, the ability to create, the ability to understand and the ability to appear and disappear, to its own satisfaction, in various positions in space. Furthermore, this thing could (we have demonstrated conclusively) manufacture or cause to vanish space, energy and masses and could, quite additionally, reposition time.

These new concepts are actually advances in the field of physics and mathematics and, from the viewpoint of the physicist and the mathematician, would only incidentally apply to the mind.

From this data, we get the basic definition of a static, which is "an actuality of no mass, no wavelength, no position in space or relation in time, but with the quality of creating or destroying mass or energy, of locating itself or creating space, and in re-relating time."

And thus we have the definition of an awareness of awareness unit. It is the definition of a static. It does not have quantity, it has quality. It does not have mechanics, it can produce mechanics. And it does have ability.

The foremost ability of the awareness of awareness unit is to have an idea and to continue that idea and to perceive the idea and its continuance in the form of mass, energy, objects and time. In the field of Scientology, the fact that this awareness of awareness unit can also control or even make physical bodies is almost incidental. That is only a specialized branch of the game. In Dianetics this is a very important function, for one in Dianetics is working with Man.

A static could also be called an “orientation-point.” It would be from that point that it made and directed space, energy and objects. It would be from that point that it assigned meanings. And thus we have an essential difference between the awareness of awareness unit and its byproducts. These byproducts we can categorize as “symbols.” When we say “mechanics,” we actually mean, to some degree, symbols. A symbol is “something that has mass, meaning and mobility (‘three Ms’).” That is the technical definition of a symbol. An orientation-point is “something that controls symbols.” The difference in ability of an awareness of awareness unit is how much it is an orientation-point in relationship to how much it believes itself to be a symbol, or to have mass, meaning and mobility. Reduction from the state of awareness is into the condition of the symbol (mass, meaning and mobility).

To get a clearer idea of this, you see the word “a” on this page. That has *mass*, even if very slight mass. It has *meaning*, since it converts an idea when glanced at. And it certainly has *mobility*, since you can move the book around. Now you, looking at the book, have the role of an orientation-point to the degree that you do not conceive yourself to have a fixed identity, a fixed position, a fixed mass. If you, looking at this book, have no real mass, if your name is not a tremendously fixed idea with you, and if you know you can move your body around without having to move with it – then you would very clearly and decisively be an orientation-point. But if you think you have mass and are mass, and if you think you are your name, and if you think you have to move around only by moving the body around- then, of course, somebody else, something else, can be your orientation-point. It may be your mother. It may be your hometown. Or if you are a mystic, it might even be some spirit. You would think of yourself as a symbol. Similarly, a symbol does not remember anything more than it symbolizes. And thus your memory, to a large degree, might be the memory of past allies (people who took care of you and to whom you were attached affectionately). And if you were in a lecture, you would probably take notes rather than remember what was being said. An orientation-point has the power of memory without record. A symbol has the power of memory only to the degree that it is a record.

Thus we see that it is desirable that an individual does not *identify* himself with masses, but that he retain his ability to *handle* masses and objects and energy, to remember at will without the need of “records” (such as those in the reactive bank) or “facsimile machines” (such as those in the analytical mind bank).

In any good, thorough investigation, one investigates to see what he will discover and to find better ways to do things. In any reliable investigation report, one tells what he discovered and reports its character and nature. In this science we are doing just that. When we talk of the awareness of awareness unit, we are not talking to be “pleasing,” to “win friends” or “influence professors.” We are simply telling you what has been discovered after twenty-five years of research and investigation in the field of the mind, having taken off from the platform of physics and mathematics rather than philosophy. The awareness of awareness unit is a fact. It is a demonstrable fact and the best way to demonstrate it is to use the processes which accomplish it and then discover that the individual is more well, has a better memory, is better oriented, is more capable, is more ethical, is happier, has a better command of time, can communicate better, is more willing to have friends, is less antisocial than the average person and has a greater zest for living and getting things done. All these things can be accomplished by test

In 1950, we often had occasion to demonstrate the existence of the engram. It seemed to be highly in question amongst those people who were “extremely specialized” (it said on their diplomas) in the field of the mind. To be accomplished in the field of the mind and yet not know anything about engrams or facsimiles would be an idiotic state indeed. Because the mind is composed of facsimiles and engrams, if one wishes to examine items or energy products.

Well, then as now, we are only interested in results. What can we do with this technology?

If we can demonstrate with this technology that we can better the lives, tolerances, abilities of those around us, then certainly we will have done something. We have no place for philosophical arguments concerning this material. It is simply workable material. You do not argue with the directions on how to open a vacuum-packed can. If you don't follow them, you don't get the can open. Or not following them and still being insistent upon it, you smash the can and ruin the contents. One would not go into a philosophic dissertation about the directions of opening a can. Obviously, they are written by somebody who knows how to open cans and any hours spent on getting this person to demonstrate that he "really could" open cans would be wasted time. The thing to do is simply to read the directions, follow them very closely and see whether or not the can is opened. Although this seems to be a rather common sort of an example to apply to that noble creature, Man, it is nevertheless the bluntest statement that could be made about the status of Dianetics and Scientology and their uses and purposes. Dianetics has as its goal the repairing and patching up of this thing called (by the uninitiated) "A Civilization," taking its destiny out of the hands of madmen who think that the entire organism is simply a machine and putting it in the hands of the same people – only this time with the ingredient of *sanity* added.

There isn't even any point in trying to categorize Dianetics or say that it "compares" to psychology or mathematics or engineering or any other activity, because it is obviously senior to all these activities and doesn't have to take any of these activities into account to work. All Dianetics needs to work is a trained auditor, preclear and a little time in which to accomplish its processes. If these ingredients (the auditor, the preclear and a little time) were not available, then there would be no purpose in having any Dianetics at all since there wouldn't be any human race.

The spirit in which these conclusions are advanced is intensely practical. And now that some nitwits (who probably don't get along with their wives and hate dogs, but who have worked themselves into the position of being able to) can knock a couple of atoms together, either by orders or by actual skill, and so tear up a very nice playing field – the presence of Dianetics in this world is not simply a practicality, *but an urgency*.

Chapter 4 **ACCENT ON ABILITY**

Almost anyone realizes that he can be better than he is, that he can do things better than he has been doing them. It is an entirely different thing to ask someone to realize that he is ill, aberrated or stupid.

Why is it that a man can understand that he can be more capable and very often cannot understand that he is incapable? It would seem to follow that if a man realized he could be more capable, then he would realize at once that he was to some degree less capable than he could be.

For various reasons, however, this does not follow. One is confronted, many times too often, by his insistence upon brilliance of a very stupid man. It could be said with some truth that the person who asserts he "needs to know no more to be fully as bright as his fellows:" would upon examination be discovered to be quite deficient in capability and understanding.

Earth has had many examples of this. The fascist is probably best described as "a very stupid man who insists upon a status quo which is intolerable for all others, yet who believes himself to be brighter than all others." But even the fascist of the most modern Sort – the "fission fascist" – would be the first to admit that both he and others could do a better job of being fascistic.

The basic reason for this is a simple one, almost idiotically simple. One can understand "understanding" and can see that understanding can increase. Stupidity, ignorance, illness, aberration, incapability are only a fall away from "understanding" and are, themselves, "less understanding" and so are less understandable. One does not understand that he might get worse and so does not have any great communication with people who tell him that he will get worse. The dying man believes right up to the moment of the last breath, no matter what he is saying to his doctor or family, that he is going to get better. He has no understanding of that state of non-understandingness called "death." One can understand the understandable. One cannot understand the incomprehensible because the definition of "incomprehensibility" is "non-understandability." As I said, this is an almost idiotically simple situation.

Life in its highest state is understanding. Life in its lower states is at a lower level of understanding. And where life has ceased to function and has arrived at what one might call "total incapability," there is no understanding at all.

In Dianetics and Scientology, we have a great deal to do with this subject called understanding. Understanding has very specific component parts. These component parts are:

AFFINITY, REALITY and COMMUNICATION.

Affinity, Reality and Communication form an interdependent Triangle.

It is easily discovered, on some inspection, that one cannot communicate in the absence of reality and affinity. Further, one cannot have a reality with something with which he cannot communicate and for which he feels no affinity. And similarly, one has no affinity for something on which he has no reality and on which he cannot communicate. Even more narrowly, one does not have affinity for those things on which he has no reality and which he cannot communicate upon. One has no reality on things which he has no affinity for and cannot communicate upon. And one cannot communicate upon things which have no reality to him and for which he has no affinity.

A graphic example of this would be anger. One becomes angry and what one says does not then communicate to the person at whom one might be angry. Even more crudely, the fastest way to go out of communication with a machine would be to cease to feel any affinity for it and to refuse to have any reality upon it

We call this triangle the A-R-C TRIANGLE.

The precision definitions of these three items are as follows:

1. COMMUNICATION is the interchange of ideas or particles between two points.

More precisely, the Formula of Communication is:

Cause, Distance, Effect with Intention and Attention and a Duplication at Effect of what emanates from Cause.

The Component Parts of Communication are:

Consideration, Intention, Attention, Cause, Source-point, Distance, Effect, Receipt-point, Duplication, the Velocity of the impulse or particle, Nothingness or Somethingness. A non-Communication consists of Barriers. Barriers consist of Space, Interpositions (such as walls and screens of fast-moving particles) and Time.

2. REALITY is the degree of agreement reached by two ends of a communication line. In essence, it is the degree of Duplication achieved between Cause and Effect. That which is real is real simply because it is agreed-upon and for no other reason.
3. AFFINITY is the relative distance and similarity of the two ends of a communication line. Affinity has in it a mass connotation. The word, itself, implies that the greatest affinity there could be would be the occupation of the same space. And this, by experiment, has become demonstrated. When things do not occupy the same space, their affinity is delineated by the relative distance and the degree of duplication.

These three items, AFFINITY, REALITY and COMMUNICATION, can be demonstrated to equate into UNDERSTANDING.

Above understanding is knowingness, without formula or design. And this might be considered to be a unit activity. Dropping down from a complete knowingness, we would arrive into the realm of understanding. For this is a "Third Dynamic" manifestation peculiar to two or more individuals.

Were you to be a clever mathematician, you could discover by symbolic logic how all mathematical formulas could be derived from this principle – that understanding is composed of affinity, reality and communication. No mathematics falling outside this triangle is a valid mathematics to Man. There is no additional factor in understanding except "significance." But this, of course, is the *idea* or *consideration* mentioned in number 1 above (COMMUNICATION).

It is a truism that if we could understand all life, we would then tolerate all life. Further – and more germane to *ability* – if one could occupy the position of any part of life, one would feel a sufficient affinity for life to be able to merge with it or separate from it at will.

When we say "life," all of us know more or less what we are talking about. But when we use this word "life" practically, we must examine its purposes and behavior and, in particular, the formulas evolved by life in order to have a game called life.

When we say "life," we mean understanding. And when we say "understanding," we mean affinity, reality and communication. To understand all would be to live at the highest level of potential action and ability. The quality of life exists in the presence of understanding – in the presence, then, of affinity, reality and communication. Life would exist to a far less active degree in the levels of misunderstanding, incomprehensibility, psychosomatic illness and physical and mental incapacities. Because life is understanding, it attempts to understand. When it turns and faces the incomprehensible,

it feels balked and baffled, feels there is a “secret” and feels that the secret is a threat to existence.

A secret is antipathetic to life. And therefore life, in searching for those things which would seem to reduce it, will hit upon various secrets it must discover. The basic secret is that a secret is an absence of life. And a total secret would be a total unlivingness.

Now let us look at this Formula of Communication and discover That we must have “a Duplication at Effect of what emanates from Cause.” The classic example, here, is a telegram sent from New York City to San Francisco which says, “I love you.” When it arrives in San Francisco, the machinery of communication has perverted it so that it says, “I loathe you.” This failure of Duplication is looked upon as an error and would cause considerable problems and trouble. It could not then be considered to be a very good communication. Nothing wrong with the basic Intention. There was nothing wrong with the Attention which would be given the wire in San Francisco. The only thing that was wrong was a failure to “Duplicate at Effect Of what emanated at Cause.”

Now if life is understanding, it would find it very, very difficult to communicate with something which was non-understanding. In other words, life, faced with a non-understanding thing, would feel itself balked. For life, being understanding, could not then become non-understanding without assuming the role of being incomprehensible. Thus it is that the seeker after secrets, unless his way is carefully wended, is trapped into being a secret himself.

Where one has an Effect-point which is an incomprehensible thing and where one is occupying the Cause-point, in order to get any communication through to the Effect-point at all, it would be necessary for the one at Cause-point to somehow or another reduce his understandingness down toward incomprehensibility. The salesman knows this trick very well. He looks at his customer, recognizes his customer is interested in golf, and then pretends to be interested in golf himself in order to have the customer receive his sales talk. The salesman establishes points of agreement (and potential Duplication) and then proceeds into a communication.

Thus searchers after truth have often walked only into labyrinths of untruth – secrets – and have themselves become incomprehensible with conclusions of incomprehensibility. Thus we have the state of beingness of the philosophic textbooks of Earth. A wonderful example of this is Immanuel Kant, the “Great Chinaman of Konigsberg,” whose German participial phrases and adverbial clauses (and whose entire reversal of opinion between his first and second book) balks all our understanding, as it has the understanding of philosophic students since the late eighteenth century. But the very fact that it is incomprehensible has made it endure. For life feels challenged by this thing which, pretending to be understanding, is yet an incomprehensibility. This is the grave into which so many philosophers walk. This is the coffin into which the mathematician, seeking by mathematics the secrets of the universe, eventually nails himself.

But there is no reason why any one should suffer simply because he looks at a few secrets. The test here is whether or not an individual possesses the power to *be* at his *own determinism*. If one can determine himself to be incomprehensible at will, he can of course then determine himself to be comprehensible again. But if he is obsessively and without understanding being determined into incomprehensibilities, then of course he is lost.

Thus we discover that the only trap into which life can fall is to do things without *knowing* it is doing them. Thus we get to a further delineation of the secret and we discover that the secret, or any secret, could exist only when life determined to face it without knowing and without understanding that it had so determined this action. The very best grade secret, then, would be something which made life also tend to forget that it was looking at a secret.

One can always understand that his ability can increase because in the direction of an increase of ability is further understanding. Ability is dependent entirely upon a

greater and better understanding of that field or area in which one cares to be more able. When one attempts to understand less ability, he is of course looking at less comprehensibility, less understanding, and so does not then understand lessening ability anywhere near as well as he understands increasing ability. In the absence of understanding of ability, we get a fear of loss of ability, which is simply the fear of an unknown or a thought-to-be-unknowable thing. For there is less knownness and less understanding in less ability.

Because life does not want to face things which are less like life, it has a tendency to resist and restrain itself from confronting the less comprehensible. It is this resistance, alone, which brings about the “dwindling spiral” – the descent into less ability. Life does not will this descent into less ability (unless life is cognizant of the principles involved). Life resists itself into this less ability.

There is a primary rule working here:

THAT WHICH ONE FEARS, ONE BECOMES.

When one refuses to duplicate something and yet remains in its environment, his very resistance to the thing he refuses to duplicate will cause him eventually to become possessed of so many energy pictures of that thing which he refuses to duplicate that he will, to have any mass at all, find himself in possession of those energy pictures and – without actually noticing what has happened – is very likely to accept, at their level, those things which he refused to duplicate earlier. Thus we get the riddle of the engram, the facsimile, if we understand at the same time that life does not necessarily find it bad to have masses of energy around and is, indeed, unhappy unless it does have some energy. For if there is no energy, then there is no game.

Life has a motto that:

ANY GAME IS BETTERTHAN NO GAME.

It has another motto:

ANY HAVINGNESS IS BETTERTHAN NO HAVINGNESS.

Thus we find individuals clutching to them the most complex and destructive of facsimiles and mechanisms. They do not necessarily want these complexities. And yet they want the energy, or the game, which these complexities would seem to offer them.

If you would make anyone well, you must then concentrate upon an increase of ability, an increase of *understanding*. The only reason bad things come to life is because understanding has impressed further life *into* them. When an individual faces some secret, the fact that he is facing it and injecting life into it, alone, causes the secret to activate and have force and action. The only way a bad situation in existence can continue to have life is by taking life from nearby sources of communication.

The bad things of life, then, have life only to that degree that understanding is invested in them. We have an example in poliomyelitis, which was at one time an extremely minor and unheard-of illness. By various publications, by a great deal of advertising, by many invitations to combat this illness, it is made to take prominence and manifest itself in the society. The only life, actually, which poliomyelitis has, is the amount of life which can be invested in poliomyelitis. Yet poliomyelitis, one thinks, would exist and continue its way if it were ignored. If one were to go on ignoring poliomyelitis now that one knows about poliomyelitis – yes, this would be the case, the disease would continue to exist although everyone was studiously ignoring it. As a matter of fact, it would get worse. If, however, it were to be completely understood and if an ability on the part of individuals existed by which they could face it without having to resist it, then the matter would be solved.

One wonders why all the nurses and doctors in contagious wards do not immediately pick up the illness. And here we have another factor which is the same factor as understanding, but couched in a different way:

PEOPLE DO NOT ACQUIRE OBSESSIVELY THOSE THINGS WHICH THEY DO NOT FEAR.

An individual has to resist something, has to be afraid of something, has to be afraid of the consequences of something before it can have any adverse, obsessive effect upon him. At any time he could have a self-determined duplication of it. But this, not being obsessive, not being against his will, would of course not produce any ill symptom beyond the length of time he determined it

Part of understanding and ability is CONTROL.

Of course, it is not necessary to control everything, everywhere, if one totally understands them.

However, in a lesser understanding of things and, of course, in the spirit of having a game, control becomes a necessary factor.

The anatomy of control is START, STOP and CHANGE.

This is fully as important to know as understanding itself and as the triangle which composes understanding (Affinity, Reality and Communication).

The doctors and nurses in a contagious ward have some feeling of control over the illnesses which they see before them. It is only when they begin to recognize their inability to handle these ills or these patients that they themselves succumb to this. In view of the fact that of recent centuries we have been very successful in handling contagious diseases, doctors and nurses then can walk with impunity through contagious wards. The fighters of disease, having some measure of control over the disease, are then no longer afraid of the disease and so it cannot affect them. Of course, there would be a level of body understanding on this which might yet still mirror fear, but we would have the same statement obtaining:

PEOPLE WHO ARE ABLE TO CONTROL SOMETHING DO NOT NEED TO BE AFRAID OF IT AND DO NOT SUFFER ILL EFFECTS FROM IT.

PEOPLE WHO CANNOT CONTROL THINGS CAN RECEIVE BAD EFFECTS FROM THOSE THINGS.

Here we have an example of what might happen in the realm of disease. How about human aberration?

We discover that the sanitariums of the world are all too often inhabited, in addition to patients, by those persons who were formerly at work in these institutions. It is a rather shocking thing to discover, in Ward 9, the nurse who was once supervisor of a mental hospital.

Now, here we had a condition where there was no control or understanding. People did not understand mental illness, aberration, insanity, neurosis. The first actual effort along this line which cut down the tally was Freudian analysis. And yet this, requiring much too long, was not an effective weapon. These doctors and nurses in institutions, who then are themselves patients in the same institution, knew definitely that they did not have any real control over insanity. Thus, having no control over it, they became subject to it.

They could not *start*, *stop* and *change* insanity.

The franticness of this state is represented by the medieval torture which has been utilized in such institutions as cures. By "cure," the people in charge of such institutions

merely meant “quieter.” The natural course of existence would lead them to think in terms of euthanasia and so they have – that it would be “best” to kill the patient rather than to have his insanity continue. And they have even accomplished this at the rate of 2,000 mental patients a year dead under electric shock machines. And they have accomplished it by a very high percentage dead under brain operations. The only “effectiveness” of electric shock and brain operations would be to render the patient less alive and more dead. And the end product achieved so many times of death would, of course, be “the only way to stop the insanity.” These people, of course, could not envision the fact that immortality – and insanity in a future generation – would crop up as a problem. They had to conceive that if they killed the patient, or simply made him much quieter, they had then “triumphed” to some degree. The fact that Man, sane or insane, is not to be destroyed (according to law) weighs against this “solution.”

With Dianetics, to use the study in a relatively narrow field of application, we have assumed some control over insanity, neurosis, aberration and can actually *start, stop* and *change* aberration.

In the First Book, *Dianetics: The Modern Science of Mental Health*, techniques were present which would place in view and then vanquish almost any mental manifestation known in the field of insanity and aberration. Where an auditor was unable to do anything for the insane or the neurotic, the fault (if fault there was) generally lay in the fact that the auditor was actually afraid. His fear was born entirely out of his insecurity in starting, stopping and changing the condition.

In modern instruction at Hubbard Professional College, there is little or no emphasis placed upon the case of the student. And yet when the student graduates, he is discovered to be in a very high tone. The entire concentration is upon giving the student the ability to handle any and all types of case. And he becomes sufficiently secure in his ability (if he is graduated) to walk, without any fear and with considerable calm, through areas of psychosis, neurosis and physical illness. He has been given the technologies by which these misbehaviors of life can be controlled. In view of the fact that he can start, stop and change them, he need no longer fear them and could, with impunity, work around the insane – if this were his mission.

The handling of psychosis, neurosis and psychosomatic illness does not happen to be the mission of the auditor. Indeed, these things get well only if they are more or less ignored. As long as the accent is upon ability, any malfunction will eventually vanish. The mission of the auditor is in the direction of ability. If he increases the general ability of the preclear in any and all fields, then of course any mis-abilities such as those represented by psychosis, neurosis and psychosomatic illness will vanish. The auditor, however, is not even covertly interested in these manifestations. Around him he sees a world which could be far more able. It is his business to make it so. While business in general does not recognize there is anything wrong with its abilities, it can recognize that its abilities can be better.

One well-trained auditor, working with Group Processing on the United States Air Force, could treble the number of pilots successfully graduated from the schools and could reduce the crash toll of high-speed planes by fully three-quarters. This is not a wild statement. It is simply an application of the research data already to hand.

The mission is greater ability, not an eradication of inability.

Just to “give more understanding to those around him” could be said to be a sufficient mission for a well-trained auditor. For by doing so, he would certainly increase their ability. By increasing their ability, he would be able to increase their life. The common denominator of all neurosis, psychosis, aberration and psychosomatic ill is “can't work.” Any nation which has a high incidence of these is reduced in production, is reduced in longevity.

And what does one do about “how bad it is”?

If one depends upon others or the environment to do something about it, he will fail. From his viewpoint, the only one who can put more life, more understanding, more tolerance and more capability into the environment is himself. Just by existing in a state of higher understanding, without even being active in the field of auditing, just by being more capable, an individual could resolve for those around him many of their problems and difficulties.

The accent is on *ability*.

Chapter 5 THE AUDITOR'S CODE

There are several codes in Scientology and Dianetics. The only one which has to be obeyed, if we wish to obtain results upon a preclear, is the AUDITOR'S CODE 1954.

In the First Book, *Dianetics: The Modern Science of Mental Health*, we had an Auditor's Code which was derived more or less from an ideal, rather than from practical experience.

In the ensuing years, a great deal of auditing has been done and a great many errors have been made by auditors. And when we have taken the common denominator of what has caused preclears to make small or negative progress, we discover that these can be codified so as to inform the auditor who wishes to get results what to avoid in his processing.

When a psychoanalyst or psychologist uses Dianetics, he is very prone to be operating in his own frame of conduct. It is the conduct of the practitioner, almost as much as the processes, which makes Dianetics work.

In psychoanalysis, for instance, we discover that the basic failure of Freud's work in practice, and as used by analysts, fails chiefly because of two things done by the analyst in the consultation room. Whatever the value of Freud's libido theory, the effectiveness is reduced by the analyst's evaluation for the patient. The patient is not allowed to work out his own problems or come to his own conclusions. He is given ready-made interpretations.

In psychology, there is no operating code. For clinical psychology is not much practiced and is, indeed, outlawed in many states.

While psychiatry might have a "modus operandi," none of those conversant with this handling of the insane – the "function" of psychiatry – would call it "a code intended to induce a better state of beingness in a patient."

In education – which is, in itself, a therapy – we discover an almost total absence of codified conduct, beyond that laid down by school boards to regulate the social attitude of and restrain the possible cruelty in educators. Although education is very widespread and, indeed, is the practice best accepted by the society for the betterment of individuals, it yet lacks any tightly agreed-upon method or conduct-codification for the relaying of data to the student. Custom has dictated a certain politeness on the part of the professor or teacher. It is generally believed to be necessary to examine with rigor and thoroughness. Students are not supposed to whisper or chew gum. But education, in general, has no code designed to oil the flow of data from the rostrum to the student bench. On the contrary, a great many students would declare that any existing code was designed to stop any flow whatever.

Dianetics is in an interesting position in that it is *itself*. And although people may try to classify it with mental therapy, it is closer to the level of education so far as the society itself is concerned. Its goal is the improvement of the mind on a self-determined basis and its intended use is upon individuals and groups. Because it is an accumulation of data which is apparently the agreed-upon factors from which existence is constructed, and although the simple perusal of this data very often frees an individual, it is also disseminated on an individual and group basis (directly to individuals and groups) and is a form of self-recognition.

If you were to make the best progress along any highway, you would do well to follow its signs. In the Auditor's Code of 1954, we have a number of signposts. And if their directions are pursued, a maximum of result will result. If they are not pursued, one is liable to find the preclear "over in the ditch," in need of a tow truck in the form of a better auditor. Quite in addition to the command of the processes themselves, the

difference between the Book Auditor and the Professional Auditor lies in the observance of this code.

A very great deal of time is invested in the auditor at Hubbard Professional College in demonstrating to him the effects of disobedience of this code and obedience of it – and in leading him to practice it closely. This supervision at the Hubbard Professional College is relatively simple. One takes a look at the class and finds somebody who is not in good shape. One discovers who audited him and one then knows what auditor is not following the Auditor's Code. The offending student is then taken aside and briefed once more.

A graduating auditor has to know this code by heart and, more importantly, has to be able to practice it with the same unconscious ease as a pilot flies a plane.

The Auditor's Code follows:

THE AUDITOR'S CODE
1954

1. Do not evaluate for the preclear.
2. Do not invalidate or correct the preclear's data.
3. Use the processes which improve the preclear's case.
4. Keep all appointments once made.
5. Do not process a preclear after 10:00 P.M.
6. Do not process a preclear who is improperly fed.
7. Do not permit a frequent change of auditors.
8. Do not sympathize with the preclear.
9. Never permit the preclear to end the session on his own independent decision.
10. Never walk off from a preclear during a session.
11. Never get angry with a preclear.
12. Always reduce every communication lag encountered by continued use of the same question or process.
13. Always continue a process as long as it produces change and no longer.
14. Be willing to grant beingness to the preclear.
15. Never mix the processes of Dianetics with those of various other practices.
16. Maintain two-way communication with the preclear.

If one were to sort out these various provisos, he would discover all of them important, but that three of them were more vitally concerned with processing than the others. And that these three, if overlooked, would inevitably and always result in case failure. These three are the difference between a good auditor and a bad auditor. They are numbers 12, 13 and 16.

In 12, we discover that the auditor should “Always reduce every communication lag encountered by continued use of the same question or process.” Almost every case failure contains some of this. The difference between a Professional Auditor and a Book

Auditor is most visible in this and the other two provisos mentioned. A good auditor would understand what a "communication lag" is (the length of time intervening between the asking of the question and the receiving of a direct answer to that question, regardless of what takes place in the interval). And he would be very careful to use only those processes on the preclear which the preclear could reasonably answer up to. And he would be very certain not to walk off from a communication lag into which the session had entered. A bad auditor would believe, when he had struck a communication lag, that he had simply found a blind alley and would hastily change to some other question.

In number 13, "Always continue a process as long as it produces change and no longer," we find the greatest frailty on the part of auditors. An auditor who is not in good condition, or who is not well trained, will "Q and A" with the preclear. When the preclear starts to change, the auditor will change the process. By Q and A, we mean that "the answer to the question is the *question*" and we indicate a duplication. Here we find an auditor possibly so much under the command of the preclear, rather than the reverse, that the auditor simply duplicates obsessively what the preclear is doing. The preclear starts to change, therefore the auditor changes. A process should be run as long as it produces change. If the preclear is changing, that is what the auditor wants. If the auditor were to stop and change off to some other process just because the preclear had attained some change, we would discover some very sick preclears. Additionally, an auditor is liable to continue a process long after it has stopped producing change. He and the preclear get into a sort of a marathon (a machine-motivated grind) on the process "Opening Procedure by Duplication," which probably after ten hours produced no further alteration in the preclear. Yet this pair might go on to fifty hours with the process and would be quite disheartened to discover that for forty hours nothing had happened. This, however, is much less harmful as an action than the changing of the process simply because it is producing change.

The "Maintenance of a two-way communication" is the most touchy activity in auditing. An auditor, being the auditor and being concentrated upon controlling the preclear, all too often forgets to listen when the preclear speaks. Many an auditor is so intent upon the process that when it produces a change which the preclear thinks he should advise upon, the auditor ignores him. Ignoring the preclear at a time when he wishes to impart some vital information generally sends the preclear directly into apathy. At the same time, an auditor should not permit a preclear to keep on talking forever-as in the case of a lady, recently reported, who talked to the auditor for three days and three nights. The therapeutic value of this was zero, for the auditor was listening to a "machine," not to the preclear. One should understand, rather thoroughly, the difference between an *obsessive* or *compulsive* communication line and an *actual* communication. Listening to "circuits," of course, validates circuits. The auditor should pay attention to the rational, the usual, the agreed-upon and should leave very much alone the bizarre, the freakish, the compulsive and the obsessive manifestations of the preclear. The maintenance of a two-way communication is actually a process in itself and is the first, most basic process of Dianetics and continues on through all remaining processes.

Simply because we have pinpointed three of these is no reason to ignore the others. Every time there has been a "psychotic break" by reason of or during auditing, it has occurred when the processing was being done late at night, when the preclear was improperly fed, when the preclear had had a frequent change of auditors and when two-way communication had not been maintained and the effort on the part of the preclear to impart a vital change to the auditor was ignored. All these "psychotic breaks" were repaired. But because these factors were present, the patching up was rather difficult. Audit them early, audit them bright, listen to what they have to say about what's happening, make sure they are eating regularly and change auditors on a preclear as seldom as possible, and no "psychotic breaks" will occur.

If you are simply investigating Dianetics to discover whether or not it is workable, you should be aware of the fact that the Auditor's Code – following of – is an essential portion of Dianetics. Dianetics functions very poorly in the absence of the Auditor's Code. It is part of the process, not simply a polite way to go about handling people.

Thus, if Dianetics is tested in the absence of the Auditor's Code, do not pretend that it has been tested at all.

Another phrase might have been added to this code, but it would be more germane to living than to auditing. And that phrase would be: "Maintain silence around unconscious or semiconscious people." (The reason for this is contained in *Dianetics: The Modern Science of Mental Health*, in the chapter Preventive Dianetics. Such statements become "enramic.") The addition of this to the Auditor's Code, however, is not practical. For the auditor often finds himself talking to a "groggy" preclear. Because the auditor is reducing every communication lag he encounters by the repetition of the question, the asking of a question or giving of a command to a semiconscious preclear is thus rendered relatively unaberrative. For, sooner or later, the question embedded in the unconsciousness will work loose and, indeed, the communication lag will not "flatten" until this occurs.

Thus, simply the reduction of the communication lag in itself eradicates such phrases. Thus, this is not part of the Auditor's Code.

However, when we encounter unconsciousness or Semiconsciousness – as in moments immediately after the injury of a child, a street accident, an operation – we maintain silence, for we are not auditing the person. Mothers and fathers would spare themselves a great deal of later mental unrest on the child's part if they knew and would follow this injunction. And in many other ways, it is a very important one. A man can be killed by too much conversation around him while he is injured. No matter how deeply unconscious he may appear to be, something is always registering. The questioning by police at the scene of an accident, where the person being questioned is in a state of shock or where other accident victims are present, is probably the most aberrative conduct in this society. The questioning by police is quite restimulative, in any event, and many severe complications after accidents have been traced immediately to this activity on the part of the police. It might be very important for some ledger, somewhere, to know exactly who caused this. It is more important that the people involved in it live and be happy afterward. It is not that we do not like police. This is not the case. We simply believe that the police should be civilized too.

Simply memorizing this code is not enough. Memorizing it in order to practice it is indicated. But it is the *practice* of this code which is important. Observance of it is the hallmark of a good auditor and it signalizes the recovery of the case.

If an auditor is going to raise the ability of the preclear, his ability in the field of auditing must be considerable. That ability begins with the understanding and observance of the *Auditor's Code 1954*.

Chapter 6 TRAPPED

In Greece, Rome, England, Colonial America, France and Washington, a great deal of conversation is made on the subject of freedom. Freedom apparently is something that is very desirable. Indeed, freedom is seen to be the goal of a nation or a people.

Similarly, if we are restoring ability to the preclear, we must restore freedom. If we do not restore freedom, we cannot restore ability. The muscle-bound wrestler, the tense driver, the rocket jockey with a frozen reaction time, alike, are not able. Their ability lies in an increase of freedom, a release of tension and a better communication to their environment.

The main trouble with freedom is it does not have an anatomy. Something that is free is free. It is not free with wires, vias, bypasses or dams. It is simply free. There is something else about freedom which is intensely interesting: It cannot be erased. In *Dianetics: The Modern Science of Mental Health*, we learned that “pleasure moments” were not erasable. The only thing that was erasable was pain, discomfort, distortion, tenseness, agony, unconsciousness.

In more modern Scientological parlance, freedom cannot be “As-ised.” It is something which is imperishable. You may be able to concentrate somebody's attention on something that is not free and thus bring him into a state of belief that freedom does not exist, but this does not mean that you have “erased” the individual's freedom. You have not. All the freedom he ever had is still there. Furthermore, freedom has no quantity. And by definition, it has no location in space or time. Thus we see the awareness of awareness unit as potentially the freest thing there could be. Thus Man's concentration upon freedom.

But if freedom has no anatomy, then please explain how one is going to attain to something which cannot be fully explained? If anyone talks about a “road to freedom,” he is talking about a linear line. This, then, must have boundaries. If there are boundaries, there is no freedom.

This brings the interesting proposition to mind that the very best process, by theory, would be to have an individual “assume himself to be free.” And then he would simply be asked to “assume himself to be free” again. Indeed, on many cases of a high-toned variety, this is a quite workable process. An individual is sick. He is usually in very good tone. The auditor simply asks him to assume that he is free and he will cease to be sick.

This magic, however, is limited to those people who have some Concept of what “free” means. Talk to a person who works from eight o'clock until five – with no goals, with no future and no belief in the organization or its goals, who is being required by time payments, rent and other barriers of an economic variety, to invest all of his salary as soon as it is paid – and we have an individual who has lost the notion of freedom. His concentration is so thoroughly fixed upon barriers that “freedom” has to be in terms of “less barriers.” Thus, in processing, we have to audit in the direction of less and less barriers in order to attain freedom.

If freedom is so very compelling and is so useful and is, in itself, something like a synonym for ability (even if not entirely), then it is our task to understand a little more about freedom, as itself, in order to accomplish its attainment. For unfortunately, it is not enough to the bulk of the human race simply to say “be free” and have the individual recover.

Life is prone to a stupidity, in many cases, in which it is not cognizant of a disaster until the disaster has occurred. The Middle Western farmer had a phrase for it: “Lock the door after the horse is stolen.” It takes a disaster in order to educate people into the existence of such a disaster. This is education by pain, by impact, by punishment. Therefore, a population which is faced with a one-shot disaster that will obliterate the sphere would not have a chance to learn very much about the sphere before it was obliterated. Thus, if they insisted upon “learning by experience” in order to prevent such

a disaster, they would never have the opportunity. If no atomic bomb of any kind had been dropped in World War II, it is probable there would be no slightest concern about atomic fission – although atomic fission might have developed right on up to the “planet buster” without ever being used against Man and then, as a “planet buster” being used on Earth, so destroying it.

If a person did not know what a tiger was and we desired to demonstrate to him that no tigers were present, we would have a difficult time of it. Here we have a “freedom from tigers” without knowing anything about tigers. Before he could understand an absence of tigers, he would have to understand a presence of tigers. This is the process of learning we know as “by experience.”

In order to know anything (if we are going to use educational methods), it is necessary, then, to know as well its opposite. The “opposite of tigers” probably exists in Malayan jungles, where tigers are so frequent that the absence of tigers would be a novelty indeed. A country which was totally burdened by tigers might not understand at all the idea that there were no tigers in some parts of the world. And a great deal of argument would have to be entered into with the populace of a tiger-burdened area to get them to get any inkling of what an absence of tigers would be.

Many cases in processing have suddenly lost a somatic to discover themselves in a new and novel state. This somatic was so routine and so constant and so pervasive that they could not intellectually conceive of what life would be like without that particular somatic.

The understanding of freedom, then, is slightly complex, in that individuals who do not have it are not likely to understand it. And thus we find an individual, who knows nothing about exteriorization and knows everything about being in constant contact with the sensations of a body, failing to grasp the idea of the freedom resulting from exteriorization. These people do not even believe that exteriorization can exist and so combat it. They are so little experienced on the subject of freedom that this type of freedom is “known to be non-existent” to them.

The way to demonstrate the existence of freedom is to invite the individual to experience freedom. But if he does not know what freedom is, then he will not exteriorize. We have to hit some sort of a “gradient scale” on the matter. Or make him turn around and look squarely at the opposite of freedom.

But the opposite of freedom is slavery, everybody knows this.

Or is it?

I do not think these two things are a dichotomy. Freedom is not the “plus” of the condition where slavery is the “minus,” unless we are dealing entirely with the political organism.

Where we are dealing with the individual, better terminology is necessary and more understanding of the anatomy of minus-freedom is required:

Minus-freedom is entrapment.

Freedom is the absence of barriers.

Less freedom is the presence of barriers.

Entirely minus-freedom would be the omnipresence of barriers.

A barrier is matter or energy or time or space.

The more matter, energy, time and space assume command over the individual, the less freedom that individual has. This is best understood as “entrapment,” since

“slavery” connotes an intention and entrapment might be considered almost without intention. A person who falls into a bear pit might not have intended to fall into it at all. And the bear pit might not have intended a person to fall upon its stake. Nevertheless, an entrapment has occurred. The person is in the bear pit.

If one wants to understand existence and his unhappiness with it, he must understand entrapment and its mechanisms.

In what can a person become entrapped? Basically and foremost, he can become entrapped in *ideas*. In view of the fact that freedom and ability can be seen to be somewhat synonymous, then ideas of disability are first and foremost in entrapment. I daresay, amongst men, the incident has occurred that a person has been sitting upon a bare plain in the total belief that he is entirely entrapped by a fence. There is that incident mentioned in *Self Analysis* of fishing in Lake Tanganyika, where the Sun's rays, being equatorial, pierce burningly to the lake's bottom. The natives there fish by tying a number of slats of wood on a long piece of line. They take either end of this line and put it in canoes and then paddle the two canoes toward the shallows of the lake, the slatted line stretching between. The Sun, shining downward, presses the shadows of these bars down to the bottom of the lake and thus a “cage of shadows” moves inward toward the shallows. The fish seeing this “cage” contract upon them, which is composed of nothing but the absence of light, flounder frantically into the shallows where they cannot swim and are thus caught, picked up in baskets and cooked. Yet there was nothing to be afraid of but shadows.

When we move out of mechanics, Man finds himself on unsure ground. The idea that *ideas* can be so strong and pervasive is foreign to most men.

For instance, a government attacked by the communist does not perceive that it is being attacked only by ideas. It believes itself to be attacked by guns, bombs, armies. And yet it sees no guns, bombs, armies. It sees only men, standing together, exchanging ideas. Whether these ideas are sound or not is beside the point. They are at least penetrative. No sixteen-inch armor plate could possibly stop an idea. Thus a country can be entrapped, taken and turned toward communism, simply by the spread of the communistic idea. A country that fails to understand this arms itself, keeps its guns cocked, its armies alert and then succumbs at last to the *idea* – now entered into the head of the armed forces which it so hopefully employed. The collapse of Germany in World War I was an instance of this. Its armies, its grand fleet, were all flying the red flag. Although Allied pressure and the conditions of starvation in Germany had much to do with this defeat, nevertheless it was keyed into being by this communist idea infiltrated into the minds of the men who originally were armed and trained to protect Germany. And communism, just as an idea, traps the *minds* of men. They find themselves organized into cells, they find their customs abandoned and a regimented, militant, biological, soulless tyranny their master. Here is an idea becoming a sort of trap.

So, first and foremost, we have the idea. Then, themselves the product of ideas, we have the more obvious mechanics of entrapment in *matter, energy, space and time*.

The most common barrier, which Man recognizes as such, would be a wall. This is so obviously a barrier that individuals quite commonly suppose all barriers to be composed of solid walls. However, almost any object can be made into a barrier. A less common use of an object as a barrier would be one which inhibited, by some sort of suction or drag, a departure from it. A solid lump of considerable magnetic properties will hold to it a piece of steel. Gravity is, then, a barrier of a kind. It holds the people or life units of Earth, to Earth.

Another barrier would be *energy*. A sheet of energy or something carrying energy, such as an electrical fence, can prove to be a formidable barrier. A cloud of radioactive particles, obstructing passage into another space, would also be a barrier. Tractor-type beams, as in the case of gravity but in the form of energy, could be seen to be a barrier of sorts.

Yet another barrier, easily understood, is that of *space*. Too much space will always make a barrier. Space debars an individual from progressing into another part of the galaxy. One of the finest prisons one could imagine would be one located on a small piece of matter surrounded by such a quantity of space that no one could cross it. Space is such an efficient barrier that people in the Southwest of the United States, committing crimes, discover their way everywhere blocked by the giganticness of space. In New York City it would be very easy for them, after the commission of a crime, to vanish. But in attempting to cross a space of such size as the Southwest, they become exposed everywhere to view-there being nothing else on which the police can fix their attention.

Quite another barrier, less well understood but extremely thorough, is the barrier of *time*. Time debars your passage into the year 1776 and prevents your repossession of things which you had in your youth. It also prevents you from having things in the future. Time is an exceedingly effective barrier. The absence of time can also be a barrier, for here an individual is unable to execute his desires and is so constricted by the pressure of time itself.

Matter, energy, space and time can all, then, be barriers.

An awareness of awareness unit, however, which is the personality and beingness of the person and which is composed of *quality*, not *quantity*, can be anywhere it wishes to be. There is no wall thick enough, nor any space wide enough, to debar the reappearance at some other point of an awareness of awareness unit. In that this is the individual (and not some ghost of the individual) and as the individual is himself an awareness of awareness unit (and not his machinery and his body), we see that as soon as one understands completely that he is an awareness of awareness unit, he no longer is restricted by barriers. Thus, those who would seek entrapment for individuals are entirely antipathetic toward the idea of exteriorization. And a person who knows nothing but barriers is apt to believe that a condition of no-barriers could not exist. Yet a condition of no-barriers can exist. And this is, itself, *freedom*.

Examining freedom, then, we have to examine why people do not attain it easily or understand it. They do not attain freedom because their attention is fixed upon barriers. They look at the wall, not the space on either side of the wall. They have "entities" and "demon circuits" which demand their attention. And, indeed, the body itself could be considered to be an attention-demanding organism. One might believe that its total function was to command interest and attention. It is so interesting that people do not conceive that just *behind them* lies all the freedom anybody ever desired. They even go so far as to believe that *that* freedom is not desirable and that if they could attain it, they would not want it.

One is reminded of prisoners who occasionally go so sufficiently "stir-crazy" as to demand, after their release from prison, confining walls and restricted spaces. Manuel Komroff once wrote a very appealing story on this subject-the story of an old man who had served twenty-five years in prison (or some such time) and who, on his release, asked for nothing more than the smallest room in his son's house, and was happiest when he could see someone on an opposite roof who had the appearance of a guard, and who actively put bars back on his window. One could consider a person who has been for a long time in a body to have such a fixation upon the barriers imposed by the body that once an auditor tries to remove them, the preclear puts them back quickly. You might say such a person is "stir-crazy." Yet the condition is remediable.

The anatomy of entrapment is an interesting one. And the reason why people get entrapped and, indeed, the total mechanics of entrapment are now understood in Scientology. A great deal of experimentation was undertaken to determine the factors which resulted in entrapment and it was discovered that the answer to the entire problem was "two-way communication."

Roughly, the laws back of this are:

FIXATION OCCURS ONLY IN THE PRESENCE OF ONE-WAY COMMUNICATION.

ENTRAPMENT OCCURS ONLY WHEN ONE HAS NOT GIVEN OR RECEIVED ANSWERS TO THE THING ENTRAPPING HIM.

Thus we see the A-R-C Triangle itself – and most importantly, the Communication factor of that Triangle – looming up to give us a roadway to freedom.

It could be said that:

ALL THE ENTRAPMENT THERE IS, IS THE WAITING ONE DOES FOR AN ANSWER.

Here we find Man. Basically, he is an awareness of awareness unit which is capable of and active in the production of matter, energy, space and time as well as ideas. We discover that he is more and more fixated upon ideas, matter, energy, space and time and the processes and functions involving these. And we discover that these, being the product of the awareness of awareness unit, do not supply answers to the awareness of awareness unit unless the awareness of awareness unit supplies itself those answers.

Entrapment is the opposite of freedom. A person who is not free is trapped. He may be trapped by an idea. He may be trapped by matter. He may be trapped by energy. He may be trapped by space. He may be trapped by time. And he may be trapped by all of them. The more thoroughly the preclear is trapped, the less free he is. He cannot change, he cannot move, he cannot communicate, he cannot feel affinity and reality. Death, itself, could be said to be Man's ultimate in entrapment. For when a man is totally entrapped, he is dead.

It is our task in investigation and auditing to discover, for the individual and the group, the roadway to a greater freedom which is the roadway to a greater ability.

The processes the auditor uses today are designed entirely to secure greater freedom for the individual, for the group, for Mankind. Any process which leads to a greater freedom for all dynamics is a good process. It should be remembered, however, that an individual functions on all dynamics. And that the suppression by the individual of the Third or Fourth Dynamic leads to less freedom for the individual himself. Thus the criminal, becoming immorally free, harms the group and harms Mankind and, thus, becomes less free himself. Thus there is no freedom in the absence of affinity, agreement and communication. Where an individual falls away from these, his freedom is sharply curtailed and he finds himself confronted with barriers of magnitude.

The component parts of freedom, as we first gaze upon it, are then affinity, reality and communication-which summate into understanding. Once understanding is attained, freedom is obtained. For the individual who is thoroughly snarled in the mechanics of entrapment, it is necessary to restore to him sufficient communication to permit his ascendance into a higher state of understanding. Once this has been accomplished, his entrapment is ended.

None of this is actually a very difficult problem and the auditing done today is very simple. But where the auditing is done by a person who does not basically desire the freedom of the individual, a further entrapment is more likely to ensue than further freedom. The obsessively entrapped are, then, enemies of the preclear. For they will trap others.

A greater freedom can be attained by the individual. The individual does desire a greater freedom once he has some inkling of it. And auditing, according to the precision rules and codes of Dianetics and Scientology, steers the individual out of the first areas of entrapment to a point where he can gain higher levels of freedom – either by further auditing or by himself. The only reason we need a regimen with which to begin is to

start an individual out of a mirror maze of such complexity that he, himself, in attempting to wend his way, only gets lost.

This is Dianetics 55!

Chapter 7 COMMUNICATION

Communication is so thoroughly important today in Dianetics and Scientology (as it always has been on the whole track) that it could be said if you were to get a preclear into communication, you would get him well. This factor is not new in psychotherapy. But concentration upon it is new and interpretation of ability as communication is entirely new.

If you were to be in thorough and complete communication with a car and a road, you would certainly have no difficulty driving that car. But if you were only in partial communication with the car and in no communication with the road, it is fairly certain that an accident will occur. Most accidents do occur when the driver is distracted by an argument he has had, or by an arrest, or a white cross alongside the road that says where some motorist got killed, or by his own fears of accidents.

When we say somebody should be "in present time," we mean he should be in communication with his environment. We mean, further, that he should be in communication with his environment as it exists, not as it existed. And when we speak of "prediction," we mean that he should be in communication with his environment as it *will* exist, as well as as it exists.

If communication is so important, what is communication? It is best expressed as its Formula, which has been isolated, and by use of which a great many interesting results can be brought about in ability changes.

There are two kinds of communication, both depending upon the viewpoint assumed. There is "outflowing" communication and "inflowing" communication. A person who is talking to somebody else is communicating to that person (we trust), and the person who is being talked to is receiving communication from that person. Now, as the conversation changes, we find the person who has been talked to is now doing the talking and is talking to the first person, who is now receiving communication *from*.

A conversation is the process of alternating outflowing and inflowing communication. And right here exists the oddity which makes aberration and entrapment. There is a basic rule here:

HE WHO WOULD OUTFLOW MUST INFLOW;

HE WHO WOULD INFLOW MUST OUTFLOW.

When we find this rule overbalanced, in either direction, we discover difficulty.

A person who is only outflowing communication is actually not communicating at all, in the fullest sense of the word. For in order to communicate entirely, he would have to inflow as well as outflow. A person who is inflowing communication entirely is, again, out of order. For if he would inflow, he must then outflow. Any and all objections anyone has to social and human relationships are to be found, basically, in this rule of communication (where it is disobeyed). Anyone who is talking, if he is not in a compulsive or obsessive state of beingness, is dismayed when he does not get answers. Similarly, anyone who is being talked to is dismayed when he is not given an opportunity to give his replies.

Even hypnotism can be understood by this rule of communication. Hypnotism is a continuing inflow without an opportunity on the part of the subject to outflow. This is carried on to such a degree in hypnotism that the individual is actually trapped in the spot where he is being hypnotized and will remain trapped in that spot, to some degree, from there on. Thus, one might go so far as to say that a bullet's arrival is a heavy sort of hypnotism. The individual receiving a bullet does not outflow a bullet and thus he is injured. If he could outflow a bullet immediately after receiving a bullet, we could introduce the interesting question: "Would he be wounded?" According to our rule, he would not be. Indeed, if he were in perfect communication with his environment, he

could not even receive a bullet injuriously. But let us look at this from a highly practical viewpoint.

As we look at two life units in communication, we can label one of them A and the other one of them B. In a good state of communication, A would outflow and B would receive. Then B would outflow and A would receive. Then A would outflow and B would receive. Then B would outflow and A would receive. In each case, both A and B would know that the communication was being received and would know what and where was the source of the communication.

All right, we have A and B facing each other in a communication. A outflows. His message goes across a Distance to B, who inflows. In this phase of the communication, A is Cause, B is Effect, and the intervening space we term the Distance. It is noteworthy that A and B are both life units. A true communication is between two life units. It is not between two objects, or from one object to one life unit. A, a life unit, is Cause. The intervening space is Distance. B, a life unit, is Effect. Now a completion of this communication changes the roles. Replied to, A is now the Effect and B is the Cause. Thus we have a cycle which completes a true communication.

The cycle is:

Cause, Distance, Effect with Effect then becoming Cause and Communicating across a Distance to the original Cause which is now Effect.

And this we call a TWO-WAY COMMUNICATION:

As we examine this further, we find out that there are other factors involved. There is A's Intention. This, at B, becomes Attention. And for a true communication to take place, a Duplication at B must take place of what emanated from A. A, of course, to emanate a communication, must have given Attention originally to B. And B must have given to this communication some Intention, at least to listen or receive. So we have both Cause and Effect having Intention and Attention.

Now there is another factor which is very important. This is the factor of Duplication. We could express this as "reality" or we could express it as "agreement." The degree of agreement reached between A and B, in this communication cycle, becomes their reality. And this is accomplished, mechanically, by Duplication. In other words, the degree of reality reached in this communication cycle depends upon the amount of Duplication. B, as Effect, must to some degree Duplicate what emanated from A, as Cause, in order for the first part of the cycle to take effect. And then A, now as Effect, must Duplicate what emanated from B for the communication to be concluded. If this is done, there is no aberrative consequence.

If this Duplication does not take place at B and then at A, we get what amounts to an unfinished cycle-of-action. If, for instance, B did not vaguely Duplicate what emanated from A, the first part of the cycle of communication was not achieved and a great deal of randomness, explanation, argument might result. Then, if A did not Duplicate what emanated from B, when B was Cause on the second cycle, again, an uncompleted cycle of communication occurred with consequent unreality.

Now, naturally, if we cut down reality, we will cut down affinity. So where Duplication is absent, affinity is seen to drop. A complete cycle of communication will result in high affinity and will in effect, erase itself. If we disarrange any of these factors, we get an incomplete cycle of communication and we have either A or B or both *waiting* for the end of cycle. In such a wise, the communication becomes aberrative.

The word "aberrate" means "to make something diverge from a straight line" (the word comes basically from optics). Aberration is simply something which does not contain straight lines. A confusion is a bundle of crooked lines. A mass is no more and no less than a confusion of mismanaged communications. The energy masses and deposits (the facsimiles and engrams) surrounding the preclear are no more and no

less than unfinished cycles of communication, which yet wait for their proper answers at A and B.

An unfinished cycle of communication generates what might be called “answer hunger.” An individual who is waiting for a signal that his communication has been received is prone to accept any inflow. When an individual has, for a very long period of time, consistently waited for answers which did not arrive – any sort of answer, from anywhere, will be pulled in to him, *by him*, as an effort to remedy his scarcity for answers. Thus, he will throw engramic phrases in the bank into action and operation against himself.

Uncompleted cycles of communication bring about a scarcity of answers. It does not much matter what the answers were, or would be, as long as they vaguely approximate the subject at hand. It *does* matter when some entirely unlooked-for answer is given, as in compulsive or obsessive communication, or when no answer is given at all.

Communication, itself, is aberrative only when the emanating communication at Cause was sudden and non sequitur to the environment. Here we have violations of Attention and Intention.

The factor of “interest” also enters here, but is far less important (at least from the standpoint of the auditor). Nevertheless, it explains a great deal about human behavior and explains considerable about circuits. A is interested and has the Intention of interesting B. B, to be talked to, becomes interesting. Similarly, B, when he emanates a communication, is interested and A is interesting. Here we have, as part of the Communication Formula (but as I said, a less important part), the continuous shift from being interested to being interesting on the part of either of the terminals A or B. Cause is interested. Effect is interesting.

Of some greater importance is the fact that the Intention to be received on the part of A, places upon A the necessity of being Duplicatable. If A cannot be Duplicatable in any degree, then of course his communication will not be received at B. For B, unable to Duplicate A, cannot receive the communication.

As an example of this: A, let us say, speaks in Chinese, where B can only understand French. It is necessary for A to make himself Duplicatable by speaking French to B, who only understands French. In a case where A speaks one language and B another, and they have no language in common, we have the factor of “mimicry” possible and a communication can yet take place. A, supposing he had a hand, could raise his hand. B, supposing he had one, could raise his hand. Then B could raise his other hand and A could raise his other hand. And we would have completed a cycle of communication by *mimicry*. Communication by mimicry could also be called communication in terms of *mass*.

We see that reality is the degree of Duplication between Cause and Effect. Affinity is monitored by Intention and the particle sizes involved as well as the Distance. The greatest affinity there is, for anything, is to occupy its same space. As the Distance widens, affinity drops. Further, as the amount of mass or energy particles increases, so again does affinity drop. Further, as the Velocity departs from what A and B have considered optimum Velocity – either greater or lesser Velocity than what they consider to be the proper Velocity – affinity drops.

There is another fine point about communication and that is “expectancy.”

Basically, all things are considerations. We *consider* that things are and so they *are*. The idea is always senior to the mechanics of energy, space, time, mass. It would be possible to have entirely different ideas about communication than these. However, these happen to be the ideas of communication which are in common in this universe and which are utilized by the life units of this universe. Here we have the basic “agreement” upon the subject of communication in the Communication Formula, as given above. Because ideas are senior to this, an awareness of awareness unit can get

(in addition to the Communication Formula) a peculiar idea concerning just exactly how communication should be conducted and, if this is not generally “agreed-upon,” can find himself definitely “out of communication.”

Let us take the example of a modernistic writer who insists that the first three letters of every word should be dropped, or that no sentence should be finished, or that the description of characters should be held to a “cubist rendition.” He will not attain agreement amongst his readers and so will become, to some degree, an “only one.” There is a continuous action of natural selection, one might say, which weeds out strange or peculiar communication ideas.

People, to be in communication, adhere to the basic rules as given here. And when anyone tries to depart too widely from these rules, they simply do not Duplicate him and so, in effect, he goes out of communication.

We have seen an entire race of philosophers go out of existence since 1790. We have seen philosophy become a very unimportant subject, where once it was a very common coin amongst the people. The philosophers, themselves, put themselves out of communication with the people by insisting on using words of special definition which could not be assimilated with readiness by persons in general. The currency of philosophy could not be duplicated by those with relatively limited vocabularies. Take such jaw-cracking words as “telekinesis” While it probably means something very interesting and very vital, if you will think back carefully, no taxi driver has mentioned the word to you while you were paying your fare or even during the more verbose moments of the ride. Probably the basic trouble with philosophy was that it became Germanic in its grammar, an example set by Immanuel Kant. (And if you will recall that wonderful story by Saki, a man was once trampled to death while trying to teach an elephant German irregular verbs!) Philosophy shed some of its responsibility for a cycle of communication by rendering itself unduplicatable by its readers. It is the responsibility of anyone who would communicate that he speak with such vocabulary as can be understood. Thus, philosophy did not even begin, for some hundred and fifty years, a sound cycle of communication. And thus, is dead.

Now let us take up the individual who has become very “experienced” in life. This individual has a “time track” in particular. His time track is his own time track. It isn't anyone else's time track. The basic individualities amongst men are based upon the fact that they have different things happen to them and that they view these different things from different points to view. Thus, we have individualization and we have individual opinion, consideration and experience. Two men walking down the street witness an accident Each one of them sees the accident from at least a slightly different point of view. Consulting twelve different witnesses of the same accident, you are likely to find twelve different accidents. Completely aside from the fact that witnesses like to tell you *what* they think they saw, instead of what they saw, there were actually twelve different points from which the accident was viewed and so twelve different aspects of the occurrences. If these twelve were brought together and if they were to communicate amongst themselves about this accident, they would then reach a point of agreement on what actually happened. This might not have been the accident. But it certainly is the agreed-upon accident, which then becomes the real accident. This is the way juries conduct themselves. They might or might not be passing upon the real crime, but they are certainly passing upon an agreed-upon crime.

In any war, it takes two or three days for enough agreement to occur to know what took place in a battle. Whereas there might have been a real battle, a real sequence of incidents and occurrences, the fact that every man in the battle saw the battle from his own particular point of view – by which we mean severely, “point from which he was looking,” rather than his “opinions” – no one saw the battle in its entirety. Thus, time must intervene for enough communication on the subject of the battle to take place so that all have some semblance of agreement on what occurred. Of course, when the historians get to this battle and start writing different accounts of it out of the memoirs of generals, who were trying to explain away their defeats, we get a highly distorted account indeed. And yet, this becomes the agreed-upon battle as far as history is concerned. Reading the historians, one realizes one will never really know what took

place at Waterloo, at Bennington, at Marathon. In that we can consider as a “communication” one soldier shooting at another soldier, we see that we are studying communications *about* communications. This scholarly activity is all very nice, but does not carry us very far toward the resolution of human problems.

We have seen these two words, Cause and Effect, playing a prominent role in the Communication Formula. We have seen that *first* Cause became, at the end of the cycle, *last* Effect. Furthermore, the intermediate point, *first* Effect, immediately changed to Cause in order to have a good communication cycle.

What, then, do we mean by Cause?

Cause is simply “the source-point of emanation of the communication.”

What is Effect?

Effect is “the receipt-point of the communication.”

In that we are only interested in life units, we see that we can readily ascertain Cause at any time. We are not interested in secondary or tertiary Cause. We are not interested in assisting Causes in any way. We are not interested in secondary and tertiary Effects. We are not interested in assisting Effects in any way. We Consider any time that we look at a source-point of a communication that we are looking at Cause. In that the entire track is composed of this pattern of Cause and Effect, an individual is very prone, whenever he sees a possible Cause-point, to look for an earlier Cause-point and then an earlier one and an earlier one and an earlier one – and after a while takes to reading the Bible (which is very hard on the eyesight).

In view of the fact that all Cause is simply elected Cause, and all Effect is simply *elected* Effect, and that the primary echelon is the idea level of communication – that is Cause *which we elect to be Cause*, that is Effect *which elects to be Effect*, and there is no more that can be said about it.

Cause, in our dictionary here, means only “source-point.”

Effect means only “receipt-point.”

We notice that the receipt-point, midway in the cycle of communication, shifts and becomes source-point. We could classify this shift, in this center of the cycle of communication, in some other fashion – but it is not necessary to do so. We would begetting too particular for our purposes.

Now we come to the problem of what a life unit must be willing to experience in order to communicate. In the first place, the primary source-point must be willing to be Duplicatable. It must be able to give at least some Attention to the receipt-point. The primary receipt-point must be willing to Duplicate, must be willing to receive, and must be willing to change into a source-point in order to send the communication, or an answer to it, back. And the primary source-point, in its turn, must be willing to be a receipt-point. As we are dealing basically with ideas and not mechanics, we see then that a state of mind must exist between a Cause and Effect-point whereby each one is willing to be Cause or Effect at will, is willing to Duplicate at will, is willing to be Duplicatable at will, is willing to change at will, is willing to experience the Distance between and, in short, *willing to Communicate*. Where we get these conditions in an individual or a group, we have sane people.

Where an unwillingness to send or receive communications occurs, where people obsessively or compulsively send communications without direction and without trying to be Duplicatable, where individuals in receipt of communications stand silent and do not acknowledge or reply, we have aberrative factors. And it is very interesting to note, from the standpoint of processing, that we have all the aberrative factors there are.

We do not need to know anything further about aberration than that it is a disarrangement of the cycle of communication. But to know that, of course, we have to know the Component Parts of Communication and the expected behavior.

Some of the conditions which can occur in an aberrated line are a failure to be Duplicatable before one emanates a communication, an Intention contrary to being received, an unwillingness to receive or Duplicate a communication, an unwillingness to experience Distance, an unwillingness to change, an unwillingness to give Attention, an unwillingness to express Intention, an unwillingness to acknowledge and in general, an unwillingness to Duplicate. We might go so far as to say that the reason communication takes place, instead of occupying the same space and *knowing* (for communication introduces the idea of distance), is that one is unwilling to be to the degree necessary to *be anything*. One would rather communicate than be.

Thus we find that the inability to communicate is a gradient scale that goes down along with the inability to be. We get individuals winding up as only willing to be themselves, whatever that is, and thus becoming the “only one.” To the degree that a person becomes the “only one,” he is unwilling to communicate on the remaining dynamics. An individual who has become only himself is in a sad and sorry plight of being off the Second, Third and Fourth Dynamics, at least.

It might be seen by someone that the solution to communication *is not to communicate*. One might say that if he hadn't communicated in the first place, he wouldn't be in trouble now.

Perhaps there is some truth in this. But there is more truth in the fact that processing in the direction of “making communication unnecessary” or “reducing communication” is not processing at all, but murder. A man is as dead as he can't communicate. He is as alive as he can communicate. With countless tests I have discovered (to a degree which could be called conclusive) that the only remedy for livingness is further communicatingness. One must add to his ability to communicate.

Probably the only major error which exists in Eastern Philosophy – and probably the one at which I balked when I was Young – was this idea that one should “withdraw from life.” It seemed to me that every good friend I had, amongst the priests and holy men, was seeking to pull back and cutoff his communications with existence. Whatever the textbooks of Eastern philosophy may say, this was the practice of the people who were best conversant with Eastern mental and spiritual know-how. Thus I saw individuals taking fourteen or eighteen years in order to get up to a high level of spiritualistic serenity. I saw a great many men studying and very few arriving. To my impatient and possibly “practical” Western viewpoint, this was intolerable.

For a very great many years, I asked this question: “To communicate or not to communicate?” If one got himself in such thorough trouble by communication, then of course one should stop communicating. But this is not the case. If one gets himself into trouble by communicating, he should further communicate. More communication, not less, is the answer. And I consider this riddle solved after a quarter of a century of investigation and pondering.

Chapter 8 THE APPLICATION OF COMMUNICATION

If you think we are talking about anything very esoteric or highly mathematical, kindly read the Communication Formula again.

Just because we are speaking of the basic fundamentals of sanity, aberration, freedom, ability, truth, knowledge and secrets, is no reason why we have to be complicated. We expect the fundamentals of behavior to be complicated simply because so many highly complicated people have discussed the subject. If Immanuel Kant couldn't and if Adler addled communication, there is no reason why we should.

As we speak of the applications of communication, we are speaking of complexities of these fundamentals. And having isolated the fundamentals, we do not then see any complexity in the product of the basics.

Let us say that we thoroughly understand that two plus two equals four. Now we write this on a piece of paper and put it on a table. It is still understandable. Now we write on another piece of paper "two plus two equals four, and put it on the same table. Now on a third piece of paper we write "two plus two equals four" and add it to those on the table. We take four tablets full of paper and on each sheet we write "two plus two equals four" and, tearing each sheet out, add these. Now we get some blocks of wood and we write "two plus two equals four" on these blocks of wood. We get some leather and charcoal and write "two plus two equals four" and add that to the table. Then we get some blackboards and on each one write "two plus two equals four" and put them on the table. And we get some colored chalk and write "two plus two equals four" in various colors on another blackboard and put it on the table. Then we have "two plus two equals four" bound in vellum and add that to the pile on the table. Then we get some building bricks and we scratch on them "two plus two equals four" and put them on the table. Now we get four gallons of ink and pour it over "two plus two equals four" and smear everything we have put on the table. Now we take a bulldozer and push the table out through the wall. We take a steamroller and run over the debris. We take some concrete and pour it over the whole and let it dry. And we still have not altered the fact that two plus two equals four.

In other words, no matter what mechanics we add to the Communication Formula, no matter what form we use to communicate, no matter how many types of words and meanings we place into the Communication Formula to become messages, no matter how we scramble meanings, messages, Cause-points and Effect-points – we still have the Communication Formula.

Here we have an individual. He has been living for a many-vented lifetime. He began life, let us say, with a perfect grasp of the Communication Formula. His experience has been consistent departures from the Communication Formula, only to the degree that he failed to emanate or failed to receive, twisted, perverted or failed to return communications. And at the end of that lifetime, all we would have to do to put him into excellent condition would be to restore – in its complete clarity – his ability to execute the Communication Formula. The only thing which has happened to him has been violation of the Communication Formula. He emanated something, it was not received. When it was received, it was not acknowledged. When it replied, he did not receive it. And thus he begins to look further and further a field for communications and becomes more and more complicated in his view of communications, becomes less and less Duplicatable, is less and less able to Duplicate, his Intentions swerve further and further, his Attention becomes more and more altered, what should have been straight lines wind up in a ball – and we have our preclear after a lifetime of living with Homo sapiens.

All we would have to do to get him into the most desirable clarity would be to restore his ability to perform the various parts of the Communication Formula and his ability to apply that Formula to anything in this or any universe. He would have to be willing to Duplicate anything. He would have to be willing to make himself Duplicatable. He would

have to be able to tolerate Distance and Velocities and Masses. He would have to be able to form his own Intentions. He would have to be able to give and receive Attention. He would have to take or leave, at will, the Intentions of others. And, more important, he would have to be at any point and make it a Cause or Effect-point at will. If he were able to do this, he could not possibly be trapped. For here we are intimately walking into the deepest secret of the trap.

What is a secret? It is the answer which was never given. And this is all a secret is. Thus knowledge and use of the Communication Formula, within the framework of Dianetics and Scientology, resolves any and all secrets and even the belief in secrets.

The only thing which could be said to aberrate communication would be “restriction” or “fear of restriction.” A person who is not communicating is one who has restricted communication. A person who is communicating compulsively is afraid of being restricted in his communication. A person who is talking on another subject than that to which Cause was giving his Attention has been so restricted on the subject of communication elsewhere, or has experienced such a scarcity of communication elsewhere, that he is still involved with communication elsewhere. This is what we mean by “not in present time.”

When we look at “problems,” without which humanity cannot seem to live, we discover that a problem is no more and no less than a confusion of communication lines-missing Cause or Effect-points, undeterminable Distances, misread Intentions, missing Attentions and failures in the ability to Duplicate and be Duplicatable. Move off the Communication Formula, in any direction, and a problem will result. A problem, by definition, is “something without an answer” (not because the two words are similar, but because all humanity has confused them). We find that “answer to a communication” and “answer to a problem” can, for our purposes, be synonymous.

When one has failed to get answers consistently to his communications, he begins to run into a scarcity for answers and he will get problems in order to have solutions. But he will not solve any of the problems because he already has a scarcity of answers. An auditor walks in on a preclear who has a scarcity of answers, finds the preclear has a circuit of problems, tries to resolve some of the problems of the preclear, discovers that the preclear creates new problems faster than old ones can be resolved. The one thing the preclear “knows” is that there aren't any answers- not to his particular kind of problems. He “knows” this to such a degree that he is unable to conceive of answers, which means to him that he is unable to conceive of solutions. He is like the old man in Manuel Komroff's story who, after his release from prison, yet created a cell of his own. He cannot look at freedom, he does not believe freedom exists, he cannot envision a world “without tigers.” The remedy for this, of course, is to have him remedy his lack of answers by having him “mock-up” answers.

That confused look you see on a mathematician's face is the task he has set himself to procure symbolic answers to hypothetical abstracts (none of which, of course, are human answers). The longer he symbolizes, the more formulas he creates, the further he drifts from the human race. Answers are answers only when they come from living units. All else is a glut on the market. No mathematical formula ever gave anybody any answer to anything, unless it was to the problem of communication itself. But this, I invite your attention, was not involved with and was not derived from mathematics as we know them. The Communication Formula was derived from an observation of and working with life. It could be derived only because one had entirely abandoned the idea that energy could tell anyone anything. Life is not energy. Energy is the byproduct of life.

Your recluse is one who has become so thoroughly convinced that there are no obtainable answers from anyone that he does not any longer believe that life itself exists. He is the only living thing alive, in his opinion. Why? Because he is the only thing which communicates. I daresay every recluse, every “only one,” every obsessively or compulsively communicating individual has so thoroughly associated with “life units” which were so dead that it became “very plain” that no one else was alive.

The attitude of the child toward the adult contains the opinion that “adults have very little life in them.” A child, with his enthusiasms, is in his family everywhere surrounded by communication blocks of greater or lesser magnitude. His questions do not get answered. The communications which are addressed to him are not posed in a way which can be Duplicated. In other words, the adult does not make himself Duplicatable. Freud and his confreres were entirely in error in believing that the child is totally self-centered. It is not the child who is totally self-centered. He believes that he is in communication with the total world. Investigation of children demonstrates that they are very heavy on the First, Second, Third and Fourth Dynamics. The child is so convinced of his ability to communicate that he will touch a hot stove. Life has no terrors for him. He has not yet “learned by experience” that he cannot communicate. It's the adult who has drawn back into the “only one.” And one believes that the inspiration of this continuous belief on the part of the psychologist and psychoanalyst – that “the child is entirely self-centered and has only his own world” – must be the expression of an opinion held by the psychoanalyst and psychologist out of his own bank. As one grows, one goes less and less into communication with the environment until he is, at last, entirely out of it. Only he is out of it in the wrong direction – dead.

Where you see aberration, where you would wish to detect aberration, you must look for violations in the Communication Formula. People who consistently and continuously violate portions of the Communication Formula can be suspected of being just that – dead. The further one departs from the Communication Formula, the more death exists for them. The more concentrated they become on secrets, the more they question intentions, the less they are likely to assume the point of view called Cause or the point of view called Effect.

One should not go so far as to say that life is communication. It is, however, a native condition of life to be able to communicate. Life, the awareness of awareness unit, the ability to have unlimited quality with no quantity or to produce quantity, is capable of communication. And here, again, we are consulting ability. Ability, first and foremost could be conceived to be the ability to be and also the ability to vary beingness. And this means the ability to communicate. One has to be able to be in order to communicate. One has to be able to vary one's beingness in order to return communications.

There is the manifestation, then, known as the “stuck flow.” This is one-way communication. The flow can be stuck incoming or it can be stuck outgoing. The part of a communication cycle which goes from primary Cause to Effect may be the flow that is stuck. Or it might be the other, from B back to A, that is stuck.

Here we have several possible methods of achieving a stuck flow and several conditions of flow – four to be exact:

1. The flow can be stuck from primary Cause to primary Effect, from the viewpoint of primary Cause.
2. The flow can be stuck from primary Cause to primary Effect, from the viewpoint of primary Effect.
3. The flow can be stuck from Effect-turned-Cause to final Effect, from the viewpoint of Effect-turned-Cause.
4. The flow can be stuck from Effect-turned-Cause to final Effect, from the viewpoint of final Effect.

These four stuck flows can become – any of them or a combination of them – the anatomy of the “communication lag” of the case. A person can hear, but cannot answer. A person can cause a communication to begin, but cannot receive an acknowledgment. A primary Cause can be totally engrossed in keeping the flow from arriving at primary Effect. And so forth.

A failure to complete a cycle of communication will leave some part of that communication in suspense. It will leave it, in other words, silent. And this will stick on

the track, it will float in time, it will restimulate, it will attract and hold attention long after it has occurred.

Unconsciousness, itself, results from receipt of too much, too heavy communication. It can similarly, but less often, result from the emanation of too much, too heavy, communication – as in the case of blowing up a large balloon, where one becomes dizzy after the expulsion of too much breath. Theoretically, one sending a large mass toward another one might fall unconscious as a result of sending too much mass away from himself too suddenly. And we find this can be the case. This is degradation because of loss. One gives away too much or loses too much and the departure of the mass, or even the idea, can bring about a drop in consciousness. In view of the fact that an awareness of awareness unit can create at will, this is not a very dangerous situation. One can receive too much communication, too suddenly, such as a cannonball. Unconsciousness will result from this. Most engrams are composed of too much incoming mass and too much outgoing mass, so as to make a confusion into which any answer, any phrase interjected can then be effective – since there is a scarcity of phrases and a plus in masses. One could even go so far as to say that the only reason a mass interchange is ever effective in the line of unconsciousness is that it does not have enough “reasons” with it. I suppose if one explained carefully enough to a soldier why he had to be shot, the arrival of the bullet would not make him unconscious or hurt him. But, again, this is theoretical (since very little reason goes on in war and thus it has never been subjected to a clinical experiment).

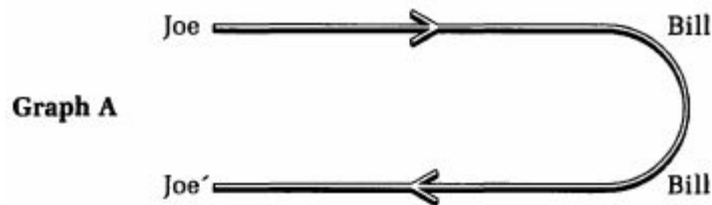
The resolution of any stuck flow is remedying the scarcity of that which stuck the flow. This might be “answers,” it might be “original communications,” it might be “chances to reply.”

The Communication Formula at work is best understood through the “communication lag.”

Chapter 9 TWO WAY COMMUNICATION

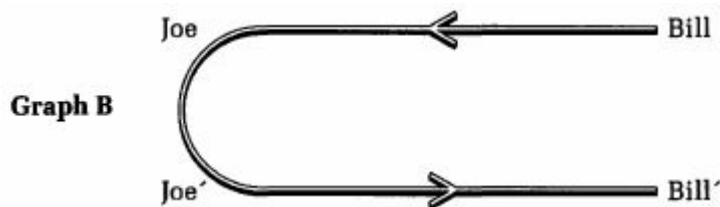
A cycle of communication and Two-Way Communication are actually two different things. If we examine closely the anatomy of communication, we will discover that a cycle of communication is not a two-way communication in its entirety.

If you will inspect Graph A below, you will see a cycle of communication.



Here we have Joe as the originator of a communication. It is his primary impulse. This impulse is addressed to Bill. We find Bill receiving it. And then Bill originating an answer or acknowledgment, as Bill', which acknowledgment is sent back to Joe'. Joe has said, for instance, "How are you?" Bill has received this. And then Bill (becoming secondary Cause) has replied to it as Bill', with "I'm okay," which goes back to Joe' and thus ends the cycle.

Now, what we call a two-way cycle of communication may ensue, as in Graph B below:



Here we have Bill originating a communication. Bill says, "How's tricks?" Joe receives this. And then as Joe' (or secondary Cause) answers, "Okay, I guess:" which answer is then acknowledged in its receipt by Bill'.

In both of these Graphs, we discover that the acknowledgment of the secondary Cause was expressed, (in Graph A) by Joe' as a nod or a look of satisfaction and, again, (in Graph B) Joe's "Okay, I guess" is actually acknowledged by Bill' with a nod or some expression signifying the receipt of the communication.

If both Joe and Bill are "strong, silent men" (highly aberrated), they would omit some portion of these cycles. The most flagrant omission, and the one most often understood as "communication lag" by the auditor, would be for Joe (in Graph A) to say, "How are you?" and for Bill to stand there without speaking. Here we have Joe causing a communication and Bill' failing to continue the cycle. We do not know or inquire and we are not interested in whether or not Bill, as the receipt-point, ever did hear it. We can assume that he was at least present and that Joe spoke loudly enough to be heard and that Bill's Attention was somewhere in Joe's vicinity. Now, instead of getting on with the cycle of communication, Joe is left there with an incompleting cycle and never gets an opportunity to become Joe'.

There are several ways in which a cycle of communication could not be completed and these could be categorized as:

1. Joe failing to emanate a communication.
2. Bill failing to hear the communication.

3. Bill' failing to reply to the communication received by him.
4. Joe' failing to acknowledge, by some sign or word, that he has heard Bill '.

We could assign various “reasons” to all this. But our purpose here is not to assign reasons why they do not complete a communication cycle. Our entire purpose is involved with the non-completion of this communication cycle.

Now, as in Graph A, let us say we have, in Joe, a person who is compulsively and continually originating communications, whether he has anybody's Attention or not and whether or not these communications are germane to any existing situation. We discover that Joe is apt to be met, in his communicating, with an inattentive Bill who does not hear him. And thus, an absent Bill' who does not answer him. And thus, an absent Joe' who never acknowledges.

Let us examine this same situation in Graph B. Here we have, in Bill, an origination of a communication. We have the same Joe with a compulsive outflow. Bill says, “How are you?” and the cycle is not completed because Joe, so intent upon his own compulsive line, does not become Joe' and never gives Bill a chance to become Bill' and acknowledge.

Now let's take another situation. We find Joe originating communications and Bill a person who never originates communications. Joe is not necessarily compulsive or obsessive in originating communications. But Bill is aberratedly inhibited in originating communications. We find that Joe and Bill, working together, then get into this kind of an activity: Joe originates communication, Bill hears it, becomes Bill', replies to it and permits Joe a chance to become Joe'.

This goes on quite well, but will sooner or later hit a jam on a two-way cycle which is violated because Bill never originates communication.

A two-way cycle of communication would work as follows: Joe, having originated a communication and having completed it, may then wait for Bill to originate a communication to Joe, thus completing the remainder of the two-way cycle of communication. Bill does originate a communication, this is heard by Joe, answered by Joe' and acknowledged by Bill'.

Thus we get the normal cycle of a communication between two “terminals,” For in this case, Joe is a terminal and Bill is a terminal and communication can be seen to flow between two terminals.

The cycles depend on Joe originating communication, Bill hearing the communication, Bill becoming Bill' and answering the communication, Joe' acknowledging the communication. Then, Bill originating a communication, Joe hearing the communication, Joe' answering the communication and Bill' acknowledging the communication. If they did this, regardless of what they were talking about, they would never become in an argument and would eventually reach an agreement-even if they were hostile to one another. Their difficulties and problems would be cleared up and they would be, in relationship to each other, in good shape.

A two-way communication cycle breaks down when either terminal fails, in its turn, to originate communications.

We discover that the entire society has vast difficulties along this line. They are so used to “canned” entertainment and so inhibited in originating communications (by parents who couldn't communicate and by education and other causes) that people get very low on communication origin. Communication origin is necessary to start a communication in the first place. Thus we find people talking mainly about things which are forced upon them by exterior causes. They see an accident, they discuss it. They see a movie, they discuss it. They wait for an exterior source to give them the occasion for a conversation. But in view of the fact that both are low on the origin of communication – which could also be stated as “low on imagination” – we discover that

such people, dependent on exterior primal impulses, are more or less compulsive or inhibitive in communication and thus the conversation veers rapidly and markedly and may wind up with some remarkable animosities or misconclusions.

Let us suppose that lack of prime Cause impulse on Joe's part has brought him into obsessive or compulsive communication. And we find that he is so busy outflowing that he never has a chance to hear anyone who speaks to him and, if he did hear them, would not answer them. Bill, on the other hand, might be so very, very, very low on primal Cause (which is to say low on communication origination) that he never even moves into Bill' or, if he does, would never put forth his own opinion, thus unbalancing Joe further and further into further and further compulsive communication.

As you can see by these Graphs, some novel situations could originate. There would be the matter of obsessive answering as well as inhibitive answering. An individual could spend all of his time answering, justifying or explaining-all the same thing-no primal communication having been originated at him. Another individual (as Joe /in Graph A or Bill /in Graph B) might spend all of his time acknowledging, even though nothing came his way to acknowledge. The common and most noticed manifestations, however, are "obsessive" and "compulsive origin" and "nonanswering acceptance" and "nonacknowledgment of answer." And at these places we can discover stuck flows.

As the only crime in the universe seems to be to communicate, and as the only saving grace of an awareness of awareness unit is to communicate, we can readily understand that an entanglement of communication is certain to result. What we should understand – and much more happily – is that it can now be resolved.

That which we are discussing here is *minimally* theory and maximally derived from observation. The main test of this is whether or not it resolves cases. You can be assured that it does.

Flows become stuck, on this twin cycle of communication, where a scarcity occurs in:

1. Origination of communication.
2. Receipt of communication.
3. Answering a communication given.
4. Acknowledging answers.

Thus it can be seen that there are only four parts which can become aberrated (in both Graph A and Graph B), no matter the number of peculiar manifestations which can occur as a result thereof.

These observations of communication are so vital that a considerable difference amongst case results comes about between an auditor who does acknowledge whatever his preclear answers and an auditor who does not.

Let us take auditor G. And we discover that he is running "Opening Procedure of 8-C" on a preclear, but that at the end of two hours of Opening Procedure of 8-C the preclear has benefited very little. Then let us take auditor K. This auditor does fifteen minutes of Opening Procedure of 8-C and gets very good results on the preclear. The difference between auditor G and auditor K is only that auditor G never acknowledges any answer or statement or communication origin on the part of the preclear. He simply continues doggedly with the process. Auditor K, on the other hand, is willing to let the preclear originate a communication and always acknowledges whenever the preclear concludes the action called for in a command or when the preclear volunteers a verbal answer. In other words, G did not answer or acknowledge, but ran the process with mechanical perfection. And K both answered and acknowledged, as well as originated orders. The fact that the scarcest thing there is, is the origin of orders or

communications, and the fact that G was at least doing this, is enough to cause G to get some improvement in the preclear. But he will not get anything like the improvement obtained by auditor K.

Silence is nowhere desirable except only in permitting another to communicate or waiting for another to acknowledge. The auditing of silence will wind the preclear in a perfect "fishnet" of aberration. The total process which remedies this is remedying the scarcity, by whatever means, of the four parts of a two-way communication.

Chapter 10 **COMMUNICATION LAG**

The exact definition of a communication lag is “the length of time intervening between the posing of the question, or origination of a statement, and the exact moment that question or original statement is answered.”

If you will look very closely at this definition, you will discover that nothing is said whatever about what goes on between the asking of the question, or the origination of the communication, and its being answered. What goes on in between is “lag.” It does not matter if the preclear stood on his head, went to the North Pole, gave a dissertation on botany, stood silent, answered some other question, thought it over, attacked the auditor or began to string beads. Any other action but answering, and the time taken up by that action, is communication lag.

An auditor has to understand this very thoroughly.

Usually he interprets a communication lag as “the length of time it takes the preclear to answer the question” and loosely applies this as “the length of time between the asking of the question and the first moment the preclear starts to speak.” This is not communication lag. For the preclear may start to speak on some other subject, may desire more information, may almost answer the question and still not actually answer the question.

If you will look around at people, you will find them possessed of a great many communication lag mechanisms. In their effort not to be an Effect or in their effort not to be Cause, in their aberrations about compulsive communication and inhibitive communication, and in indulging in impulsive, compulsive and inhibitive communication, they manage to assemble quite a number of interesting mechanisms. But all these mechanisms are communication lag.

Here is an example of communication lag:

Joe: “How are you, Bill?”

Bill: “You look fine, Joe.”

Here, the question was never answered at all and would go on as a communication lag from there until the end of the universe.

Here is another example:

Joe: “How are you, Bill?”

Bill: (after twenty seconds of study) “Oh. I guess I’m all right today.”

As this is the commonest form of communication lag, it is the most readily observed.

Less well known is the following communication lag:

Joe: “How are you, Bill?”

Bill: “What do you want to know for?”

Again, this question goes on unanswered until the end of the universe.

The most maddening kind of communication lag is:

Joe: “How are you, Bill?”

Bill: Silence from there on out.

This is dramatized when people anxiously inquire of an unconscious person "how he is?" and they become entirely frantic. They are simply looking at a communication lag which they believe will become total. And their anxiety is simply their multiple suffering on the subject of communication lag.

Here is another type of communication lag:

Joe: "How are you, Bill? I was saying to Ezra the other day that I have seen a lot of sick men in my time, but you certainly look pretty bad, Bill. Now, how are you? I've been down to see the doctor and he was telling me there's a lot of these colds and things going around.... "

In other words, Joe never gives Bill an opportunity to reply. And this is the other side of communication lag.

An auditor's understanding of the subject of communication lag is brief if he believes that it is the lag between the originator of the communication and the person to whom it is addressed. On our Graph A (Chapter Nine-), this would be from Joe to Bill'. There is a "return lag" and that is from Bill' to Joe'. And as above, there is the lag between Joe and Joe, where Joe simply keeps on talking without ascertaining if there is any Bill /there. You could also call this return lag an "acknowledgment lag." Joe to Joe is not a communication at all. Actually Joe to Bill', without a completion of the cycle, is the same thing. Joe' never acknowledges the communication and so the return lag is actually Joe to Joe. The proper sequence of such a communication is Bill' to Joe'. In other words, Joe' (to make a complete cycle of communication) must acknowledge in some manner, verbal or gesture, that Bill /has said something.

Joe to Joe as a communication lag (which is to say, no acknowledgment) has, as its initial root, an absence for Joe of Bill to Bill' (in Graph B). In other words, Joe has been called upon to originate communication so consistently that he now does so compulsively and obsessively, since there has been an entire scarcity of other people originating communications.

Now let us look at a highly specialized type of communication lag. Here we have Joe to Bill to Bill' to Joe' (as in Graph A). Then we have Joe waiting for Bill (in Graph B' to originate a communication. If Bill does not and only silence ensues, Joe then originates another communication. In other words, we have no two-way communication.

The two-way cycle of communication is not quite as important in auditing as it would be in life. For in auditing, the auditor, perforce, is originating communications in order to get the preclear up to the point where he can originate communications. One does not remedy life by approximating it exactly in the auditing room. The process is so designed that it will accomplish a rehabilitation in life without, to a marked degree. having to live it. As an example of this, the auditor does not expect the preclear to turn around and originate some process to make the auditor well. But the auditor does expect to get audited by somebody, sooner or later, or expects to be at a level where he can rise above this need of a communication interchange in order to live.

The place auditors have the most trouble with, in communication lag, is the "return lag." Auditors seldom acknowledge the execution of the command on the part of the preclear. As in Opening Procedure of 8-C (a process which is one of the Six Basic Processes today). the auditor sends the preclear over to touch the wall. When the preclear has touched the wall, the auditor is quite prone to give another command without acknowledging the fact that the preclear has touched the wall. It is an amazing thing what the lack of acknowledgment will do to slowdown a case recovery. Many times when an auditor is doing this (is acknowledging), he is doing it in such a perfunctory fashion that the preclear does not recognize it as an acknowledgment, but as a prelude to a new command. A good auditor makes very, very sure that the preclear knows the acknowledgment has occurred.

As an example, the auditor says:

"Go over to the wall and touch it."

The preclear does so. The auditor says:

"Very good."

And with a definite pause after this acknowledgment, says:

"Now go over to that wall and touch it."

In other words, the auditor who is a good auditor makes sure that the preclear knows that a complete cycle of communication has occurred on this particular auditing command.

Another failure on the part of auditors is to fail to let the preclear originate a communication. The auditor tells the preclear:

"Go over to that wall and touch it."

The preclear does so, but stops midway in the gesture and gasps, then completes the gesture. The bad auditor will fail to note and inquire after this gasp. This is actually the origin of a communication on the part of the preclear. He does not verbalize it. He does not express it any further than some physical gesture or a look of dismay. And even these might be slight. But this is usually as far as he can go in originating a communication. The auditor who fails to pick this up, fails to inform the preclear thus that the preclear is permitted to originate a communication.

This gasp, this gesture should at once be noted by the auditor with:

"What's happened?"

or

"What's the matter?"

or

"Something happen?"

This gives the preclear the opportunity to originate a second cycle of communication.

Remember that the gesture or the gasp was actually a communication. The preclear probably will not acknowledge the auditor's statement, beyond starting out on the origin of a new communication. But the fact that he does originate a statement on the subject of *"What is the matter"* is, in itself, an acknowledgment of the fact that he has heard the auditor. This is so vital that many cases have stumbled, tripped and bogged, simply because the auditor did not encourage the preclear to make a statement as to something which had occurred. Actually, the more often an auditor can do this, the better auditor he is and the more good will be done by auditing.

Now, of course, there is an opposite side to this, where the auditor can give credence to an obsessive or compulsive outflow on the part of the preclear to such an extent that the auditing is entirely interrupted. An example of this occurred recently, where a preclear outflowed at an auditor three days and three nights without the auditor recognizing entirely that this was simply obsessive communication in action. But this is not communication. This is not pertinent to the situation. And the definition of "compulsive" or "obsessive communication" is "an outflow which is not pertinent to the surrounding terminals and situation." In other words, compulsive or obsessive communication is an outflow which is not "in reality" with the existing reality.

We see, then, that an auditing session really does include a Two-way cycle of communication. But it does not include it, ever, unless the auditor invites the preclear to comment upon what is going on as he does processes.

(Just as a side comment here, the way to handle an obsessive or compulsive communication is to wait for a slight break in the flow and interject an auditing command. Remember that an obsessive outflow is actually not a communication. A communication is on the subject and is in agreement with the environment. It is also in agreement with what is occurring.)

Now it doesn't happen to matter what process is being done, the basic of that process is two-way communication. In auditing, as in living, communication is existence. In the absence of communication, we have silence. And where we have silence, we have no time. Time is manifested in communication lag to the extent that the preclear has been subjected to silences or such a thing as an obsessive or compulsive outflow which had nothing to do with communicating on the subject at hand- which is, again, a sort of silence (somebody talking obsessively or continually about things which might or might not exist and to no one in particular without expecting any cycle of communication to take place).

A communication lag is handled, by an auditor, by repetition of the question or command which elicited a communication lag.

Here is an example:

Bill: "How are you, Joe?"

Joe: *Silence, silence, silence* – Finally a grunt.

Bill: "How are you, Joe?"

Joe: *Silence, silence* – "Okay, I guess."

Bill: "How are you, Joe?"

Joe: "I'm all right, I tell you!"

Bill: "How are you, Joe?"

Joe: *Silence* – "I'm okay."

Bill: "How are you, Joe?"

Joe: "All right, I guess."

Bill: "How are you, Joe?"

Joe: "All right:"

Bill: "How are you, Joe?"

Joe: "Oh, I'm all right."

This is an example of "flattening" a communication lag. At first we have silence and no very intelligible reply. Then we have silence and a reply. And then other manifestations, each one of which demonstrates a changing interval of time, until the last couple of commands – three, in actual auditing practice – where the same interval of time was present. Flattening a communication lag requires only that the preclear answer after a uniform interval of time, at least three times. This uniform interval of time could, for practical purposes, be as long as ten seconds. Thus we get lengths of time required to answer an auditing question, as follows:

Answer requires thirty-five seconds,

Answer requires twenty seconds,

Answer requires forty-five seconds,

Answer requires twenty seconds,

Answer requires ten seconds,

Answer requires ten seconds,

Answer requires ten seconds.

To all intents and purposes – with these three last ten-second Intervals – the auditor could consider that he has to some degree flattened this particular auditing command because he is getting a consistent response. However, with such a long lag as ten seconds, the auditor will discover that if he asked the question two or three more times, he would recover a changing interval once more.

This is the mechanical formula of flattening a communication lag: Give the order (as in Opening Procedure of 8-C) or ask the *question* (as in Straightwire) and then continue to give that same order or ask that same question until the preclear executes it. After a short interval, three times the same.

There is an entirely different manifestation for a completely flattened communication lag. We get “extroversion.” The preclear ceases to put his attention on his mind, but puts his attention on the environment. We see this happen often in the Opening Procedure of 8-C, where the preclear has the room suddenly become bright to him. He has extroverted his attention. He has come free from one of these communication tangles, out of the past, and has suddenly looked at the environment. This is all that has happened. On a thinkingness level, this happens quite often. The preclear is doing the process very well and then begins to remember odds and ends of appointments he has, or some such thing. Just because he does this is no reason the auditing session should be ended. It simply demonstrates an extroversion. You have, in one way or another, pulled the preclear out of a communication tangle and put him into present time when he extroverts.

Communication lag, as a subject, could be a very large one. We have all manner of communication lags in evidence around us. Probably the most interesting one is the shock reaction after an accident, which one occasionally sees. At times it takes the body thirty-six hours to find out and reply to the fact that it has received an impact. It is quite common for a body to suddenly manifest the impact half an hour after it. This is communication lag. There are many humorous angles to communication lag. Sometimes you ask somebody, “How are you?” and you get a reply from his social machinery. He says, “I’m fine.” Then two or three hours later, he is liable to say to you, “I feel terrible.” This is the preclear, himself, answering. This is the awareness of awareness unit awakening to this communication lag.

This universe could be called “a consistent and continual communication lag.” One is trapped in it to the degree that he is lagging. If there were no remedy for communication lag, I would never bring up the subject. However, there is. And it is a remedy which is easily undertaken in auditing today.

Entrapment is actually communication lag. One has waited for communications which never arrived or has expected something to answer, so long and so often, that he becomes fixated upon something or in something and so does not believe he can escape from it. The first and foremost factor in communication lag, of course, is time. And the next factor is waiting, which is also dependent upon time.

As has been commented earlier, the only things which float on the time track are the moments of silence when no communication occurred. These are "no-time" moments and so have no time in which they can live and so they float forward on the time track. It is an oddity that an engram behaves in such a way as to put all its silent moments in present time, with the preclear, and leave its talking or action moments back on the track. When we took a person back to birth and ran out birth, we took out the action moments. If we did not take out, as well, the silent moments in birth, we did not take out the very things which pinned themselves to the preclear in present time. In other words, the birth engrams did not move at all, but the silent moments in birth might have a tendency to come up into present time. These silent moments in engrams and facsimiles do, themselves, compose the matter extant in the preclear. This matter is not so much composed of action moments as silent moments.

Thus we see that an individual, the longer he lives in this universe, the more communication lag he runs into, the more upset he is about existence, the greater his communication lag, the more he is silent.

Of course, obsessive or compulsive communication is just one grade above silence. It is the last frantic effort to keep things from going entirely quiet. It is not communication and is, actually, silence of a sort- particularly since very few people listen to it.

Now, we are studying about communication and we are communicating about communication and you have every opportunity here to get yourself beautifully snarled. So I would ask you to look around your environment and check a number of manifestations of communication lag. You are not controlled by the subject. You can easily control it. The dangerous thing is not to know the answers and simply go on in these consistent and continual communication lags imposed upon us by the lack of communication in this universe.

It is of great interest to note that imagination, as a function of existence, becomes drowned in an absence of communication origin. An individual can become so dependent upon others or entertainments in originating communications, that he himself does not. Indeed, it is very unpopular in this society, at this time, to originate communications. One should always say that somebody else thought of it first, or that it goes back to the ancient Ugluks, or that it's happened many times before, or that one has just dug up the information after it has been buried, or one is really taking direction from the archangel Smearel, rather than stand up and plead guilty to originating a communication. Unless one can originate communications, one's imagination is in bad shape. The reverse does not happen to be true. The imagination is not that thing which is first imperiled and then results in failure to originate communication. Failure of communication origin, then, results in failure of imagination. So the rehabilitation of communication origin rehabilitates, as well, the imagination. This is very good news, indeed, for anyone in the creative arts particularly. But who is not in the creative arts?

In examining the whole subject of communication, one discovers that there are very few people around him, in this day and age, who are actually communicating. And there are a lot of people who think they are communicating, who are not. (The AMA would like to believe that I am in the latter category.)

Chapter 11 PAN-DETERMINISM

An entirely new concept in Dianetics and Scientology is that of PAN-DETERMINISM.

In Book One we talked about Self-determinism. Self-determinism meant, in essence, control by the awareness of awareness unit of that which it conceived to be its identity. Some effort in Book One was made to move Self-determinism out into the remaining dynamics.

Pan-determinism is a word which describes determinism all along the dynamics. Actually, Self-determinism attempted to do this and our earlier idea of Self-determinism was a sort of Pan-determinism.

We have to remember here that the dynamics involved in Dianetics are the first four, the dynamics involved in Scientology are the last four, of the total set of eight.

The Eight Dynamics are as follows:

THE EIGHT DYNAMICS

DYNAMIC ONE is the urge toward survival as self.

DYNAMIC TWO is the urge toward survival through sex or children and embraces both the sexual act and the care and raising of children.

DYNAMIC THREE is the urge toward survival through the group and as the group.

DYNAMIC FOUR is the urge toward survival through all Mankind and as all Mankind.

DYNAMIC FIVE is the urge toward survival through life forms, such as animals, birds, insects, fish and vegetation, and is the urge to survive as these.

DYNAMIC SIX is the urge toward survival through the physical universe and has as its components Matter, Energy, Space and Time (from which we derive the word MEST).

DYNAMIC SEVEN is the urge toward survival through spirit and would include the manifestations or the totality of awareness of awareness units, thetans, demons, ghosts, spirits, godlings and so forth.

DYNAMIC EIGHT is the urge toward survival through the Supreme Being or, more exactly, Infinity. It is called Dynamic Eight because it is Infinity (∞) turned up on its side.

The urge toward survival through self, sex, children, groups and Mankind are the proper province of Dianetics.

Now let us examine this concept of Pan-determinism. Pan-determinism would be the willingness to determine or control self and dynamics other than self, up to the eight listed above. Like Self-determinism, Pan-determinism is self-elected (or self-determined) in that one does it knowingly and directly, not from obsession, compulsion or inhibition. An Un-determined individual, of course, does not exist. But an Other-determined individual definitely can exist. Where we have Self-determinism (and we interpret Self-determinism as "determinism on the First Dynamic"), we have only willingness to control self and no willingness to control anything beyond self. If this is the case in Self-determinism, we have as Other-determinism sex, children, groups, Mankind and (going on into Scientology) animal life, vegetation, the physical universe, spirits and God – or whatever else might compose Infinity.

In view of the fact that Self-determinism was interpreted in this fashion, it left an individual in the state of mind of being willing to be determined on all other dynamics and by all other dynamics except his own "personal dynamic." In view of the fact that a "personal dynamic" cannot exist and in view of the fact that all auditing is the Third

Dynamic and that an individual as we see him (a man) is actually a composite – and is not a First Dynamic, but a Third Dynamic – we see we are in difficulties with this definition of Self-determinism and continued use of Self-determinism. It is necessary, then, to investigate further and to assign more precision to this concept of “willingness to control.”

When we say “control,” we do not mean the “control case,” where control is obsessive, or Other-determined, or where the individual is controlling things out of compulsion or fear. We simply mean “willingness to start, stop and change.” The anatomy of control is just that – starting, stopping and changing things. Now, it is not necessary for a person to start, stop and change things just to demonstrate that he can control them. He must, however, to be healthy and capable, be able to start, stop and change things.

Here we come immediately to what we mean by “ability.” It would be the ability to start, change and stop things. And if we have an ability to start, stop and change things, we of course must have a willingness to start, stop and change things. Those people who are unwillingly behaving in some direction, so as to start, stop and change things, are very sick people. And in this category (this last category) we discover the bulk of the human race at this writing.

The basic difference between aberration and sanity, between inability and ability, between illness and health, is the knowingness of causation by self, opposed to unknown causation by others or other things. An individual who knows he is doing it is far more capable than one who is doing it, but supposes something else is doing it. Psychosis is, itself, simply an inversion of determinism. A psychotic is entirely Other-determined. A sane man is, in good measure, Self-determined. Pan-determinism would mean “a willingness to start, change and stop on any and all dynamics.” That is its primary definition. A further definition, also a precision definition, is “the willingness to start, change and stop two or more forces, whether or not opposed.” And this could be interpreted as two or more individuals, two or more groups, two or more planets, two or more life species, two or more universes, two or more spirits, whether or not opposed. This means that one would not necessarily fight, he would not necessarily “choose sides.”

This is in total controversy to some of the most cherished beliefs of Man. But may I point out to you, quickly, that Man is not an entirely sane person? And thus, some of his beliefs must be somewhat aberrated. There is such a thing as “courage,” but there is not such a thing as “sanity totally opposed.”

People who are afraid of control are liable to be afraid of Pan-determinism. But if they will see this as a willingness to start, change and stop any dynamic, they will see that a person must be assuming the responsibility for any of the dynamics.

A conqueror, in his onslaught against society, is fighting Other-determinisms. He is starting, changing and stopping things because of an unwillingness to associate with or support other races or customs than his own. Therefore, what he is doing can be interpreted as bad.

In support of this, we get all of the earlier religious teachings. But these have been grossly misinterpreted. These have been interpreted to mean that a person should not fight in any way, or defend anything, or have anything, or own anything. This is not true. A person who is willing to be other individualities, besides himself, does not necessarily harm these other individualities. Indeed, we cannot make the complete distinction of “other than himself,” since we are saying, in this, that he clings to something he calls “self” and supports and defends it without being willing to identify himself with others. (One of the most maddening debaters is one who moves at will between the viewpoints of himself and those who have elected him as an enemy.)

There is an important Scale Down From Pan-determinism. It does not lead along a dwindling dynamic path, but it could of course. One could simply see, as Pan-determinism dwindling, the falling off of one dynamic after another until one is down to First Dynamic. But that is not a particularly workable picture and an auditor does not use it.

The SCALE DOWN FROM PAN-DETERMINISM is:

Pan-determinism

Fighting

Must and Must Not Happen Again

Repair

Association

These are actually processes:

At the bottom we find an unwillingness to Associate with anything;

Just above this is an unwillingness to Repair anything, but a willingness to Associate somewhat;

Above this is a willingness to Associate and to Repair somewhat, but no willingness to let certain things Happen Again;

Above this is a willingness to Fight things; and

Above this is Pan-determinism.

These are arranged in this fashion because this is the ladder a preclear climbs if he is run on a certain type of process. This is something like the old Emotional Scale – which went Apathy, Grief, Fear, Anger, Antagonism, Boredom, Conservatism and Enthusiasm – only in this case it is a scale of behavior manifestations. Where an individual who is unwilling to Associate with various things is certainly a long way from being Pan-determined and definitely is not even Self-determined, he has to come up a ways before he is willing to Repair anything. But in this frame of mind, he can Repair quite generally, but is unwilling or unable to create or destroy. (An oddity here is that a person who is unwilling to Associate is only able to destroy. And a person has to be very far up this scale before he can create. In fact, he has to be up around Pan-determinism to adequately create.) Above this level of Repair, we find an individual “frozen” in many incidents, which he is preventing from occurring once more, and is holding the facsimiles or engrams of these incidents so that he will have a model and so know what Mustn't Occur. And above this level. we discover an individual Fighting or being willing to Fight almost anything. And above this level. we discover an individual Pan-determined, willing or able to be almost anything, and so may be at peace with things and does not have to Fight things.

An individual at a Pan-determinism level can *create*.

An individual at Association, as I have said, can only *destroy*.

An individual at Repair and Must and Mustn't Happen Again is making a very heavy effort – and I do mean effort – to *survive*.

Let us take, for our example of Pan-determinism, the Second Dynamic. Here we find such a thorough effort to have Other-determinism that Freud picked this out as the

only aberrative factor. It is not the only aberrative factor. But in view of the fact that it is a desired inflow, it can be considered (with many other things) to have some aberrative value. Let us look at it from terms of Self-determinism and Pan-determinism. Here we have an individual, believing himself to be a man, who believes that his only sexual pleasure can be derived from remaining very solidly a man and having sexual relationships with a woman and being very sure that he is not the woman. On the other hand, we find the woman, determined to be herself and experience as herself and to experience a sexual inflow from a man. In the case of the man, as in the case of the woman, we have an unwillingness to be the other sex. This is considered natural. But do you know that when this is entirely true, when we have complete determinism to be self and not to be to any slightest degree the other person, there is no sexual pleasure interchange of any kind whatsoever? We get the condition known as satyrisms and nymphomania. We get a tremendous anxiety to have a sexual flow.

Probably the only reason you can see the universe at all is because you are still willing to be some part of it. Probably the only reason you can talk to people is because you can also be the other person you are talking to. Probably the only reason you can really let people talk to you is because you are willing to let the other person be you, somewhat, and he is willing to let you be him, to some degree.

In view of the fact that space itself is a "mock-up" (is a state of mind), it can be seen that individuality depends to some degree upon the law that "no two things must occupy the same space." When we get this law in action, we have a universe. Until this law goes into action, there is no universe and one would be hard put to differentiate entirely. Two things can occupy the same space to the degree that you are willing to believe they can. It is a very easy thing to talk to an audience if you are perfectly willing to be an audience. It is a very difficult thing to talk to an audience if you are unwilling to be the audience. Similarly, it is very difficult to be an audience if you are unwilling to be on the stage. One could conceive that a person who had a considerable amount of stage fright would be incapable of enjoying the performance of actors. And so it is. We discover the person who is in the audience and has, himself, considerable stage fright, writhing and feeling embarrassed for every actor who makes the slightest slip or mistake. In other words, we find this person compulsively "being on the stage" although he is in the audience.

Things of this nature have led more than one philosopher to assume that we were all from the same mold or that we were all the same thing. This is a very moot question. Processing demonstrates, rather adequately, that we are all really individuals and that we are not the same individual. And, indeed, people who believe we are all the same individual have a very rough time of it. But, evidently, we could all be the same individual – at least if we were entirely sane.

The physical universe is a sort of a "hypnotic trance," where the individual believes himself to be capable of viewing from various points. The illusion is rendered very excellent by the fact that other individuals believe that they are viewing the same things from the same points as they occupy. We are all, as awareness of awareness units, basically different. We are not the same "pool of life." And we are all, evidently, differently endowed (no matter what the Communist Party would like to believe)

One of the most significant differences from man to man is the degree to which he is willing to be Pan-determined. The man who has to forcefully control everything in his vicinity, including his family, is not being Self-determined, usually, much less Pan-determined. He is not being his family. If he were being his family, he would understand why they were doing what they were doing. And he would not feel that there was any danger or menace in their going on executing the motions or emanating the emotions which they do. But anchored down as one person, rather obsessed with the damage that can be done to him or those around him, an individual is apt to launch himself upon a course of heavy, solid, "super-control" of others. Now let us take the person who is Self-determined and Pan-determined, in the same situation. And we discover that he would have enough understanding, in the vicinity of his family and of his family, and with this understanding would be willing to be and experience as the remainder of the family. And we would find out that he actually could control the family with considerable ease.

The oddity of it is that force can only control down into “entheta” – to “enturbulation” – but that a Pan-determinism controls upward into greater happiness and understanding, since there is more A-R-C present. You have seen individuals around whom a great deal of peace and quiet obtained. Such individuals, quite commonly, hold into sanity and cheerfulness many others in their environment who are not basically stable or Self-determined at all. The individual who is doing this is not doing it out of obsession. He is doing it simply by knowing and being. He understands what people are talking about because he is perfectly willing to be these people. When he falls away from understanding what they are talking about, he has also fallen away from being willing to be them. Willingness to understand and willingness to be are, for our purposes, synonymous.

Now, how does this Pan-determinism tie into communication?

We have seen that difficulties arose, on the cycle of communication and on the two-way cycle of communication, when origins of communication, answers and acknowledgments were scarce. This must be, then, that the individual – becoming aberrated through communication – must have conceived the necessity of an Other-determinism. In other words, one has to fall away from Pan-determinism to get into any of the traps of communication at all.

It is a very fortunate thing for us that Pan-determinism exists. Otherwise, there would be absolutely no way whatsoever out of this maze of miscommunications that a person gets into. The only way out of it would be to have other people come around and do enough talking, and go to enough movies, and seek out another Self-determinism which would communicate and make it communicate-until one was sane. However, it doesn't happen to work out, in an unlimited sense, in this way. The oddity is that it works out in “mock-up” processing. Further, it works out best in mock-up, for in mock-up we introduce the idea of Pan-determinism.

When we ask somebody to “*get the idea that (somebody else) is present*” (who is not) and then have him make this “person” give him answers, we discover after a while that some major aberrations have blown out of our preclear. In the first part, the preclear is actually remedying the scarcity of *answers* – or if these were being processed, origins or *acknowledgments* – and is so disentangling communication lines. The “sense” of what he would mock the person up as “saying” would have nothing to do with it. The communication could be almost pure gibberish as long as it was an answer. This would straighten out the bank to a very marked degree. The other factor which enters into this is Pan-determinism. We are making the individual actually mock-up somebody else and make somebody else say something. In other words, we are making our preclear take over the control – the start, change and stop – of another communication medium.

And with further test and experiment, we discover that we can do this for all the dynamics. And when we have done it for all the dynamics, we have brought our preclear up to a point of where he is willing to monitor communications on all the dynamics. And when he is willing to do this – and get origins, answers and acknowledgments along all the dynamics – we find that we have a very serene person who can do the most remarkable things.

Anything you have read about concerning the potential abilities of the Clear (and a lot more) come true when we follow this course. So it is a very fortunate thing for us that Pan-determinism exists. Otherwise, there would be no processing anybody.

Remember, when you are explaining this to people, that it is willingness to control on any and all dynamics. And that it is not obsessive or compulsive control to own, protect or hide on any dynamic. All the ills of Earth come from an obsession to own, control, protect and hide on other dynamics than self. The true enlightenments of this world have come from willingness to be along any of the dynamics.

One of the things which gives truth to Pan-determinism is the savageness with which the aberrated attempt to drive an individual away from anything resembling Pan-

determinism. This is simply an obsessive action on the part of people to climb up to Pan-determinism by force. Pan-determinism cannot be climbed by force. The ladder to that height is not made of pikes and spears, spankings and police forces. It is made of Understanding – Affinity, Reality and Communication.

Chapter 12
**THE SIX
 BASIC PROCESSES**

Today's auditor must be conversant with SIX BASIC PROCESSES and must be able to get results with these processes before he can expect to get results with higher levels of auditing. These six processes form a roadway for more than the auditor. We discover that they compose a Tone Scale. This Tone Scale is as follows:

At its lowest and highest reaches, whether by mimicry, words or mock-up, we have Two-way Communication.

Next above this, occupying the position from about 1.1 to 1.8, we have Elementary Straightwire.

Above this, from 1.8 to 2.5, we have Opening Procedure of 8-C.

Above this, from 2.6 to 3.0, we have Opening Procedure by Duplication.

Above this, from 3.1 to 3.5, we have Remedy of Havingness.

And above this, from 3.6 to 4.0, we have Spotting Spots in Space.

CHART OF PROCESSES

WHERE THEY ARE ON THE A-R-C SCALE:

	Exterized	
	Spot Spots in Space	4.0
	Spot Spots in Space	3.6
	Remedy of Havingness	3.5
	Remedy of Havingness	3.1
	Opening Procedure by Duplication	3.0
	Opening Procedure by Duplication	2.6
↑	Opening Procedure 8-C	2.5
	Opening Procedure 8-C	
	Elementary Straightwire	1.1
	Elementary Straightwire	
	Two-way Communication	1.0
	↑ ↓	
	Two-way Communication	- 8.0
<hr/>		
↑	"One-shot Clear"	4.0
	"One-shot Clear"	2.5

An auditor, in auditing these Six Basic Processes, becomes sufficiently capable in observing and communicating that he can handle or can bring the preclear up to the

point where he can handle the "subjective process" which remedies Communication, or the other one which is the "One-shot Clear."

The problem of psychosis never rightly belonged in Dianetics, but it has been solved there. Opening Procedure of 8-C and the Mimicry techniques, as given in the Professional Auditor's Bulletins, resolve psychosis. They resolve it rapidly and care for it adequately and we have no real worry on that score. The only reason we would enter the field of psychosis at all would be to find out how far south our techniques worked. These Six Basic Processes also resolve psychosomatic illness and do other remarkable things.

As covered much more fully in *The Creation of Human Ability*, these Six Basic Processes form the background to all processes. Through them, we find two-way communication everywhere. It can be said, with honesty, that there is no auditing without two-way communication.

TWO-WAY COMMUNICATION

The process Two-way Communication, itself, could be subdivided into verbal and non-verbal processes. The verbal processes would include questions about the present time environment and the preclear's life, interests and so forth, and would get a direct answer to every question, no matter how long the communication lag was. In other words, a two-way communication would be entered upon so as to actually bring the preclear to talk to the auditor. In the case of people who have great difficulties in this line, we have non-verbal techniques – such as Mimicry – wherein the auditor mimics the preclear and persuades the preclear to mimic the auditor. Various processes are used, such as passing a ball back and forth between them, nodding, shaking hands, sitting down, standing up, walking across the room and back and sitting down – all of which are effective.

Much of this book, *Dianetics 55!* is on the *subject* of two-way communication. And the totality of *auditing* is bringing a preclear into excellent two-way communication. And it is conceived a little difficult, by instructors, to relay the *process* called Two-way Communication. However, it is actually simplicity itself. For all that is necessary is to get the preclear to actually volunteer communications and answer the communications volunteered to him. There is always something the preclear will talk about.

Mimicry, particularly when used on psychotics, is a precision subject. Mimicry is not a new process. It is almost as old as psychotherapy. But it is spotty when used without an intimate knowledge of "validation." It can be said that "that which one validates, comes true." The only force or strength life has, is that which derives directly from the upper echelon of understanding. When life gets down to a point where it is incomprehensible, it cannot relay any understanding. Understanding this is essential for an auditor. He must realize that he gives power to everything he validates. We made something important out of the engram. And by validating engrams, we actually (where they were audited poorly) gave force and power to engrams. Thus it is with the psychotic. To mimic the strange, peculiar, bizarre and unusual things he does, is to give force and strength to those things. It cannot be said with sufficient emphasis that the auditor must never mimic the strange, bizarre and unusual manifestations of the psychotic. The only way that the auditor can make Mimicry work, consistently and continually and rapidly, is by validating what the environment considers the agreed-upon, the usual, the routine, the ordinary. Perhaps a psychotic is twisting his hands madly and occasionally nodding slightly. The auditor, in mimicking him, would not twist his hands but would nod slightly – since a nod is the agreed-upon manifestation in the environment, not the twisting of hands. If the auditor does this, the preclear will begin to nod more and twist his hands less. If the auditor were to begin to mimic the psychotic by twisting hands, he would discover that the psychotic would probably stop twisting his hands but would do something else much more bizarre. And if the auditor then mimicked this much more bizarre thing, the psychotic would simply go on to something even wilder or might become entirely motionless. For the one fear the psychotic has is becoming predictable. The psychotic is under the control of "entities" (demon circuits). He does have a grain of sanity present, otherwise he would not be able to function at all.

Therefore, those things that he does which are sane must be mimicked and so reinforced. If an auditor knows this thoroughly and practices it smartly, he will discover that psychotics can be brought into two-way communication and moved immediately into Opening Procedure of 8-C-the proper process on psychotics. (8-C, while not a psychotic process, does work on psychotics. However, in working Opening Procedure of 8-C on the psychotic, the auditor must be very careful not to go beyond Part (a) for a long, long time.)

ELEMENTARY STRAIGHTWIRE

From the process known as Two-way Communication, we move on to the process known as Elementary Straightwire. Elementary Straightwire has two basic commands. One of these commands is used continually, over and over and over and over, until the communication lag is entirely flat on it. Then the other command is used, over and over and over, until the communication lag is entirely flat. At which time it will be discovered that the first command will now give communication lags and so it is used, over and over and over. And then the second one is used, over and over and over. In other words, what we do here is to use this process of Elementary Straightwire with just two commands, continuingly, one command at a time, flattening each communication lag encountered. While doing this, of course, one maintains a two-way communication. He acknowledges the fact that the preclear has recalled something and is, in general, alert to receive from the preclear an originated communication, answer it and give further orders.

The two commands of Elementary Straightwire are:

"Give me something you wouldn't mind remembering,"

"Give me something you wouldn't mind forgetting."

This can be varied with:

"Tell me something you wouldn't mind remembering,"

"Tell me something you wouldn't mind forgetting."

This Elementary Straightwire is a standard form. If it is varied, it should be varied toward simplicity.

A simple form of Straightwire is:

"Remember something," over and over, again and again and again and again and again.

Do not use, however, *"Forget something,"* since this is far too rough for the preclear.

Another, even simpler form, is to apply *"Remember something"* to the dynamics, such as:

"Remember a man,"

"Remember a group."

The only error that can be made in Elementary Straightwire is to get too fancy (for one does not believe that an auditor who has advanced this far in auditing would make an error in communication).

There is an entire gamut which we call "the next-to-the-last list in Self Analysis" (published in Self Analysis), which has many times been known to break a person from a neurotic to a sane state. This is:

"Can you recall a time that is really real to you?"

"Can you recall a time when you were communicating well to someone?"

"Can you recall a time when someone was communicating well to you?"

"Can you recall a time when you felt affinity for someone?"

"Can you recall a time when someone felt affinity for you?"

By keeping this in the understanding or affinity line, a case advances more rapidly than if mis-emotion and other factors are addressed.

OPENING PROCEDURE OF 8-C

Opening Procedure of 8-C is one of the most effective and powerful processes ever developed and should be recognized and used as such.

The main error which is made with the Opening Procedure of 8-C is not to do it long enough. It takes about fifteen hours of Opening Procedure of 8-C in order to bring a person into a completely relaxed and Self-determined state of mind regarding orders. Opening Procedure 8-C is a precision process.

Part (a) of Opening Procedure of 8-C is:

"Do you see that (object)?" (the auditor pointing).

When the preclear signifies that he does, the auditor says:

"Walk over to it."

When the preclear has walked over to it, the auditor says:

"Touch it."

When the preclear does, the auditor says:

"Let go," and designates another object (a wall, a lamp), calls them by name or not, and goes through the same procedure once more.

It is important that the auditor specifically acknowledge each time the preclear has executed the command given. When the preclear has seen the object, when he has walked over to it, when he has touched it, when he has let it go – each time, the auditor signifies that he has perceived and does acknowledge this action on the part of the preclear.

This Step (a) is used until the preclear does it easily, smoothly, without the slightest variation or introduction of any physical communication lag, and has demonstrated completely that he has no upset feeling about the auditor or objects in the room.

When (a) has been run for a length of time necessary to bring the case uptone, Part (b) is run. Part (b) introduces the idea of decision. It is notable that the "One-shot Clear" must be very strong on this "power of decision." It is also notable that a person in extremely bad condition has no power of decision.

The commands of Part (b) are:

"Pick a spot in this room."

And when the preclear has:

"Walk over to it."

And when the preclear does:

"Put your finger on it."

And when the preclear has:

"Let go."

Each time, the auditor acknowledges the completion of the command by the preclear, signifying *"All right"* or *"Okay"* or *"Fine,"* making it very plain that he has noticed and approves of and is acknowledging the action of the preclear in following each specific command. He approves of these, one at a time, in this fashion.

The preclear is run on this until he demonstrates no physical communication lag of any kind in making up his mind what to touch, how to touch it, and so forth.

Part (c) of Opening Procedure of 8-C introduces further decision.

It goes as follows:

The auditor says:

"Pick a spot in this room."

And when the preclear has, the auditor says:

"Walk over to it."

When the preclear does, the auditor says:

"Make up your mind when you are going to place your finger on it and do so."

When the preclear has done this, the auditor says:

"Make up your mind when you are going to let go and let go."

The auditor, each time, acknowledges the completion of one of these orders to the preclear.

In doing Opening Procedure of 8-C, the preclear must not be permitted to execute a command before it is given. And a two-way communication must be maintained.

As I have said, Opening Procedure of 8-C is a very powerful process. If all auditors knew how to do Opening Procedure 8-C – and could do this very well – we would, right there, have psychotherapy licked. But we are not trying to lick psychotherapy. It has never been a major problem to us. We are trying to bring people a long way further north than psychotherapy ever dreamed of. And Dianetics and Scientology are not psychotherapies, they are processes which increase the abilities of people.

OPENING PROCEDURE BY DUPLICATION

Opening Procedure by Duplication has as its goal the separating of time, moment from moment. This is done by getting a preclear to duplicate his same action, over and over again, with two dissimilar objects.

In England, this process is called "Book and Bottle," probably because these two familiar objects are the most used in doing Opening Procedure by Duplication.

The first step of Opening Procedure by Duplication is to familiarize the preclear with both objects, as to their reality and his ability to own them. One makes him handle them and feel them and acquaint himself with them - makes him describe them as objects he

is experiencing in present time, not as something related into the past. A little time spent on this can be quite beneficial.

The auditor then begins what will become to the preclear, before he is through with this, some of the most hated phrases anyone could conceive-but which, by the time the preclear is finished with this, become just like any other phrases.

Many people believe that Opening Procedure by Duplication induces hypnosis. This is because, in running it, hypnotism runs off. The preclear, while the hypnotism is running off, may feel quite hypnotized. It is the exact reverse of hypnotism. Hypnotism is an effort to persuade the individual to do nothing, to sit still and to accept fully the inflow. Opening Procedure by Duplication contains two-way communication and, indeed, does not work unless two-way communication is done with it.

The main liability in doing two-way communication on Opening Procedure by Duplication is that the auditor, in introducing two-way communication to it, may stray considerably from the pattern laid down. He must not do this. Although he is maintaining two-way communication, he must adhere very sharply to the process.

He can make the preclear tell more about them. He can make the preclear describe various things which are manifesting themselves to the preclear. He can be insistent the preclear really knows he has just picked this up. But he must stay with this sequence of auditing commands and may not vary from them even vaguely. He can interject other conversation, but not other auditing commands, into Opening Procedure by Duplication.

The auditing commands are:

"Do you see that book?" says the auditor, pointing.

When the preclear signifies that he has, the auditor says:

"Walk over to it."

When the preclear does, the auditor says:

"Pick it up."

When the preclear does, the auditor says:

"Look at it."

When the preclear does (usually he was looking at it, but now looks at it more closely) the auditor says:

"Give me its color."

When the preclear does, the auditor says:

"Give me its weight."

When the preclear does, the auditor says:

"Give me its temperature."

When the preclear has, the auditor says:

"Put it back exactly as you found it."

This action sequence having been completed, the auditor points to the bottle:

"Do you see that bottle?"

When the preclear does, the auditor says:

"Walk over to it."

When the preclear does, the auditor says:

"Pick it up."

When the preclear has, the auditor says:

"Look at it."

When the preclear does, the auditor says:

"Give me its color."

When the preclear has, the auditor says:

"Give me its weight."

When the preclear has, the auditor says:

"Give me its temperature."

When the preclear has, the auditor says:

"Put it back exactly as you found it."

Then the auditor says, pointing at the book:

"Do you see that book?"

And so on, back and forth, using this exact sequence of commands.

The auditor can interject:

"Describe it more fully."

The auditor can sometimes-but not more often than once every fifteen minutes-point to the book, have the preclear go through the full sequence with the book, and then point to the book again and have the preclear once more go through the full sequence with the book. This will break down the "automatic machinery" a preclear is bound to set up to compensate for this process. We want to keep the preclear doing it, not his machines. By asking the preclear to describe the object or describe its temperature more fully (in its proper sequence in these commands), machines are also broken down and the alertness and awareness of the preclear is increased.

The auditor must not omit letting the preclear give him the preclear's reactions. The preclear will pause, seem to be confused. It is up to the auditor, at that moment, to say, "What happened?" And to find out what happened. And then to continue with the process, having acknowledged the communication of the preclear. An auditor must never be afraid to let a preclear emanate a communication. And an auditor must never fail to acknowledge the completion of an auditing action, no matter how minute.

REMEDY OF HAVINGNESS

The Remedy of Havingness is an extremely effective process, for it remedies the ability of the preclear to "have" or "not-have" at will. Sometimes auditors interpret this process as "inflow only." That is because the physical universe is an inflow universe and it is all too easy for an auditor to assign to auditing (and all other actions) inflow characteristics only.

The modus operandi of the Remedy of Havingness is to have the preclear mock-up something, pull it in, or mock-up something and throw it away. It does not matter what you have him mock-up. The item can have significance or not, as the case may be. Preclears who are low in tone (if this is run on them – and it should not be) have a tendency to make everything they mock-up very significant. It is not the significance, it is the mass which counts.

However, to keep the preclear interested or to assist his mocking-up, an auditor may designate specific things and does so.

It will be found that the "acceptance level" and "expectance level" of the preclear very definitely monitor what he mocks-up and what he can pull in and what he can throwaway. As covered in the Professional Auditor's Bulletins, Acceptance Level Processes can be combined with Remedy of Havingness.

The commands of Remedy of Havingness are as follows:

"Mock-up a (planet, man, brick),"

"Make a copy of it,"

"Make a copy of it,"

"Make a copy of it."

And when the preclear has from five to fifteen copies:

"Push them all together,"

"Now pull them in on you."

When the preclear has done this for some time, the last command is varied by saying:

"Throw them away and have them disappear in the distance."

In other words, we have the preclear mock-up something. When he has, we have him make a copy of it, make another copy and another copy and another copy, one at a time, push them together and pull them in or throw them away. We keep up this process for some time, until we are very certain that he can actually throw things away or pull them in on himself at will. This is the Remedy of Havingness. Remedy of Havingness does not mean "stuffing the preclear with energy." It means "remedying his ability to have or not-have energy." Run with particular significances, such as money, women, etc., one could remedy specific scarcities on the part of the preclear. But remember, they may be so scarce at first that he will have to "waste" a large quantity of them before he can "have" one.

On an awareness of awareness unit, exteriorized, we run Remedy of Havingness a little differently.

We say:

"Put up eight anchor points."

We describe to him how we want these put up. We want them put up in such a way as to form the corners of a cube. In other words, these eight anchor points are not to be in a group in front or behind the preclear, but they are to be distributed around him.

When the preclear has done this, we say:

"Pull them into you."

We keep this up for a long time.

We also have the preclear, exteriorized, mock-up eight anchor points and send them away from him. A preclear exteriorized can be very unhappy about his lack of havingness and this last process is used to remedy this upset.

Remedy of Havingness is an exteriorization technique. If it is run on an individual long enough, say eight or ten hours, he will probably exteriorize at the end of that time. If you kept on running it as an exteriorized process (given in the second part above), he would then have his visio clear up and he would finally get into very excellent condition. This is quite a process. However, remember, this process depends upon the preclear following the auditor's orders. Unless the auditor has guaranteed this by Opening Procedure of 8-C and Opening Procedure by Duplication, the chances of the preclear actually following his orders – although pretending to do so – are very slim.

(We have discovered, in old-time Dianetics, that the breakdown was in the failure of the preclear to follow the auditor's orders. Preclears would pretend to follow an auditor's orders, but actually would not.)

SPOTTING SPOTS IN SPACE

The process known as Spotting Spots in Space is not to be attempted on somebody who is having a difficult time. And when it is attempted, it should be accompanied with Remedy of Havingness. One makes a person spot spots in space for a short time, then remedy havingness, then spot spots in space, then remedy havingness, then spot spots in space.

These two processes, Remedy of Havingness and Spotting Spots in Space, actually belong together. However, the preclear eventually emerges up into a higher band where he can spot spots in space without remedying his havingness.

The auditing commands are:

"Spot a spot in the space of this room."

When the preclear has, the auditor says:

"Spot another spot," etc.

When the preclear gets well into the process in this fashion, we say:

"Spot a spot in the space of this room,"

"Walk over to it."

When he has:

"Put your finger on it."

When he does:

"Let go."

The auditor should ask a preclear, when he starts this process, if:

"The spot has any mass, color, temperature or any other characteristic?"

or

"How big is it?"

The auditor asks this to make sure this preclear is actually spotting a spot – a simple location – not a spot that has mass or temperature or characteristics. A location is simply a location. It does not have mass, it does not have color, it does not have temperature. When we ask the preclear to spot a spot, at first his spots are liable to have mass and temperature. We do not object to this. We simply ask him frequently, once we have discovered that his spots do have this, "how (his) spots are getting along?" And we remember, on such a preclear, that we must remedy havingness. Eventually, he will move out to a point where he is simply spotting locations.

USE OF SIX BASIC PROCESSES

These are the Six Basic Processes that an auditor must know. They are, all of them, very powerful processes. And each and any one of them can accomplish the goals which were envisioned in *Dianetics: The Modern Science of Mental Health*. The essence of these processes is to do them as given, to do them "purely;" all the while maintaining a two-way communication with the preclear. Auditors get into minor variations on this set of processes. But these processes were evolved first from theory by myself, were developed in practice by myself – and were then given to many auditors to do, and many auditors were trained in them – and then these processes were refined and inspected and refined and inspected, until they represent a very broad agreement. And we have found that these commands, as you have them here, are the best commands which can be used in processing a preclear.

The failure of an auditor to duplicate, his unwillingness to duplicate, his upset about duplication in general, will quite often lead him up the blind alley of varying a process compulsively or obsessively. When he does, he can expect to lessen the results. Auditing today, by the experience of a very large number of auditors, is a very severe discipline on the individual. It is not an art. And it never will be an art. It is a precision science. In the old days, all this talk about "art" and "intuition" and "instinctiveness" cost a lot of preclears the benefit of auditing. Auditing in the long ago was tremendously complicated, but it was nonetheless precise. Now that it is very simple, it is still very precise.

Amongst these processes, an understanding of communication lag and Opening Procedure of 8-C were chosen as the two processes to be taught to a very large area which contained a large number of auditors. This area had been noteworthy, heretofore, for the strange results "obtained" by auditors and the strange techniques which were used in it. A couple of auditors were sent into this area to teach everybody communication lag and Opening Procedure of 8-C. (Actually, these two auditors were originally from this area.) They did so. And several lives have been reported saved to date. And a great many cases have been salvaged. And the entire science is looking up in that particular area—simply because the area was taught nothing but communication lag and the Opening Procedure of 8-C and did nothing, thereafter, but this. Out in the outskirts of this area, a couple of auditors varied Opening Procedure by Duplication and were reported to be having "very good luck" with the variation. But these two auditors were not part of the crew who were taught Opening Procedure of 8-C and communication lag. And the results they were obtaining were very junior to the results being obtained by their own fellows very close by.

It could be said that the only real danger in auditing was "failure." Auditing is the start, change and stop of aberration, or the creation of ability. Today, creation of ability takes prominence to a point where aberration drops out of sight and is forgotten. But the auditor who does not obtain results is demonstrating to himself that he cannot control human aberration and human ability. And the demonstration of his failure, to himself, is sufficient to make him slightly incapable in handling his own difficulties. Thus it is a tremendously important thing that we have processes which, when used exactly as given and used with skill, produce uniformly good results on preclears. An auditor, using these on preclears, gets better and better and better and better, even when he doesn't have any auditing himself— a thing which was not the story of 1950. When you can control aberration in others, when you can increase the ability of others, you certainly do not worry about your own. An auditor who has consistent failures will eventually drop back to "self-auditing." But these processes will cure even that. Self-

auditing, of course, is the manifestation of going around running concepts or processes on one's self. One is doing this because he has been made afraid, through his failure on others, of his ability to control his own engrams, facsimiles, thoughts and concepts. And he seeks to control them through auditing. It is not necessary for an individual to audit himself in order to control his own machinery.

Before anyone should adventure in the direction of testing the "One-shot Clear," or doing anything about exteriorizing the awareness of awareness unit and so making a Clear, he should be entirely conversant with these processes. Actually, any of these processes run long enough would probably result in an exteriorization.

There are faster ways to achieve an exteriorization than these processes. But these processes are preliminary to that. The preclear who cannot follow the auditor's orders will not sit there and do a "subjective" (which is to say, an out-of-sight, in his own mind) process without varying it. The trouble with the preclear is that he cannot duplicate. He cannot follow the orders of the auditor. And when the auditor tells him to run a concept or a thought, the preclear probably pays token nod to this and runs entirely something else. A very close E-Meter review of a number of preclears who were not advancing under "subjective processes," disclosed that each and everyone of them had never run what the auditor told them to run. They were afraid of obeying the auditor, they were afraid of what the auditor was doing, they were afraid of his skill. Opening Procedure of 8-C remedies this fear and brings the inability and unwillingness of the preclear out into the open where it belongs.

In Opening Procedure by Duplication, we very often get a preclear "blowing the session" where the auditor has run an insufficient quantity of Opening Procedure of 8-C. When a preclear "blows a session" on Opening Procedure by Duplication, the auditor has missed. He has not run enough Opening Procedure of 8-C. How much is enough Opening Procedure of 8-C? Until the person is in very good condition as Homo sapiens.

Remember that whether the command is physical or mental, the auditor must observe communication lag. In Opening Procedure of 8-C, he simply repeats the process commands all the way through – and then again and again and again – and in such a way flattens any lag which shows up. He does not repeat the command on which the preclear got the lag. It is easier to do this way. It is a more orderly process when it is done this way. By very close theory, the actual command on which the preclear lagged should be repeated again, but this is not done.

These are the Six Basic Processes which we must know before we can constitute ourselves auditors today. These are the processes which are getting results. These are the processes which are making able men and able women.

These processes can be varied into specific uses, where ability is concerned. One of the uses of these, for instance, would be to raise the ability of a pilot to fly a plane, or a person to drive a car, simply by having him approach, "touch" and "let go" of various parts of the object to be controlled. The exact procedure (as given above of Opening Procedure of 8-C) is run, except that the object to be controlled is used.

Typists have learned to type better. people have learned to drive cars better and many other abilities have been recovered, simply by running 8-C.

One could envision a pianist who was getting tired, run-down or upset by his music, coming into full awareness of it once more simply by running 8-C on his instrument or instruments.

If we wanted to increase the ability of a salesman, it would only be necessary to run any of the above processes (in their proper position on the Tone Scale) to increase his ability. Abilities increase, in general, when these are run.

When does one run what process?

One should have a copy of the Chart of Human Evaluation, from *Science of Survival*, and know that chart well in order to understand exactly where one starts. In general practice, however, an auditor simply starts with Two-way Communication. And when he is getting answers to his questions and is talking rather freely with his preclear, he goes into Elementary Straightwire. And from Elementary Straightwire, he goes into Opening Procedure of 8-C.

There is a variation on Two-way Communication. If you have a difficulty in getting a preclear started in Two-way Communication, it is a very easy thing to get him talking about *problems*. And from problems, to run this one:

"What problem could you be to yourself?"

"What problem could you be to others?" running one and then the other, each time, until the preclear understood he could be an "infinity of problems."

Many people are so thoroughly scarce on problems that they will not let any go until they know that they can create problems for themselves. When a case is stalling, he is generally finding it very hard to give up a pet problem because he "knows" he can't have any more. Of course, all this is basically situated on answers. He can't have any answers, so he has to have problems. Then from problems, he finally gets to a point where he can't even have these.

Anyone desiring to be a good auditor should follow this chapter very closely, should provide himself with a copy of *The Creation of Human Ability* and should also procure *Science of Survival* – and study them. The best way to become an auditor is to be trained as an auditor. We have found this so much the case that while we still offer an examination to anyone who wishes to take it (to the grade of Hubbard Certified Auditor or Hubbard Dianetic Auditor), we never expect them to pass it. For they never have, even though it is on the most simple elements as you see before you. There is no substitute for good training.

Chapter 13
**THE PROCESSING
OF COMMUNICATION**

If you will examine the Six Basic Processes, you will discover that they are COMMUNICATION PROCESSES.

The efficacy of Opening Procedure of 8-C derives from the fact that it places into the realm of knowingness, communication with the physical universe. The physical universe does not give us back answers. But the Opening Procedure of 8-C remedies, to a marked degree, the liability of this no-answer situation by making the individual *aware* of the fact that walls are simply walls, that chairs are chairs, and floors floors, and ceilings ceilings.

Opening Procedure by Duplication is processing another facet of communications, *terminals* – the object (terminal) at Cause interchanging flow with the object (terminal) at Effect.

Elementary Straightwire is simply a communication with the past and securing of answers from the *past*. In other words, using the past as a terminal.

Havingness, in itself, describes the mass at a terminal or masses.

And Spotting Spots in Space improves the tolerance of an absence of a communication terminal.

These Six Basic Processes, as designed, bring an individual up a gradient scale of tolerance for more and more communication. Once a preclear has been pressed through these, he is ready for the direct processing of Communication. He is not ready for the direct processing of Communication until he has been put through these Six Basic Processes.

The ability of an individual depends upon his ability to communicate. The first and foremost of mechanical abilities is this communication ability. An individual who cannot communicate with something will become the victim of that something. That which a person withdraws from in this universe becomes, to a marked degree, his master. That which one fears becomes one's master. If an individual were willing to communicate with anything and everything in the entire universe, he would then be free in the entire universe. Additionally, he would have an unlimited supply of distances and terminals. A barrier, perforce, is something which an individual cannot communicate beyond. When we see space as a barrier, its total operation as a barrier is the inability of the individual to be at the other extreme end of that space or outside that space. When we see energy as a barrier, we simply see it as something which will not permit the egress or ingress of an individual. When we see mass, walls or time as a barrier, we mean "imagined impossibility of communication." If you do not imagine that you cannot communicate, then there cannot be a barrier.

At the same time, we are placed up against this conundrum: In the absence of communication, in the absence of interchanges of communication, in the absence of other terminals, flows and terminals to which others can communicate, an awareness of awareness unit is not, by its own consideration, living. Livingness is communication. Communication is livingness. We add to this the variant degrees of affinity. We add to it agreements and obtain reality. But still, these are only significances entered into communication.

Any and all types of significances can be entered into communication in order to "give a reason for" communication. These "reasons for" are simply reasons for a game, reasons to have communication.

In the light of the concept of Pan-determinism, we see that an individual has to assume that he cannot know what another is talking about if he wishes to communicate with and depend upon the communications of that other. In other words, he has to

pretend that he cannot communicate. An individual who has some sort of barrier around him must pretend that he cannot communicate beyond that barrier. Actually, this is nothing more nor less than a pretense. These barriers are the shadows through which the fish would not move. They could have swum through these shadows except for the fact that they did not believe they could penetrate beyond the shadows. It could be said that belief, alone, is the reason for any entrapment.

However, there are the mechanics of entrapment. And we discover that an entrapment must be a communication barrier. An individual becomes entrapped in something because he does not believe he can communicate outside of it. Or he becomes fixated on a terminal as a terminal himself. To be very precise:

THE REASON WHY AN INDIVIDUAL IS ENTRAPPED HAS TO DO WITH SCARCITY OF COMMUNICATION.

An individual is still waiting, still looking toward something, Expecting it to communicate to him. It has not And he has eventually turned his attention slightly off of this onto something else which he expects to communicate to him. And when this does not, he expects communication and so finds it elsewhere. But each time he sets up one of these expectancy lines, he is to that tiny degree trapped against the terminal from which he was expecting, but did not get a communication.

Thus we have the entire bundle known as the reactive mind, the entire anatomy of "ridges" and any other enturbulative mechanism, and even problems themselves, being a seemingly endless chain of communication scarcities.

What are the specific scarcities in a communication line? There is no scarcity of silence. Anyone has far too much silence. Silence might be conceived to be the native state of a "thetan" (an awareness of awareness unit), but it is not. For obviously, a thetan is alive only to the degree that he is communicating his action – concentrated only to the degree that he is living. We discover that the tiniest cells of the body consider themselves to be "the very mirrors of truth" when they are the most silent. There is an interesting and peculiar test here, where the auditor has the preclear mock-up, in any area which contains a somatic, a great many answers or originated communications from these "dead cells." And we discover this somatic-ridden area coming to life, waking up, becoming active once more. This, in itself, is a specific for all types of somatics. All one has to do is have the preclear mock-up answers in these dead cell areas. An Ultimate Truth (which is studied to a far greater extent in *The Creation of Human Ability*) is a nothingness. But this Ultimate Truth is not life. Life is composed of this pretense that one cannot communicate, that one must communicate. It is composed of this intricate tangle of communications and self-erected barriers which give us a game. When we get too deeply immersed in this game, when answers get entirely too scarce, we forget that we were the ones who interposed the idea that no answers were to be given.

Silences do not process. There is entirely too much silence on the track. Remember that: *It does not process*. You can fill silence, but silence itself is death. And when you process silence, you process the preclear down toward death, not upward toward life. The way to process him upward toward life is by supplying his scarcity of communication.

We find the preclears who are in the worst condition are the preclears who are the most silent, the most out of communication. These are closest to death, closest to aberration. The way to get them alive again is to supply some of the scarcity of communication.

REMEDY OF SCARCITY OF COMMUNICATION

For a preclear who is in very poor shape-or in common practice, any preclear you encounter-you would use first the Six Basic Processes in order to bring the individual up to something Approaching a livable communication stratum. And then you would go

immediately into the Remedy of Scarcity of Communication by having him mock-up, himself, even if just as ideas, the various parts of the two-way cycle of communication.

The parts of a communication cycle which have to be remedied are:

1. Originated communications.
2. People to communicate to, or other awareness of awareness units to communicate to.
3. Answers.
4. Acknowledgments.

And additionally, but not as important:

5. Arrivals.
6. Departures.

It is not necessary that the preclear have the ability to mock-up, or to put out and hear back sound. In other words, sonic and visio are not necessary to this process. The entirety necessary is the idea of communication. You might say, you have him mock-up a "verbalizing idea."

The preclear will sort through, himself, Parts 2, 3, 4, 5 and 6, if the preclear is simply told to:

"Mock-up some people speaking."

He will, in rotation, get people answering, people acknowledging, people greeting him and people saying goodbye to him.

Because the preclear is usually far down the Tone Scale on origin and ideas, and because "necessity level" Other-determined forces have been necessary to get him into communication, it is likely that he will not himself spot the origination of communication (Part 1) and the auditor will have to call his attention to this.

Remember, this is not done on a preclear who has not first been put through his paces on the Six Basic Processes. For an auditor sitting there, asking a preclear to mock-up answers or acknowledgments or originated communications, could not otherwise be sure that the preclear is doing this at all. Further, the preclear's attention is very likely to stray into various portions of his own bank, for his bank starts to come to pieces under the impact of all of these communications.

The preclear must be kept at his job. His mocking-up of communications must be kept in a simplicity and out of "deep significances." And if his attention seems to fixate upon flows and he begins to "wrestle with mass," the auditor should get him back into mocking-up communications as fast as possible.

What degree of originality is required of the preclear in mocking-up any of these origination communications, answers or acknowledgments?

The answer to this is none. No variety is necessary whatsoever. Simply the idea of communication, with some sort of a specific idea being communicated, is all that is necessary.

Having a preclear, silent himself, mock-up before him something saying:

"Hello,"

and saying "Hello" again,

and saying "Hello" again.

And then having him mock this up behind him saying:

"Hello,"

and saying "Hello,"

and saying "Hello,"

and saying "Hello," would be quite adequate for an originated communication.

Having the preclear mock-up any banality, such as:

"All right,"

or

"Okay," serves very well for both answers and acknowledgments.

We are not at all concerned with the significance of the communication. We do not want long and involved communications. The preclear will try to get off into them. He will also try to get into his prenatal bank, his early childhood and eight lives ago.

We do not want him to do this. We want him to go on mocking-up originated communications, answers, acknowledgments. We are validating ability. We are not trying to get rid of inabilities in his past. We are trying to increase his ability to communicate in the present and originate communications and take a Pan-determinism of all communicating terminals. We are not trying to get him to run out anything in the past. I know that an old Dianeticist is going to have a very hard time restraining himself from running out the prenatal which immediately appears after the preclear has made something say "*Hello*" to him fifteen or twenty times.

It is the auditor's job, today, to make the preclear go on having the preclear (or something) say, "*Hello*" or "*Okay*" or "*I did it*," and to ignore that engram. The number of engrams which will blow into view and beg to be run are countless. The auditor is not interested in these.

Of course, if the preclear wants to tell the auditor about these, the auditor must permit the preclear to originate the communication and must answer it – simply to get the preclear to originate communications. He should not let the preclear go on and on and on, discussing what has occurred, once the preclear has told him the essentials of it.

The auditor wants to get the preclear back on to mocking-up originating communications, answers and acknowledgments. The auditor is also making the preclear mock-up something to communicate to (number 2 above) while he is doing this – a point which is cared for automatically and which is not addressed, actually and actively, in auditing. Naturally, if there is a spot in the air out there saying, "*Hello*" or "*Okay*" or "*I did it*," the preclear is assuming that there is something alive there that can say "Hello" to him.

All manner of thinkingness machines, large black masses, white and green fire, purple spheres, falling stars, shooting rockets may appear in the preclear's bank while he is undergoing this process. The auditor is not interested in this phenomenon. He is merely interested in getting the preclear to mock-up further communications.

It does not matter if the preclear says these communications, Himself aloud, or simply does them quietly to himself. The necessity here is not sound. Sound is a

byproduct of communication, is a carrier wave of communication and is not itself communication.

Some interesting variations can be worked on this. They are not advised and, indeed, they violate the terms of this process. But they demonstrate how much power this process has.

One has the preclear say aloud:

"Okay, Mama," a few hundred times.

He will be amazed at the amount of variation which will occur, the communication lags, the impatience, the anger, the amount of data which will jump up about Mama. But this data that is jumping up is simply the bank which is triggered to agree with what the preclear is doing at this moment. In other words, that is stimulus-response.

Restimulation is stimulus-response, as is covered in great detail in *Dianetics: The Modern Science of Mental Health*. We could clear away an ally, we could do almost anything we wanted to do in Book One, with this process of Remedying the Scarcity of Communications.

Another point immediately arises as to whether or not the havingness has to be remedied on the preclear. It has not been found necessary to remedy havingness on the preclear if one is actually remedying the scarcity of communication. This is a great oddity. For the preclear's bank, being composed of tangled and unfinished communication lines, starts to come apart the moment that you begin to remedy the scarcity of originated communications, answers and acknowledgments. Some of these black masses, which the preclear has fondly held before his face, blow into forever. And yet the preclear does not need his mass remedied. The reason why he had to have mass was to compensate for the lack of communication. Where you have had a lack of communication, you are liable to have a mass.

As an example of this, an individual loses an ally and then keeps close by him a ring which belonged to that ally. The ring is a substitute communication terminal for the ally. After a while, one begins to believe that he really has to have mass. He doesn't have to have mass at all.

The Remedy of the Scarcity of Communication cures a person of having to have mass, having to eat obsessively, or do anything else obsessively.

Along with the remedy of originated communications, the preclear's imagination rises quite markedly. And thus, he is able to imagine new games and new ways of communication with sufficient rapidity to compensate for the old games which you are taking away from him. Actually, the preclear, being a preclear, is a game – perhaps even the last last-ditch game in which the individual could engage.

When the auditor has the preclear run acknowledgments, the wording is:

"I did it."

This will remedy responsibility difficulties. All "automaticity" comes about through lack of acknowledgments (absent players, secret players).

In view of the fact that Pan-determinism is control on all dynamics – and in view of the fact that control is start, change and stop – one can have the preclear stop making things communicate for a moment, and then *change* the communication, and then start anew. This gives the preclear practice in starting, changing and stopping.

The auditing commands which would go with this are simply:

"Mock-up some answers,"

"Mock-up some original communications,"

"Mock-up some acknowledgments," with enough guiding talk to give the preclear the idea that you do not want new, startling, difficult action – but only the simple placing of communication ideas, such as "Hello," in the vicinity of the preclear, over and over and over and over.

EXACT AUDITING COMMANDS

The exact auditing commands to process Communications are:

ORIGINATED COMMUNICATIONS

Auditor: *"Have somebody out there (indicating a spot in the Air) start saying 'Hello' to you."*

The preclear does so, is himself silent.

When the process is long run:

Auditor: *"Start saying 'Hello' to a live spot out there."*

The preclear aloud, or as himself, does so.

ANSWERS

Auditor: *"Have a spot out there start saying 'Okay' to you."*

The preclear does this many times.

Auditor: *"Start saying 'Okay' to a spot out there."*

ACKNOWLEDGMENTS

Auditor: *"Have a spot out there start saying 'I did it.'"*

When the preclear has many, many times:

Auditor: *"Start saying 'I did it' to a spot out there."*

The command that turns on a somatic, repeated often enough, will turn it off.

When in doubt, remedy havingness.

This is the processing of Communication directly. Remember that it is done after one has already done the Six Basic Processes. Remember that a two-way communication is maintained with the preclear while it is being done. And remember that the preclear must be audited in full understanding and practice of the Auditor's Code 1954. If you do this, you will have *Clears*.

Chapter 14
**THE
ONE-SHOT CLEAR**

The goal of the ONE-SHOT CLEAR has been with us since the earliest days of Dianetics.

By One-shot Clear, we meant "one phrase or one action given once, or repeated, which would bring into being the Clear as described in Chapter Two of *Dianetics: The Modern Science of Mental Health*."

It should be understood by this time that the Clear described in *Dianetics: The Modern Science of Mental Health* is actually the "thetan exterior" of Scientology (the exteriorized awareness of awareness unit). The way to clear somebody is to get him out of the influence of his reactive bank and his analytical machinery. When a person is so cleared, his level of knowingness is sufficient to overcome the need of machinery and the need of stimulus-response mechanisms as contained in his reactive mind.

Long since, we have had a One-shot Clear for 50 percent of the human race. All we say to the individual is "Be three feet back of your head." If he is, he orients himself, he knows that he is not his body, he knows he does not have to be up against his reactive mind, he has been gotten out of the trap.

Of course, there are many other things which you could do to further increase his ability and orient him in this position, but this is not immediately in our province in Dianetics. When an individual is so exteriorized, he also can look over the body and patch up pinched nerves, black areas, rearrange the "anchor points" which create and hold the space of the body, and so repair a body quite excellently. However, it is not the purpose of exteriorization simply to get a person to square away the machine known as a body.

"Be three feet back of your head" is a strange and interesting combination of words. Evidently, this simple combination has not been known before by Man. It is notable that one does not say, "Move three feet back of your head," since an awareness of awareness unit doesn't move – it appears and disappears from locations.

If one uses this One-shot Clear technique, he should be advised that he must not ask or expect of the newly exteriorized person a number of strange or impossible things. He must not ask him to go chasing around finding things. He must not ask him to prove that he is exteriorized. The individual says so – that's the end of it.

In Scientology, of course, on "Route 1" as contained in *The Creation of Human Ability*, we go on to improve the ability of this exteriorized awareness of awareness unit up to a point which we call "Operating Thetan." We do this by running many drills and exercises which improve his perception. However, the process of Answers, or even the Six Basic Processes, can be run on the individual after he is exteriorized and his exteriorization will markedly increase and he will get into even better condition as an exteriorized person.

If you were to say, "Be three feet back of your head" to Somebody – and he was – the next thing to do would be to go into Elementary Straightwire, then into Opening Procedure of 8-C, then Opening Procedure by Duplication, then Remedy of Havingness, then Spotting Spots in Space and then Answers (or as the last chapter gives forth, Remedy of Scarcity of Communication). If you did these things, just as given in this book, you would have something like a stable Clear. You would pay no attention to the fact that he was Clear.

As a matter of fact, if you were to run any of these Six Basic Processes long enough – and certainly if you were to run Answers for any length of time after you have run these Six Basic Processes – you would have somebody exteriorized.

It is a peculiar thing that there is no argument about exteriorization. Any argument which has been in existence was born out of the psychiatrist's observation of "compulsive exteriorization" by an individual who so detested his body that he stayed outside of it. Psychiatrists have been known to give people electric shocks and other "treatments" to get them to get back inside their body. This level of punishment, trying to get a person to accept something under duress, does not work. But then, nothing in psychiatry ever worked (except bank accounts).

This "compulsive exteriorization" is a manifestation which we call, in Scientology, "doing a bunk" (in other words, running away). You will occasionally encounter this, but you will not encounter it if you run the Six Basic Processes before you go in for exteriorization.

There is, astonishingly enough, a "One-command Clear" for the remaining 50 percent (even if it has to be repeated many times). I have been developing and testing this for some time and have kept it back on the shelf against the time when we had enough competent auditors to use a process intelligently.

This is a One-shot Clear technique, in that one uses one command and so achieves clearing. And after clearing to the stage of exteriorization has been accomplished, one simply goes on using the same type of command. It is a highly effective process, a very violent process. Theoretically, it would work on any level of case. In actual practice, psychotic, neurotic cases, or people badly out of communication, receive it with considerable difficulty and it is not recommended for them. But it would work on them if it could be communicated to them. (On such people use Opening Procedure of 8-C only.)

The basis for this process is the observation that the MEST universe is a game.

One can have a game and know it. He can be in a game and not know it. The difference is his determinism.

Games require space and havingness. A game requires other players. Games also require skill and knowingness that they are games.

Havingness is the need to have terminals and things to play for and on.

When a game is done, the player keeps around tokens. These are hopes the game will start again. When that hope is dead, the token, the terminal, is hidden. And it becomes an automaticity – a game going on below the level of knowingness. Truthfully, one never stops playing a game once started. He plays old games in secret – even from himself – while playing or not playing new ones.

The only real game one can have is in present time. All others are in the past or the future. Anxiety for a game takes one into the past.

The command is:

"Invent a game."

And when the preclear has, again:

"Invent a game."

Then:

"Have somebody else invent a game."

Having established the fact that an auditing session is in progress and established some slight communication with the preclear, the auditor says:

"Invent a game."

When the communication lag on this is flat, the auditor then uses the command:

“Have somebody else invent a game.”

This is the only phrase he utters. But he, of course, engages in two-way communication with the preclear when the preclear has something to say to him.

An auditor has to be a good auditor in order to use this process. Just because it is a simple "one-command" process is no reason why it will work for an auditor who is not cognizant with the Auditor's Code, cognizant of a two-way communication, and hasn't some experience in more basic levels of processing.

We use this process as a remedy for the scarcity of games and we use it in full awareness of the processes involved in two-way communication.

It is a murderous process and requires five or ten hours, in rough cases, to bring about an understanding of existence.

This is not necessarily a recommended process. It is a workable process, it does function, it is fast.

But remember that it has the frailty of the ability of the auditor himself. It has the frailty of failing when a two-way communication is not maintained with the preclear. It will fail if the preclear, in volunteering information, finds no attention from the auditor. It will fail if the auditor does not acknowledge the fact that the Preclear has done this. But, if these things are considered, it will work.

This process can be abused by the preclear. He can wander from it He can sit there in the auditing chair doing other things. But we depend upon the skill of the auditor to see that the preclear is not doing other things and that he is actually doing the process.

The preclear will “pick his bank clean” rather than invent, he will have doubts that he is inventing. But we persevere – and we win.

Chapter 15
A – R – C
PROCESSING

If we examine communication, we will discover that all communication lag is the introduction of matter, energy, space and time into communication. The more it has been introduced into communication, the less communication there is.

As an example of this, let us say that a star in some other Galaxy explodes. And then let us trace the length of time necessary for a small amount of that explosion's particles to reach Earth across great space. Almost countless light-years elapse before this communication line has been completed. This is a very, very long communication (not necessarily a communication lag, since the progress of the particles is not interrupted). There are no vias. Actually, MEST itself does not have a communication lag, it is totally a communication lag.

The more this sort of thing enters into communication, the worse off is the preclear. Thus we conceive the subject of MEST, itself, is the aberrative factor.

As we examine barriers, we find that they are matter, energy, space and time. We discover that we can overcome the barriers of matter – we can climb the walls or go through them. We can, somehow or other, brave or get on the other side of energy barriers. We discover that even space has limitations, even when it appears as limitless as the space of this universe (and the space of this universe appears as big as a person supposes it is big, whereas actually it is, to a thetan who can get outside of it, about the size of a matchbox to a child). The one barrier which we could discover difficult to get around is *time*.

The basic definitions and understanding of matter, energy, space and time are not particularly germane in this place. They are taken up on a much higher theoretical level in Scientology. But the essence of time is that it is measured, or marked, by the motion of particles in space. Space and energy particles are necessary to have mechanical time. But what is time, basically? Time is actually *consideration*. There is time because one considers there is time.

You must examine the physical universe very closely to discover that the reason it is always here is because it is – each and every particle of it, each cubic inch of space of it – in *forever*. The physical universe is not moving through time. It is stuck in time. Each and every part of it is fixed in a "now" which lasts forever. The only real changes which take place in the physical universe are those introduced into it by life. We can argue about this if we want to, but we are interested here in a concept which leads toward a workable process.

We discover that time exists for the individual to the degree that the individual makes time. Time is an Other-determined thing to nearly everyone alive. He depends on clocks, he depends on the rising and setting of the Sun, he depends on all manner of mechanisms to tell him what is the time. Actually, the more a person is told what the time is, the more he gets into a dependency upon some other consideration and so he drops into "forever." When he stops considering that he is making time, when he stops making time by considerations, he is dropping himself into a foreverness. He has less and less motion. He has less and less determinism. Time is a very insidious barrier because its apparency would tell an individual that time is created by the movement of things. Actually, it is not. It is created by a consideration that things are moving.

REMEDY OF THE BARRIER OF TIME

The Remedy of the Barrier of Time produces an astonishing effect upon a preclear. This process is the essence of simplicity. It has one command.

The command is:

"Make some time."

This is all the command there is. One does not advise or teach the preclear how to make some time. One accepts whatever the preclear decides "makes time" as the answer. One maintains two-way communication with the preclear and answers comments which the preclear has on it. One carefully does not evaluate for the preclear and tell him how to make some time. One does not set an example of making time. One simply has the preclear make sometime.

This process, on some cases, has to be run many hours before the preclear comes into partial control of the barrier of time. When he does this, he of course comes into some control of his engrams bank and his considerations.

The making of time, naturally, puts into motion all those silent or motionless masses which are hanging to the preclear and which actually pin together his reactive bank.

This is an enormous joke upon the preclear – by himself and the Universe – that he *makes* all the time he will ever perceive. He cannot possibly get out of phase with "forever" if he is in contact with the *foreverness* of space and energy masses of which this universe is composed. When he starts to protest against the universe at large, he starts to protest against the foreverness which includes all time. And so he withdraws into earlier times when he was making time, in order to have some himself.

"Make some time," is a process of astonishing ramifications.

But remember, time is a barrier. One could also say:

"Make some space,"

"Make some energy,"

"Make some objects,"

"Make some terminals," and have gains in a preclear.

But these are barriers. Although a game requires barriers, the preclear already has too many in the past, too few in the present.

Barriers are not life.

THREE CARDINAL RULES IN PROCESSING

We must use three cardinal rules in processing:

1. Process toward the truth.
2. Process toward ability.
3. Process toward life.

Auditing commands must emphasize truth, ability, life.

Don't process toward "entheta," chronic somatics, difficulties Ignore them.

The only thing wrong with the preclear is that his attention is fixed on barriers – MEST. His freedom depends upon putting his attention on freedom or present time.

Here are two auditing commands. Which is correct?

1. *"Find some things you can't do."*
2. *"Find some things you can do."*

The second is correct. The first will almost spin a preclear. Why? Because it concentrates on a lie. A preclear can do anything!

A preclear has a bad leg. Which is the right process?

1. *"Touch the back of your chair."*
2. *"Recall a time when somebody hurt his leg."*

The first is correct. It is faster. Why? Because it processes toward ability.

We have a preclear who is apathetic. Which process is the right one?

1. *"Who used to have headaches?"*
2. *"Feel the floor beneath your feet."*

The second is correct because it processes toward life, not illness.

That which the auditor concentrates upon in auditing comes true. Hence, the processing of MEST gives us new barriers. The processing of life gives new *life*.

Processing barriers gives us *limited* processes. Processing life gives us *unlimited* processes.

Life is composed of *Affinity, Reality, Communication*. These make *understanding*.

Modern A-R-C Processing processes Communication, as given earlier in this volume.

A-R-C Processing includes the following powerful processes:

1. *"Tell me something you might communicate with,"*
"Tell me something that would communicate with you."
2. *"What might you agree with?"*
"What might agree with you?"
3. *"Tell me something you would like,"*
"Tell me something that might like you."

These are present time, not past or future processes. They produce very strong reactions. They solve very rough cases. They are summed in a simple process which does not dispense with them:

"Tell me something (someone) you could understand,"

"Tell me something (someone) who could understand you."

Chapter 16 EXTERIORIZATION

The auditor will be confronted with a great many problems in Exteriorization once he has exteriorized his preclear.

The things to do and not to do are as follows:

1. Do not require the awareness of awareness unit to again put its attention on the body.
2. Do not make a person prove that he is exteriorized.
3. Do not make a newly exteriorized person discover, find things, read the future or do other nonsensical tricks.
4. Maintain the Auditor's Code more severely than before.
5. Continue the process on which the preclear exteriorized.

If the auditor knows these things, he will not get the preclear and himself into trouble.

The auditing command, "*Be three feet back of your head,*" sometimes gets the auditor into more trouble than he is equipped to handle.

The preclear may do a "compulsive exteriorization" ("do a Bunk") and drop his body limp in the chair and give from that body no sign that he is hearing any of the auditing commands given by the auditor. One such case was pleaded with for half an hour by an auditor – along the lines that the preclear should remember her husband, should think of her children, should come back and live for the sake of her friends – and found no response from the preclear. Finally, the auditor said, "Think of your poor auditor," at which moment the preclear promptly returned.

A limited "compulsive exteriorization" is the preclear going out of the body and getting plastered against the ceiling or falling in terror upward into the sky (an inverting of gravity). This manifestation is equally upsetting.

If a preclear has been given the command, "*Be three feet back of your head,*" and if he "does a bunk" or if he "falls out of the body upward:" all the auditor has to do is get in two-way communication with the preclear. Actually, he should have, as an auditor, an excellent command of the Chart of Human Evaluation of *Science of Survival*. He would then not tell a preclear below 2.0 on the Tone Scale to "*Be three feet back of your head.*" For when they do, at these lower levels of the Tone Scale, it is on a compulsive or obsessive level. And all the preclear can think of is to try and get away.

Another remedy, if this untoward and strange occurrence happens, is to ask the preclear to:

"Reach from your position to your body,"

"Withdraw from the body,"

"Reach for the body,"

"Withdraw from the body,"

Or

"Decide to run away, and run away," several times.

Remember, such things as this occur only when the auditor has not placed his preclear on the Tone Scale before he began to audit him.

The way to get away from these *entirely* is to audit the Six Basic Processes on the preclear. And then audit either or both of the One-shot Clear processes, or Remedying Scarcity of Communication and A-R-C Processing, until the preclear exteriorizes. And then simply go right on auditing the process which exteriorized the preclear.

Remember that a preclear exteriorized is simply an awareness of awareness unit which has been taken out of a trap. And the awareness of awareness unit has not changed any from the basic individual, but now recognizes itself to be out of the trap and is quite happy about it.

A very funny manifestation occurs on some very low-toned preclears. When they talk about exteriorization, they say "I'm over there." This, of course, is impossible. An individual is always "here." It is *here* where you *are*. Lord knows what this individual who says "I'm over there" has exteriorized – a circuit, a mock-up, some such thing. He, himself, definitely is not.

Another manifestation we have is "battered all over the universe." A preclear who is battered all over the universe is one who does not know where he is. And if we ask him many, many times, over and over and over, each time making him get a spot with certainty:

"*Can you find a spot where you are not?*" we will gradually narrow down his area.

What has actually happened, in such a case, is that the preclear has used "remote viewpoints" and has left remote viewpoints located all over *everywhere* – to such a degree that the preclear thinks he is *anyplace*, rather than where he is.

The main thing one has to know about exteriorization is that it takes place.

If one uses the Six Basic Processes, remembers the Auditor's Code and the two One-shot Clear processes, he is then quite safe on exteriorization. For it will occur only when it occurs. And the thing to do after it occurs is to do the same process one has been doing when it occurs. Of course, one should acknowledge the fact of the preclear's mentioning it and one should certainly permit the preclear to discuss it. But one should continue with the process which exteriorized him unless, of course, one is very well trained in exteriorization exercises.

As exteriorization drilling, as an activity, is most germane to the realm of Scientology, further knowledge of it and about it is written up in *The Creation of Human Ability*. Here is given the Route1steps which should be run after an exteriorization takes place.

The creation of a Clear, undertaken in 1950, actually was this manifestation of exteriorization happening at some random moment and not being adequately cared for after it occurred. Nobody remarked upon the fact that he was a distance from the body because most of the people who were thus exteriorized had very good visio on their own banks, but very poor visio on the immediate environment. A little more exteriorization work and anyone of these Clears would have suddenly found themselves out into the room, looking at the room directly without the aid of eyes.

We wanted Clears in 1950. We still want Clears. This is the way to make them, the way to make them stable, the way to make anybody you process far more able.

The byword on this is not to address specific errors or difficulties, but to validate abilities and process immediately toward the acquisition of further and further and higher abilities.

We are not in there to pay attention to all the bad things in the world, since these are composed only of the imaginings of the individual. Let us increase the ability of the individual to create, to be, to perceive and increase his ability to associate all along the dynamics.

If we should do this, it would be a far, far better world.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 24 MAY 1968

Remimeo

COACHING

In order to help you to do the best you possibly can in the course as far as being a coach is concerned, below you will find a few data that will assist you:

1. Coach with a purpose.

- a. Have for your goal when you are coaching that the student is going to get the training drill correct; be purposeful in working toward obtaining this goal. Whenever you correct the student as a coach, just don't do it with no reason, with no purpose. Have the purpose in mind for the student to get a better understanding of the training drill and to do it to the best of his ability.

2. Coach with reality.

- a. Be realistic in your coaching. When you give an origination to a student, really make it an origination, not just something that the sheet said you should say, so that it is as if the student was having to handle it exactly as you say under real conditions and circumstances. This does not mean, however, that you really feel the things that you are giving the student, such as saying to him "My leg hurts." This does not mean that your leg should hurt, but you should say it in such a manner as to convey to the student that your leg hurts. Another thing about this is do not use any experiences from your past to coach with. Be inventive in present time.

3. Coach with an intention.

- a. Behind all your coaching should be your intention that by the end of the session your student will be aware that he is doing better at the end of it than he did at the beginning. The student must have a feeling that he has accomplished something in the training step, no matter how small it is. It is your intention and always should be while coaching that the student you are coaching be a more able person and have a greater understanding of that on which he is being coached.

4. In coaching take up only one thing at a time.

- a. For example: Using TR 4, if the student arrives at the goal set up for TR 4, then check over, one at a time, the earlier TRs. Is he confronting you? Does he originate the question to you each time as his own and did he really intend for you to receive it? Are his acknowledgments ending the cycles of communication, etc. But only coach these things one at a time, never two or more at a time. Make sure that the student does each thing you coach him on correctly before going on to the next training step. The better a student gets at a particular drill or a particular part of a drill you should demand, as a coach, a higher standard of ability. This does not mean that you should be "never satisfied." It does mean that a person can always get better, and once you have reached a certain plateau of ability, then work toward a new plateau.

As a coach you should always work in the direction of better and more precise coaching. Never allow yourself to do a sloppy job of coaching because you would be doing your student a disservice, and we doubt that you would like the same disservice. If you are ever in doubt about the correctness of what he is doing or of what you are doing, then the best thing is to ask the Supervisor. He will be very glad to assist you by referring you to the correct materials.

In coaching never give an opinion, as such, but always give your directions as a direct statement, rather than saying "I think" or "Well, maybe it might be this way," etc.

As a coach you are primarily responsible for the session and the results that are obtained on the student. This does not mean, of course, that you are totally responsible but that you do have a responsibility toward the student and the session. Make sure you always run good control on the student and give him good directions.

Once in a while the student will start to rationalize and justify what he is doing if he is doing something wrong. He will give you reasons why and because. Talking about such things at great length does not accomplish very much. The only thing that does accomplish the goals of the TR and resolves any differences is doing the training drill. You will get further by doing it than by talking about it.

In the training drills the coach should coach with the material given under "Training Stress" and "Purpose" on the training sheet.

These training drills occasionally have a tendency to upset the student. There is a possibility that during a drill a student may become angry or extremely upset or experience some misemotion. Should this occur, the coach must not "back off." He should continue the training drill until he can do it without stress or duress and he feels "good about it." So, don't "back off" but push the student through whatever difficulty he may be having.

There is a small thing that most people forget to do and that is telling the student when he has gotten the drill right or he has done a good job on a particular step. Besides correcting wrongnesses, there is also complimenting Tightness.

You very definitely "flunk" the student for anything that amounts to "self-coaching." The reason for this is that the student will tend to introvert and will look too much at how he is doing and what he is doing rather than just doing it.

As a coach keep your attention on the student and how he is doing and don't become so interested in what you yourself are doing that you neglect the student and are unaware of his ability or inability to do the drill correctly. It is easy to become "interesting" to a student, to make him laugh and act up a bit. But your main job as a coach is to see how good he can get in each training drill and that is what you should have your attention on; that, and how well he is doing.

To a large degree the progress of the student is determined by the standard of coaching. Being a good coach produces auditors who will in turn produce good results on their preclears. Good results produce better people.

L. RON HUBBARD
Founder

INTRODUCTORY TR DRILLS

NUMBER: OT TR 0 (REVISED 1971)

NAME: Operating Thetan Confronting.

COMMANDS: None.

POSITION: Student and coach sit facing each other with eyes closed, a comfortable distance apart – about three feet.

PURPOSE: To train student to be there comfortably. The idea is to get the student able to BE there comfortably in a position three feet in front of another person, to BE there and not do anything else but BE there.

TRAINING STRESS: Student and coach sit facing each other with eyes closed. There is no conversation. This is a silent drill. There is NO twitching, moving. "system" or vias used or anything else added to BE there. One will usually see blackness or an area of the room when one's eyes are closed. BE THERE, COM- FORTABLY. When a student can BE there comfortably and has reached a major stable win, the drill is passed.

NUMBER: TR 0 CONFRONTING (REVISED 1971)

NAME: Confronting Person.

COMMANDS: None.

POSITION: Student and coach sit facing each other a comfortable distance apart – about three feet.

PURPOSE: To train student to confront a person. The whole idea is to get the student able to be there comfortably in a position three feet in front of a person, to BE there and not do anything else but BE there.

TRAINING STRESS: Have student and coach sit facing each other, neither making any conversation or effort to be interesting. Have them sit and look at each other and say and do nothing for some hours. Student must not speak, blink, fidget, giggle or be embarrassed or anaten. It will be found the student tends to confront WITH a body part, rather than just confront, or to use a system of confronting rather than just BE there. The drill is misnamed if confronting means to DO something to the person. The whole action is to accustom the student to BEING THERE three feet in front of a person without apologizing or moving or being startled or embarrassed or defending self. Confronting with a body part can cause somatics in that body part being used to confront. The solution is just to confront and BE there. Student passes when he can just BE there and confront and he has reached a major stable win.

NUMBER: TR 0 BULLBAIT (REVISED 1971)

NAME: Confronting Bullbaited.

COMMANDS: Coach: "Start" "That's it" "Flunk."

POSITION: Student and coach sit facing each other a comfortable distance apart – about three feet.

PURPOSE: To train student to confront a person. The whole idea is to get the student able to BE there comfortably in a position three feet in front of the person without being thrown off, distracted or reacting in any way to what the person says or does.

TRAINING STRESS: After the student has passed TR 0 and he can just BE there comfortably, "bullbaiting" can begin. Anything added to BEING THERE is sharply

flunked by the coach. Twitches, blinks, sighs, fidgets, anything except just being there is promptly flunked, with the reason why.

PATTER: Student coughs. Coach: "Flunk! you coughed. Start." This is the whole of the coach's patter as a coach.

PATTER AS A CONFRONTED SUBJECT: The coach may say anything or do anything except leave the chair. The student's "buttons" can be found and tromped on hard. Any words not coaching words may receive no response from the student. If the student responds, the coach is instantly a coach (see patter above). Student passes when he can BE there comfortably without being thrown off or distracted or react in any way to anything the coach says or does and has reached a major stable win.

NUMBER: TR 1 (REVISED 1961)

NAME: Dear Alice.

PURPOSE: To train the student to deliver a communication newly and in a new unit of time to a person without flinching or trying to overwhelm or using a via.

COMMANDS: A phrase (with the "he said" omitted) is picked out of the book *Alice in Wonderland* and read to the coach. It is repeated until the coach is satisfied it arrived where he is.

POSITION: Student and coach are seated facing each other a comfortable distance apart.

TRAINING STRESS: The communication goes from the book to the student and, as his own, to the coach. It must not go from book to coach. It must sound natural not artificial. Diction and elocution have no part in it. Loudness may have.

The coach must have received the communication (or question) clearly and have understood it before he says "Good."

PATTER: The coach says "Start," says "Good" without a new start if the communication is received or says "Flunk" if the command is not received. "Start" is not used again. "That's it" is used to terminate for a discussion or to end the activity. If session is terminated for a discussion, coach must say "Start" again before it resumes.

This drill is passed only when the student can put across a communication naturally, without strain or artificiality or elocutionary bobs and gestures, and when the student can do it easily and relaxedly.

NUMBER: TR 2 (REVISED 1978)

NAME: Acknowledgments.

PURPOSE: To teach the student that an acknowledgment is a method of controlling a person's communication and that an acknowledgment is a full stop. The student must *understand and appropriately, acknowledge* the comm and in such a way that it does not continue the comm.

COMMANDS: The coach reads lines from *Alice in Wonderland*, omitting the "he said," and the student thoroughly acknowledges them. The student says "Good," "Fine," "Okay," "I heard that," *anything* only so long as it is appropriate to the person's communication – in such a way as actually to convince the person who is sitting there that he has heard it. The coach repeats any line he feels was not truly acknowledged.

POSITION: Student and coach are seated facing each other at a comfortable distance apart.

TRAINING STRESS: Teach student to acknowledge exactly what was said so the person knows it was heard. Ask student from time to time what was said. Curb over- and underacknowledgment. Let student do anything at first to get acknowledgment across, then even him out. Teach him that an acknowledgment is a stop, not beginning of a new cycle of communication or an encouragement to the person to go on and that an acknowledgment must be appropriate for the person's communication. The student must be broken of the habit of robotically using "Good," "Thank you" as the only acks.

To teach further that one can fail to get an acknowledgment across or can fail to stop a person with an acknowledgment or can take a person's head off with an acknowledgment.

PATTER: The coach says "Start," reads a line and says "Flunk" every time the coach feels there has been an improper acknowledgment. The coach repeats the same line each time the coach says "Flunk." "That's it" may be used to terminate for discussion or terminate the session. "Start" must be used to begin a new coaching after a "That's it."

NUMBER: TR 2 ½ (1978)

NAME: Half-Acks.

PURPOSE: To teach the student that a half-acknowledgment is a method of encouraging a person to communicate.

COMMANDS: The coach reads lines from *Alice in Wonderland*, omitting "he said," and the student half-acks the coach. The coach repeats any line he feels was not half-acked.

POSITION: The student and coach are seated facing each other a comfortable distance apart.

TRAINING STRESS: Teach student that a half-acknowledgment is an encouragement to the person to *continue* talking. Curb overacknowledgment that stops a person from talking. Teach him further that a half-ack is a way of keeping a person talking by giving the pc the feeling that he is being heard.

PATTER: The coach says "Start," reads a line and says "Flunk" every time the coach feels there has been an improper half-ack. The coach repeats the same line each time the coach says "Flunk." "That's it" may be used to terminate for discussion or terminate the session. If the session is terminated for discussion, the coach must say "Start" again before it resumes.

NUMBER: TR 3 (REVISED 1961)

NAME: Duplicative Question.

PURPOSE: To teach a student to duplicate without variation a question each time newly, in its own unit of time, not as a blur with other questions, and to acknowledge it. To teach that one never asks a second question until he has received an answer to the one asked.

COMMANDS: "**Do fish swim?**" or "**Do birds fly?**"

POSITION: Student and coach seated a comfortable distance apart.

TRAINING STRESS: One question and student acknowledgment of its answer in one unit of time which is then finished. To keep student from straying into variations of communication. Even though the same question is asked, it is asked as though it had never occurred to anyone before.

The student must learn to give a communication and receive an answer and to acknowledge it in one unit of time.

The student is flunked if he or she fails to get an answer to the question asked, if he or she fails to repeat the exact question, if he or she Q-and-As with excursions taken by the coach.

PATTER: The coach uses "Start" and "That's it" as in earlier TRs. The coach is not bound after starting to answer the student's question but may communication lag or give a commenting-type answer to throw the student off. Often the coach should answer. Somewhat less often the coach attempts to pull the student in to a Q and A or upset the student. Example:

Student: "Do fish swim?"

Coach: "Yes."

Student: "Good."

Student: "Do fish swim?"

Coach: "Aren't you hungry?"

Student: "Yes."

Coach: "Flunk."

When the question is not answered, the student must say, gently, "I'll repeat the question" and do so until he gets an answer. Anything except question, acknowledgment and, as needed, the repeat statement is flunked. Unnecessary use of the repeat statement is flunked. A poor question is flunked. A poor acknowledgment is flunked. A Q and A is flunked (as in example). Student misemotion or confusion is flunked. Student failure to utter the next question without a long communication lag is flunked. A choppy or premature acknowledgment is flunked. Lack of an acknowledgment (or with a distinct communication lag) is flunked. Any words from the coach except an answer to the question, "Start," "Flunk," "Good" or "That's it" should have no influence on the student except to get him to give a repeat statement and the question again. By repeat statement is meant "I'll repeat the question."

"Start," "Flunk," "Good" and "That's it" may not be used to fluster or trap the student. Any other statement under the sun may be. The coach may try to leave his chair in this TR. If he succeeds it is a flunk. The coach should not use introverted statements, such as "I just had a cognition." "Coach divertive" statements should all concern the student and should be designed to throw the student off and cause the student to lose session control or track of what the student is doing. The student's job is to keep a session going in spite of anything, using only the question, the repeat statement or the acknowledgment. The student may use his or her hands to prevent a "blow" (leaving) of the coach. If the student does anything else than the above, it is a flunk and the coach must say so.

NUMBER: TR 4 (REVISED 1961)

NAME: Preclear Originations.

PURPOSE: To teach the student not to be tongue-tied or startled or thrown off session by originations of person and to maintain ARC with person throughout an origination.

COMMANDS: The student runs "Do fish swim?" or "Do birds fly?" on coach. Coach answers but now and then makes startling comments from a prepared list given by Supervisor. Student must handle originations to satisfaction of coach.

POSITION: Student and coach sit facing each other at a comfortable distance apart.

TRAINING STRESS: The student is taught to hear origination and do three things.

1. Understand it;
2. Acknowledge it; and
3. Return person to session.

If the coach feels abruptness or too much time consumed or lack of comprehension, he corrects the student into better handling.

PATTER: All originations concern the coach, his ideas, reactions or difficulties, none concern the student. Otherwise the patter is the same as in earlier TRs. The student's patter is governed by:

1. Clarifying and understanding the origin,
2. Acknowledging the origin,
3. Giving the repeat statement, "I'll repeat the question," and then giving it.

Anything else is a flunk.

The auditor must be taught to prevent ARC breaks and differentiate between a vital problem that concerns the person and a mere effort to blow session. (TR 3 Revised.)

Flunks are given if the student does more than:

1. Understand,
2. Acknowledge,
3. Return pc to session.

Coach may throw in remarks personal to student as on TR 3. Student's failure to differentiate between these (by trying to handle them) and coach's remarks about self as an origination is a flunk.

Student's failure to persist is always a flunk in any TR but here more so. Coach should not always read from list to originate and not always look at student when about to comment. By originate is meant a statement or remark referring to the state of the coach or fancied case. By comment is meant a statement or remark aimed only at student or room. Originations are handled, comments are disregarded by the student.

HISTORY: Developed by L. Ron Hubbard in London in April 1956 to teach auditors to stay in session when preclear dives out. Revised by L. Ron Hubbard in 1961 to teach an auditor more about handling origins and preventing ARC breaks.

As TR 5 is also part of the CCHs, it can be disregarded in the comm course TRs despite its appearance on earlier lists for students and staff auditors.

L. RON HUBBARD

HIGH SCHOOL TR DRILLS

NUMBER: TR 6

NAME: Body Control

COMMANDS: Nonverbal for first half of training session. First half of coaching session, the student silently steers the coach's body around the room, not touching the walls, quietly starting, changing and stopping the coach's body. When the student has fully mastered nonverbal good body control, the student may commence verbal good body control.

The commands to be used for body control are:

"LOOK AT THAT WALL." "THANK YOU."

"WALK OVER TO THAT WALL." "THANK YOU."

"TOUCH THAT WALL." "THANK YOU."

"TURN AROUND." "THANK YOU."

The student points to show which wall each time.

POSITION: Student and coach walking side by side; student always on coach's right, except when turning.

PURPOSE: First part: To accustom student to moving another body than his own without verbal communication. Second part: To accustom student to moving another body, by and while giving commands only, and to accustom student to proper commands of good control.

TRAINING STRESS: Complete, crisp precision of movement and commands. Student, as in any other TR, is flunked for current and preceding TRs. Thus, in this case, the coach flunks the student for every hesitation or nervousness in moving body, for every flub of command, for poor confronting, for bad communication of command, for poor acknowledgment, for poor repetition of command and for failing to handle origination by coach. Stress that student learns to lead slightly in all the motions of walking around the room or across the room. This will be found to have a great deal to do with confronting. In the first part of the session student is not allowed to walk coach into walls, as walls then become automatic stops and the student is then not stopping the coach's body but allowing the wall to do it for him.

NUMBER: TR 7

NAME: High School Indoc

COMMANDS: Same as (Body Control) but with student in physical contact with coach. Student enforcing commands by manual guiding. Coach has only three statements to which student must listen: "Start" to begin coaching session, "Flunk" to call attention to student error and "That's it" to end the coaching session. No other remarks by the coach are valid on student. Coach tries in all possible ways, verbal, covert and physical, to stop student from running control on him. If the student falters, communication lags, fumbles a command or fails to get execution on part of coach, coach says "Flunk" and they start at the beginning of the command cycle in which the error occurred. Coach falldown is not allowed.

POSITION: Student and coach ambulant. Student handling coach physically.

PURPOSE: To train student never to be stopped by a person when he gives a command. To train him to run fine control in any circumstances. To teach him to handle rebellious people. To bring about his willingness to handle other people.

TRAINING STRESS: Stress is on accuracy of student performance and persistence by student. Start gradually to toughen up resistance of student on a gradient. Don't kill him off all at once.

NUMBER: TR 8

NAME: Tone 40 on an Object

COMMANDS:

"STAND UP." "THANK YOU."

"SIT DOWN ON THAT CHAIR." "THANK YOU."

These are the only commands used.

POSITION: Student sitting in chair facing chair which has on it an ashtray. Coach sitting in chair facing chair occupied by student and chair occupied by ashtray.

PURPOSE: To make student clearly achieve Tone 40 commands. To clarify intentions as different from words. To start student on road to handling objects and people with postulates. To obtain obedience not wholly based on spoken commands.

TRAINING STRESS: TR 8 is begun with student holding the ashtray which he manually makes execute the commands he gives. Under the heading of training stress is included the various ways and means of getting the student to achieve the goals of this training step. During the early part of this drill, say in the first coaching session, the student should be coached in the basic parts of the drill, one at a time. First, locate the space which includes himself and the ashtray but not more than that much. Second, have him locate the object in that space. Third, have him command the object in the loudest possible voice he can muster. This is called shouting.

The coach's patter would run something like this:

"LOCATE THE SPACE."

"LOCATE THE OBJECT IN THAT SPACE."

"COMMAND IT AS LOUDLY AS YOU CAN."

"ACKNOWLEDGE IT AS LOUDLY AS YOU CAN."

"COMMAND IT AS LOUDLY AS YOU CAN."

"ACKNOWLEDGE IT AS LOUDLY AS YOU CAN."

That would complete two cycles of action. When shouting is completed, then have student use a normal tone of voice with a lot of coach attention on the student getting the intention into the object. Next, have the student do the drill while using the wrong commands – i.e., saying "Thank you" while placing in the object the intention to stand up, etc. Next, have the student do the drill silently, putting the intention in the object without even thinking the words of the command or the acknowledgment. The final step in this would be for the coach to say "Start" then anything else he said would not be valid on student with the exception of "Flunk" and "That's it." Here, the coach would attempt to distract the student using any verbal means he could to knock the student off Tone 40. Physical heckling would not be greater than tapping the student on the knee or shoulder to get his attention. When the student can maintain Tone 40 and get a clean intention in the object for each command and for each acknowledgment, the drill is flat.

There are other ways to help the student along. The coach occasionally asks,

"ARE YOU WILLING TO BE IN THAT ASHTRAY?"

When the student has answered, then,

"ARE YOU WILLING FOR A THOUGHT TO BE THERE INSTEAD OF YOU?"

Then continue the drill. The answers are not so important on these two questions as is the fact that the idea is brought to the student's attention. Another question the coach asks the student is,

"DID YOU REALLY EXPECT THAT ASHTRAY TO COMPLY WITH THAT COMMAND?"

There is a drill which will greatly increase the student's reality on what an intention is. The coach can use this drill three or four times during the training on Tone 40 on an Object. As follows:

"THINK THE THOUGHT – I AM A WILDFLOWER." "GOOD."

"THINK THE THOUGHT THAT YOU ARE SITTING IN A CHAIR." "GOOD."

"IMAGINE THAT THOUGHT BEING IN THAT ASHTRAY." "GOOD."

"IMAGINE THAT ASHTRAY CONTAINING THAT THOUGHT IN ITS SUBSTANCE." "GOOD."

"NOW GET THE ASHTRAY THINKING THAT IT IS AN ASHTRAY." "GOOD."

"GET THE ASHTRAY INTENDING TO GO ON BEING AN ASHTRAY." "GOOD."

"GET THE ASHTRAY INTENDING TO REMAIN WHERE IT IS." "GOOD."

"HAVE THE ASHTRAY END THAT CYCLE." "GOOD."

"PUT IN THE ASHTRAY THE INTENTION TO REMAIN WHERE IT IS." "GOOD."

This also helps the student get a reality on placing an intention in something apart from himself. Stress that an intention has nothing to do with words and has nothing to do with the voice, nor is it dependent upon thinking certain words. An intention must be clear and have no counter-intention in it. This training drill, Tone 40 on an Object, usually takes the most time of any drill in Upper Indoc, and time on it is well spent. Objects to be used are ashtrays, preferably heavy, colored glass ashtrays.

NUMBER: TR 9

NAME: Tone 40 on a Person

COMMANDS: Same as 8-C (Control). Student runs fine, clear-cut intention and verbal orders on coach. Coach tries to break down Tone 40 of student. Coach commands that are valid are "Start" to begin, "Flunk" to call attention to student error and that they must return to beginning of cycle, and "That's it" to take a break or to end the training session. No other statement by coach is valid on student and is only an effort to make student come off Tone 40 or in general be stopped.

POSITION: Student and coach ambulant. Student in manual contact with coach as needed.

PURPOSE: To make student able to maintain Tone 40 under any stress or duress.

TRAINING STRESS: The exact amount of physical effort must be used by student plus a compelling, unspoken intention. No jerky struggles are allowed, since each jerk is a stop. Student must learn to smoothly increase effort quickly to amount needed to make coach execute. Stress is on exact intention, exact strength needed, exact force necessary, exact Tone 40. Even a slight smile by student can be a flunk. Too much force can be a flunk. Too little force definitely is a flunk. Anything not Tone 40 is a flunk. Here the coach should check very carefully on student's ability to place an intention in

the coach. This can be checked by the coach since the coach will find himself doing the command almost whether or not he wants to if the student is really getting the intention across. After the coach is satisfied with the student's ability to get the intention across, the coach should then do all he can to break the student off Tone 40, mainly on the basis of surprise and change of pace. Thus, the student will be brought to have a greater tolerance of surprise and a quick recovery from surprise.

Purpose of these four training drills, TR 6, 7, 8 and 9, is to bring about in the student the willingness and ability to handle and control other people's bodies, and to cheerfully confront another person while giving that person commands. Also, to maintain a high level of control in any circumstances.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 30 APRIL 1969

Remineo
Dianetics Checksheet

AUDITOR TRUST

A pc tends to be able to confront to the degree that he or she feels safe.

If the pc is being audited in an auditing environment that is unsafe or prone to interruption, his or her confront is greatly lowered and the result is a reduced ability to run locks, secondaries and engrams and to erase them.

If the auditor's TRs are rough and his manner uncertain or challenging, evaluative or invalidative, the pc's confront is reduced to zero or worse.

This comes from a very early set of laws (*Dianetics: The Original Thesis*):

Auditor plus pc is greater than the bank,

Auditor plus bank is greater than the pc,

Pc minus auditor is less than the bank.

(By "bank" is meant the mental image picture collection of the pc. It comes from computer technology where all data is in a "bank.")

The difference between auditors is not that one has more data than another or more tricks. The difference is that one auditor will get better results than another due to his stricter adherence to procedure, better TRs, more confident manner and closer observance of the Auditor's Code.

No "bedside manner" is required or sympathetic expression. It's just that an auditor who knows his procedures and has good TRs inspires more confidence. The pc doesn't have to put his attention on or cope with the auditor and feels safer and so can confront his bank better.

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HCO BULLETIN OF 30 APRIL 71

Remimeo
HDC Checksheet
Cse Sup Checksheet
Class 0 Checksheet
Cramming

AUDITING COMM CYCLE

*(Reference HCOB 26 Apr. 71,
"TRs AND COGNITIONS")*

The following AUDITING comm cycle is taken from SHSBC tapes.

An auditor runs the session. He gives the pc the session action without pulling the pc's attention heavily on the auditor. He does not leave the pc inactive or floundering without anything to do. He does not leave the pc to make a session out of it. The auditor makes the session. He doesn't wait for the pc to run down like a clock or just sit there while the TA soars after an F/N.

The auditor runs the session. He knows what to do for everything that can happen.

And this is the Auditing Comm cycle that is always in use.

1. Is the pc ready to receive the command? (appearance, presence)
2. Auditor gives command/question to pc (cause, distance, effect).
3. Pc looks to bank for answer (Itsa maker line).
4. Pc receives answer from bank.
5. Pc gives answer to auditor (cause, distance, effect).
6. Auditor acknowledges pc.
7. Auditor sees that pc received ack (attention).
8. New cycle beginning with (1).

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HCO BULLETIN OF 17 OCTOBER 1962

Remimeo
Auditors
Supervisors
Tech/Qual

Basic Auditing Series 6

AUDITOR FAILURE TO UNDERSTAND

If a pc says something and the auditor fails to understand what the pc said or meant, the correct response is:

“I did not (hear you) (understand what was said) (get that last).”

To do anything else is not only bad form, it can amount to a heavy ARC break.

INVALIDATION

To say “You did not speak loud enough . . .” or any other use of “you” is an invalidation.

The pc is also thrown out of session by having responsibility hung on him or her.

The auditor is responsible for the session. Therefore, the auditor has to assume responsibility for all comm. breakdowns in it.

EVALUATION

Far more serious than invalidation, above, is the accidental evaluation which may occur when the auditor repeats what the pc said.

NEVER repeat anything a pc says after him, no matter why.

Repeating not only does not show the pc you heard but makes him feel you're a circuit.

The highest advance or 19th century psychology was a machine to drive people crazy. All it did was repeat after the person everything the person said. Children also do this to annoy.

But that isn't the main reason you do *not* repeat what the pc said after the pc. If you say it wrong, the pc is thrown into heavy protest. The pc must correct the wrongness and hangs up right there. It may take an hour to dig the pc out of it.

Further, don't gesture to find out. To say, pointing, “ You mean this item then,” is not only an evaluation but a nearly hypnotic command and the pc feels he must reject very strongly.

Don't tell the pc what the pc said and don't gesture to find what the pc meant.

Just get the pc to say it again or get the pc to point it out again. That's the correct action.

DRIVING IN ANCHOR POINTS

Also, do not shove things at a pc or throw things to a pc. Don't gesture toward a pc. It drives in anchor points and make the pc reject the auditor.

ROCK SLAMMER

The reason a person who rock slams on Scientology or auditors or the like can't audit well is that they are wary of a pc and feel they must repeat after the pc, correct the pc or gesture toward the pc.

But rock slammer or not, any new auditor may fall into these bad habits and they should be broken fast.

SUMMARY

A very high percentage of ARC breaks occur because of a failure to understand the pc.

Don't prove you didn't with gestures or erroneous repeats.

Just audit, please.

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 1 JULY 1965

Issue II

Remimeo
Ethics Hats
Tech Hats
Qual Hats

HCO Division

Tech Division

Qual Division

COMM CYCLE ADDITIVES

There are *no* additives permitted on the Auditing Comm Cycle.

Example: Getting the pc to state the problem after the pc has said what the problem is.

Example: Asking a pc if that is the answer.

Example: Telling pc "it didn't react" on the meter.

Example: Querying the answer.

This is the WORST kind of auditing.

Processes run best MUZZLED. By muzzled is meant using ONLY TR 0, 1, 2, 3 and 4 by the text.

A pc's results will go to HELL on an additive comm cycle.

There are a hundred thousand tricks that could be added to the Auditing Comm Cycle. EVERY ONE of them is a GOOF.

The ONLY time you ever ask for a repeat is when you couldn't hear it.

Since 1950, I've known that all auditors talk too much in a session. The maximum talk is the standard model session and the TR 0 to 4 Auditing Comm Cycle ONLY.

It is a serious matter to get a pc to "clarify his answer". It is in fact an Ethics matter and if done habitually is a Suppressive Act, for it will wipe out all gains.

There are mannerism additives also.

Example: Waiting for the pc to look at you before you give the next command. (Pcs who won't look at you are ARC Broken. You don't then twist this to mean the pc has to look at you before you give the next command.)

Example: A lifted eyebrow at an answer.

Example: A questioning sort of ack.

The Whole Message is

**GOOD AUDITING OCCURS WHEN THE COMM CYCLE ALONE
IS USED AND IS MUZZLED.**

Additives on the Auditing Comm Cycle are ANY ACTION, STATEMENT, QUESTION OR EXPRESSION GIVEN IN ADDITION TO TRs 0 – 4.

They are Gross Auditing Errors.

And should be regarded as such.

Auditors who add to the Auditing Comm Cycle never make Releases.

So, that's Suppressive.

Don't do it!

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY OF 27 MAY 1965

Remimeo
Sthil Class VII Course Students
Sthil Staff
Ethics Hats
Star-rated Check

Qual & Tech Divs, All Hats
HCO Div, All Hats

Keeping Scientology Working Series 31

PROCESSING

Since 1950 we have had an ironbound rule that we didn't leave pcs in trouble just to end a session.

For fifteen years we have always continued a session that found the pc in trouble, and I myself have audited a pc for nine additional hours, all night long in fact, just to get the pc through.

Newer auditors, not trained in the stern school of running engrams, must learn this all over again.

It doesn't matter whether the auditor has had a policy on this or not – one would think that common decency would be enough, as to leave a pc in the middle of a secondary or an engram and just coolly end the session is pretty cruel. Some do it because they are startled or afraid and "rabbit" (run away by ending the session).

Auditors who end a process or change it when it has turned on a heavy somatic are likewise ignorant.

WHAT TURNS IT ON WILL TURN IT OFF.

This is the oldest rule in auditing.

Of course people get into secondaries and engrams, go through misemotion and heavy somatics. This happens because things are running out. To end off a process or a session because of the clock is to ignore the real purpose of auditing.

The oldest rules we have are:

- a. GET THE PC THROUGH IT.
- b. WHAT TURNS IT ON WILL TURN IT OFF.
- c. THE WAY OUT IS THE WAY THROUGH.

These now are expressed as POLICY.

A falsified auditor's report is also subject to a Court of Ethics.

Any auditor violating this policy letter is liable to an immediate Court of Ethics convened within 24 hours of the offense or as soon as is urgently possible.

Auditing at all levels works well when it is done by the book.

The purpose of ethics is to open the way for and get in tech.

Then we can do our job.

THERE IS NO MODERN PROCESS THAT WILL NOT WORK WHEN EXACTLY APPLIED.

Therefore, in the eyes of Ethics all auditing failures are ethics failures – PTS, suppressive persons as pcs or noncompliance with tech for auditors.

And the first offense an auditor can commit is ceasing to audit when he is most needed by his pc.

Hence, it is the first, most important consideration of Ethics to prevent such occurrences.

Then we'll make happy pcs, Releases and Clears.

L. Ron Hubbard
Founder

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HCO POLICY OF 14 OCTOBER 68RA
Revised 19 June 1980

(Also HCOB 19 June 80)
(Cancels HCO PL of 14 Oct. 68R)

Remimeo
Class VIIIs
All Auditors

THE AUDITOR'S CODE

The pledge of practitioners of pastoral counseling.

Required to be signed by the holders of or before the issuance of certificates for the certificates to be valid.

I hereby promise as an auditor to follow the Auditor's Code.

1. I promise not to evaluate for the preclear or tell him what he should think about his case in session.
2. I promise not to invalidate the preclear's case or gains in or out of session.
3. I promise to administer only standard tech to a preclear in the standard way.
4. I promise to keep all auditing appointments once made.
5. I promise not to process a preclear who has not had sufficient rest and who is physically tired.
6. I promise not to process a preclear who is improperly fed or hungry.
7. I promise not to permit a frequent change of auditors.
8. I promise not to sympathize with a preclear but to be effective.
9. I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.
10. I Promise never to walk off from a preclear in session.
11. I promise never to walk off from a preclear in session.
12. I promise never to get angry with a preclear in session.
13. I promise to run every major case action to a floating needle.
14. I promise never to run any one action beyond its floating needle.
15. I promise to grant beingness to the preclear in session.
16. I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.
17. I promise to maintain communication with the preclear and not to cut his comm or permit him to overrun in session.
18. I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.

19. I promise to continue to give the preclear the process or auditing command when needed in the session.
20. I promise not to let a preclear run a wrongly understood command.
21. I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.
22. I promise to estimate the current case state of a preclear only by standard case supervision data and not to diverge because of some imagined difference in the case.
23. I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.
24. I promise to never falsify worksheets of sessions.
25. I promise to see that any fee received for processing is refunded following the policies of the Claims Verification Board, if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.
26. I promise not to advocate Dianetics or Scientology only to cure illness or only to treat the insane, knowing well they were intended for spiritual gain.
27. I promise to cooperate fully with the authorized organizations of Dianetics and Scientology in safeguarding the ethical use and practice of those subjects.
28. I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment."
29. I promise not to permit sexual liberties or violations of patients.
30. I promise to refuse to admit to the ranks of practitioners any being who is insane.

Auditor

Date

Witness

Place

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grenstead, Sussex

HCO BULLETIN OF 11 MAY 1969

Issue II

Revised 12 October 1969

Remimeo
Dianetics Checksheet

FORCING A PC

Forcing a pc to go on being audited when the pc is refusing or not wishing to go on upsets the pc and his case and will often result in low TA (below 2.0) and will give the pc a heavy loss.

There is no excuse for it.

It invalidates the pc's cause.

The correct action is to either find out why he doesn't want to go on or send the pc to a Scientology Review.

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY OF 17 APRIL 1970
Issue II

Remimeo
All Auditors
All Students
Level 0 Checksheet

AN AUDITOR AND “THE MINDS PROTECTION”

No auditor should audit with the fear that he will do some irreparable damage if he makes an error.

Dianetics: The Modern Science of Mental Health provides the answer to the question "What happens if I make a mistake?"

The following extracts are from *Dianetics: The Modern Science of Mental Health*, Book 3, Chapter 1, "The Mind's Protection":

"The mind is a self-protecting mechanism. Short of the use of drugs as in narcosynthesis, shock, hypnotism or surgery, no mistake can be made by an auditor which cannot be remedied either by himself or by another auditor."

"Any case, no matter how serious, no matter how unskilled the auditor, is better opened than left closed."

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 21 OCTOBER 1971

Remimeo

ASSIST IN SCIENTOLOGY

DEFINITION: AN ASSIST: AN ACTION UNDERTAKEN BY A MINISTER TO ASSIST THE SPIRIT TO CONFRONT PHYSICAL DIFFICULTIES.

An assist is not normally done in a formal session. The way the term has been used is a very simple activity to relieve an immediate troublesome difficulty.

An assist is much more specifically and definitely anything which is done to alleviate a present time discomfort.

An assist could happen almost anywhere. At the beginning of a session, no matter how formally this session is constituted, you are running an assist.

You have an auditing room. You have a preclear, and you are the auditor. You know all these things, but the preclear doesn't. Don't call it a formal session. Tell the preclear that it is an assist and that you are not intending anything very strenuous. In rendering an assist you should tell the preclear that "this is just an assist" try and ease the pain in his hand a little, after which you are going to stop.

The handling of an assist as an auditor is different than the handling of a formal session since the factor of control is notably slackened, sometimes almost completely missing.

One of the factors in assists is that an assist has as large part of its anatomy, "trying to help." Just remember that you are only trying to help and don't get your heart broken by the fact that the fellow's broken spine doesn't heal instantly.

Another factor is that an assist is differentiated and defined as addressing the game someone knows he is playing.

What techniques would comprise an assist? Anything that would help. And what are these? One of the easiest ones to render is Locational Processing. You tell the person, "Look at that chair. Look at that ceiling. Look at that floor. Look at that hand," (the auditor pointing to the objects), when he has an injured hand, and the pain will diminish. This is a very easy assist.

For example, a person has a bad shoulder. You touch his hand of the same arm and say, "Close your eyes and look at my fingers." Make sure that he keeps his eyes closed. You then touch him on the elbow and say, "Look at my fingers." Do this anywhere on his body. Just touch him and say, "Look at my fingers."

This is a communication process which eases his attention over from a concentration upon the injury to something else which is quite near the injury and thus doesn't result in too much of a shock. It reduces havingness but it is positive and gets positive results. It can be done by an untrained person.

You can teach this assist to anybody. You say, "If somebody has a bruise, injury, a burn, a cut, the way to handle this is to tell the person to close his eyes, and then you touch the area near and distant from the vicinity of the injured area, asking them, with their eyes closed, to look at your fingers. You contact them this way times. They will experience sudden pains in the area, and you will discover that the 'psychic trauma' has been discharged."

You will find that most people do not have any upset about physical contact. Most people think that this is the thing to do.

Say you wanted to render an assist on somebody who had a very indefinite difficulty. That is the hardest one to render an assist on. The person has a pain but he

cannot say where. He doesn't know what has happened to him. He just feels bad. Use Locational Processing as such. You will find out that this process will work when other processes fail.

An assist carries with it a certain responsibility. If you give an assist casually to somebody out in the public and do not shove a calling card in his pocket, you are making an error. The reason for this is that he will not know from whom and where help came. An auditor goes through life and he casts his shadow upon many people and they have really no cognizance of what has happened at all if he is rendering an assist. He says, "Do this, do that"-maybe he wins, or maybe he loses because this is the type of session least calculated to procure orderly results. But in the main these people have been helped. They don't even know really by what, except some word that the auditor kept saying. They don't even know that he is an auditor. They don't know anything about it at all. Show a person where he can obtain further assistance, and by whom the assistance was given.

Be yourself. Be positive. Be professional and definite. Have a calling card and make sure the card is easily enough understood. Don't ask them for permission. Just do it. No reason to wander around and give them funny notions. If you are going to help some stranger out, help him out. Don't explain to him or any bystander, otherwise you are likely to stand there explaining, waiting for somebody's permission. Don't bother with that. You act as though you are the one in charge and you will be in charge. And this is part and parcel of the knowledge of how to do an assist. You have got to be the person in charge. This has to be so good, as far as you are concerned, that you overcome the informality of the session to a very marked degree. If you do it extremely well, the assist will amount to auditing.

Say, for example, there is a big accident and a crowd of people are pressing around. The police are trying to push the people back. Well, push the people back and then push the policeman back. Say, "Officer, keep these people at a distance." Then you lean over the victim and snap him back to rights. If you are enough THERE, everybody else will realize that you are the ONE that is THERE. Therefore, such things as panic, worry, wonder, upset, looking dreamily into the far distance, wondering what is wrong or what should be done are no part of your make-up if you are rendering an assist. Cool, calm and collected should be the keystone of your attitude. Realize that to take control of any given situation it is only necessary to be there more than anybody else. There is no necromancy (magic; conjuration of the spirits of the dead in order to predict the future) involved. Just BE there. The others aren't. And if you are there enough, then somebody else will pull himself out of it and go on living.

Understanding that an auditor when rendering an assist must make up with presence what he lacks in surrounding and agreements. It all comes under the heading of willingness to be there and willingness to control people.

One of the ways of convincing people of beingness and of being there is to exercise control-positive, undeniable Tone 40 exercise of control. Start to control the situation with high enough ARC, enough presence and factuality-there won't be anybody present that won't step back and let you control the situation. You are entitled to it in the first place because of senior "know-how." The control of body attention or thought comprises the majority of your knowledge. The majority in Scientology simply points in this direction. The observable thing is control of attention, objects and thoughts. When you have good confidence of being able to handle these, and when you positively know how to do these, then you can make sure that everybody else knows you can do this, and you make them realize this by doing it. You have all of these things available in rendering an assist.

You might never think of a riot as being a situation which necessitated an assist, or an assist as applicable to a riot, but a riot is simply a psychosomatic momentary injury or traumatic condition on the third dynamic. Could you settle a riot? Well, if you can settle a riot, you can certainly settle one person who is in a riot. The antithesis of any pain, disturbance or tumult is order. The thing which controls tumult is order; and, conversely, the thing which controls order is tumult. You need only bring order into a confused situation and bring confusion into an orderly situation to control everything in the field of motion, action and objects.

This is a fantastic simplicity and one which takes some grasping. Conceive as order, merely a fixed position, idea and attitude. A policeman knows what he is supposed to do. Maybe he will put on tourniquet or maybe he won't. Keep the people away and stop everything is his idea of how it should be. Now you can aid or abet the order he is creating, or cancel the order by creating a confusion which he cannot handle. Of the two, the first is the best in that situation. You aid and abet and cap the order he is creating. If you were to accuse him of having a confused, and ask him to straighten it out, you would channel his attention in the direction it is already gone, and so you control his attention.

Remember, those people are still moving a little bit; they are still breathing. There is still a tiny bit of motion going on. If you were to ask him something on the order of "Can't we have it a little quieter and more orderly here?" he would at once perceive that there was far too much confusion and motion, and would simply come under your direction because you have simply channeled his attention in the direction it was already going. Therefore, you have taken control.

If you ever want to upset a fixed order, create a confusion. If you want to upset a confusion, create a fixed order. Pick out of the scene those beings in the scene whose attention is channeled in the direction you want attention to go, and you aid and abet that attention which already exists. Or, where you have too many fixed positions and fixed ideas to overcome, you simply take those turbulent individuals in the scene who are creating the confusion against those fixed ideas and channels and you make their confusion much more confused, at the same time yourself imposing another order in another direction.

The mechanics of taking over any confused scene are simply the mechanics of trying to get a preclear to see through the morass of cross purposes, commands, ideas, and environments in which he has lived. And whether that applies to the third dynamic or otherwise, the laws are still there and it tells you then that the imposition of order on a preclear comes foremost in an assist.

In an assist you always count on the fact the thetan himself would, if he could, do the right thing. If you work on that postulate you will never be wrong. Get the idea that it is something else trying the wrong thing. The keynote of a thetan is order.

Where you are giving an assist to one person, you put things in the environment into an orderly state as the first step, unless you are trying to stop a pumping artery-but here you would use first aid. You should understand that first aid always precedes an assist. You should look the situation over from the standpoint of how much first aid is required. Maybe you will find somebody with a temperature of 106 degrees. It may very well be that he needs to lie down and be covered up, and though antibiotics are much overrated, he might be better off with a shot of one of these than with an assist at that time.

Auditing will not shut off a pumping artery, but a tourniquet will. If you are going into the zone of accidents, you are going to be in the vicinity of a great deal of destruction and chaos, and you are very foolish not to have your Red Cross First Aid Certificate. You may often have to ding some method of controlling, handling and direction personnel who get in your way before you can render an assist. You might just as well realize that an assist require that you control the entire environment and personnel associated with the assist if necessary.

An assist is auditing on several dynamics. It is therefore, much harder to do than auditing in a formal room as it requires presence. You must bring yourself to face the fact that you have to give enough presence and enough control to enough dynamics to bring the environment into a compliance with your postulate. If you postulate that somebody is going to pick up his bed and walk, then you have to be willing to move and be capable of moving around the people who are going to watch him pick up his bed and walk.

A good example of an assist would be when somebody is washing dishes in the kitchen. There is a horrendous crash and the person comes down all over the sink, hits the floor and as she is going down, she grabs the butcher knife as it falls. You go in and say, "Well, let me fix that up." One of the first things you would have to do is to wind some bandage around the hand to stop the bleeding. Part of the first aid would be to

pick up the dishes and put them back on the sink, sweep the pieces together into a more orderly semblance. This is the first symptom of control. She becomes introverted into the cut to the point that she wouldn't particularly notice what you were doing. But you relieve the anxiety that all her blood is pouring out; your first attention to the case is attention to the environment.

Next you would make her sit down. To remove her from the scene of the accident is not as desirable as auditing her there. That is directly contrary, perhaps, to what you believe, but it is true. That is why you bring a little order into the environment. You position her and then you are ready for techniques. It is quite remarkable, for you have manifested order in a much wider sphere than a cut hand in order to bring about a healing of the cut hand. If you understand that your responsibility always extends much wider than the immediate zone of commotion, you never miss. If you bring order to the wider environment, you also bring it to the narrower environment. If you bring it into the narrower environment, you also bring it to the wider environment. It is a gradient scale of how much order you can bring.

In processing, you have to control or direct attention, objects, person or thoughts of the injured person. If you are really good on the subject of assists, you will direct an additional thing: his knowingness. You can control a man's knowingness rather easily, but it is hard to see it. About the first thing that you can observe about somebody is his person. You are trying to straighten it out. Don't think even though you have sitting down that you have straightened it out, because it is still messed up. But there is something that you can straighten out easily – and that is his attention. If you could heighten his attention and his knowingness at the same time, you would really be in wonderful circumstances. You always shift and direct his attention, hence Locational Processing.

Because he is injured you are not going to move his person around. You have hot his attention. Don't try to shift his thoughts around at first because they are dispersed and chaotic. This leaves you his attention only.

If someone is in terrible condition and he is really writhing around, and you want to render an assist, you don't wait until he stops writhing. He is liable to stop writhing dead. What you do with him is to direct his attention. You tell him to "Shut your eyes and look at my fingers." You press your fingers hard enough so that he can't help but put his attention on them. In this wise you can always have a successful assist, because assists all come under the heading of control. The beingness of the person and his presence makes the control possible. So part of control is always presence, identity, person, the one who takes charge³ and has things under control. When you are able to control his attention, his body and thoughts, then he will be in session and you are no longer doing an assist.

Assists dominantly require that you direct the attention of the preclear and dispose his person one way or the other and eventually take over control of his thoughts on the subject. But by the time you have all these three in line, you are no longer doing an assist.

So what you really do is do an assist up to the time the person can handle the incident or pain, put him in a more favorable environment and give him auditing. So the assist is what you do on the street and auditing is what you do in the auditing room when he comes to you after your assist has been successful.

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Issue II

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TRs and Objectives Co-Audit

**SUMMARY OF HOW TO WRITE AN
AUDITOR'S REPORT AND WORKSHEETS
FOR TRs AND OBJECTIVES CO-AUDIT**

An Auditor's Report Form should contain:

Date

Name of auditor

Name of pc

Time session started

Condition of pc at session start

What process was run – LISTING THE EXACT COMMAND

Whether any difficulties or upsets occurred. Was Supervisor called?

Whether process is complete or not

Time session ended

Condition of pc at session end

Pc gains or comments

Length of session.

WORKSHEETS

A worksheet is supposed to be the complete running record of the session from beginning to end.

A worksheet is always 8 x 13 or 8½ x 14 inches, written on both sides and each page is numbered. Pc's name is written on each separate sheet.

The auditor should not be skipping from one page to another but should just be writing page after page after page as the session goes along. The auditor writes the wording of the process being run on the worksheet. Most Objective Processes are run with both auditor and pc ambulant, and so it is not practical to try and keep a worksheet and do the process at the same time. But when the process is completed or when the session time is up, the auditor should then note down what happened during the process, including any cognitions voiced by the pc, any difficulties that were encountered, etc.

Some Objectives have more than one part to the process. When running one of these, the auditor can make notes before shifting from one part to the next one.

A worksheet may be in 2 columns depending on how big the writing of the auditor is.

When running various processes in a session, mark each one clearly, noting time it was started and ended.

When the session is completed, the auditor writes in any additional data on the worksheets in a different colored pen. The worksheets are put in proper sequence and stapled with the Auditor's Report Form on top from beginning to end of session.

Time notations should be made at regular intervals throughout the session.

Auditor's Report Forms and worksheets are never recopied. The auditor should always read over his worksheets before turning in the folder to the Supervisor, and, if any words or letters are missing or cannot be read, they should be written in with a different colored pen.

ALL REPORTS OF ALL SESSIONS GO INTO THE PC'S OWN FOLDER. Otherwise past auditing cannot be checked and the case cannot be supervised.

If these rules are followed, it will make the Supervisor's job much easier and the auditor's reports more valuable.

To add the obvious, it is a CRIME to give any session or assist without making an auditor's report or to copy the original actual report after the session and submit a copy instead of the real report. Assist reports that use only Contact or Touch Assists may be written after a session and sent to Qual.

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Revision assisted by
LRH Technical Research
and Compilations

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Remimeo
Auditors
C/Ses
Medical Liaison Officers
HQS Course

CONTACT ASSIST

Ref:
HCOB 2 Apr. 69RA DIANETIC ASSISTS
Rev. 20.7.78
HCOB 2 Jan. 71 ILLEGAL AUDITING
HCOB 21 Oct. 71 ASSIST IN SCIENTOLOGY
Book: *Scientology 0-8: The Book of Basics*
Section: "The Axioms of Scientology"

There is an old, old principle in Scientology, which consists of putting the injured body member exactly on and in the place it was injured. This is called a Contact Assist and is the most common assist for accidents and injuries. It is remarkable when it can be done.

THEORY

One of the basics of life reactions is to avoid places where one has been hurt. This is a survival factor but it is reactive and not analytical. For example, if one ran into a table and injured himself, he would tend to avoid coming near that spot again. He would think he was avoiding the table, but actually he is avoiding the exact location of the accident. Even if the table were taken away, he would continue to avoid the *location* where he was injured. This is the basic reason for a Contact Assist.

When the exact spot of the accident or injury is available, always do a Contact Assist. It can be followed by a Touch Assist and other types of assists, but the Contact Assist should always be done first. If the mest is available, do a Contact Assist.

PROCEDURE

1. Remember that first aid and physical actions often have to be taken before a Contact Assist can be begun. First aid always comes first. Look over the situation from the standpoint of how much first aid is required, and when you have solved that situation, then render the assist. Auditing will not shut off a pumping artery, but a tourniquet will.
2. Take the person the exact spot where the accident occurred. If the object was hot, you let it cool first; if the current was on, you turn it off before doing the assist.
3. Tell the person "We are now going to do a Contact Assist."
4. Have the person get into the same position he was in before the accident happened. If he had a tool in his hand, or was using one, he should be going through the same motions with it.
5. Tell the person to move slowly through the accident just like it happened. Have him duplicate exactly what happened at the time of the injury by making him touch the exact spot with his injured body part. You have him gently touch the thing that hurt him. If he pricked his finger on a thorn in the rose garden, you get him to gently touch the same part of the same finger that was pricked to same exact thorn. If he closed his hand in a door, you would have him go back and, with his injured hand, touch the *exact spot* on the *same* door, duplicating the

same motions that occurred at the time of the injury. There are hardly any commands involved with it; the less you say, the better off you are.

6. Repeat this over and over again until the exact somatic *turns on* and then *blows off* (pain gone) accompanied by a cognition. You have to get him to touch the exact point to produce this exact phenomenon. When this occurs, end the assist by telling the person, "End of assist."
7. After the assist, take the person to an Examiner. Write up the assist and route the worksheet and Exam Form to the person's auditing folder.

Being in a location where there is no Examiner does not stop you from doing an assist. But wherever possible get the person to an Examiner. The assist should be written up afterwards in all cases.

DON'T FORCE THE PC

A Contact Assist must sometimes be done on a gradient. Let's say a child stubbed his shin on the lawn mower and now doesn't want to come nearer than one hundred feet from that lawn mower. You would make him do a Contact Assist with his shin and body at that point (one hundred feet from the same lawn mower), having him go through the motions of the accident. Gradually, gradient by gradient, you narrow the distance that he is willing to approach it and eventually he will go up and do a Contact Assist on the lawn mower.

You must never forcibly drag the person up to the spot where the injury or accident occurred. If you try to force the pc, you could overwhelm him.

"SOLO" CONTACT ASSIST

Contact Assist can be done solo (by oneself) but one must be sure to do it until the somatic blows.

Any type of injury can and should be handled with a Contact Assist. It is always the best type of injury assist when the exact spot is available and should precede any other assist actions. Contact Assists have unlimited use. They're sometimes miraculous – but they always help.

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Tech/Qual
Medical Liaison Officers

TOUCH ASSISTS
CORRECT ONES

Ref:

HCOB	14 May 69	SICKNESS
HCOB	2 Jan. 71	ILLEGAL AUDITING
HCOB	5 July 71RB	C/S Series 49RB
	Rev. 20.9.78	ASSISTS
HCOB	21 Oct. 71	ASSIST IN SCIENTOLOGY
HCOB	25 Aug. 87 II	TOUCH ASSISTS, MORE ABOUT

Cancel:

BTB	7 Apr. 72R	TOUCH ASSIST, CORRECT ONES
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Touch Assist HCOBs are right enough as to the data in them. In the past, many had been written by others than myself.

Accordingly, to correct certain outnesses and GET REAL RESULTS EVERY TIME, I gave a correct demonstration to the Medical Officers at Flag. They were also told by someone else it needed a Case Supervisor clearance and by another that it had to be known by a Class IV Auditor. Both of these data were false and were cancelled.

Being alerted now that students learning it do it all over a doll with no idea of balance, I wish to make sure the correct data is known so this tech, very *powerful* when CORRECTLY DONE, is better understood as to exact use.

I know no better way of giving the real scene than publishing these correct notes by one of the Medical Officers who took notes during the demonstration.

TALK BY LRH TO FLAG MEDICAL OFFICERS ON
TOUCH ASSISTS, WITH DEMONSTRATION

On assists when you are speaking with medicos you talk to them in terms of restoring comm in blood and nerve channels.

I've recently observed nobody does a correct Touch Assist. Hence I want to show you how to get real results.

Normal errors in a Touch Assist are:

1. Don't go to extremities,
2. Don't equal balance to both sides,
3. Don't carry through (they go to release point only),
4. Don't repeat on the following days if needed.

A guy stubs a toe, the other toe is where it is locked up. There is a balance of the nerve energy of the body on 12 nerve channels going up and down the spine. They type of energy in the body travels at 10 ft. a second.

The energy from the shock will make a standing wave in the body. The brain is a shock cushion, that is all. It absorbs the shock from a large amount of energy. The neuron synapse is a disconnection.

A wave one way will have a wave reacting the other way. In the sympathetic system the wave locks up on *both* sides of the body. So do a Touch Assist thoroughly on both

sides. Get both sides and unlock the standing wave. The purpose of a Touch Assist is to unlock the standing waves that are small electronic ridges of nervous energy that is not flowing as it should.

You can unlock an impulse in the leg and it can get into the spine and lock up. So this is where you get the chiropractor fixing people. But the nerves are “telling the muscles” to hold the bone out of place.

A shock puts, via the nerves, a permanent command into a set of muscles, all different “commands” going out from the shock. The system functions through stops to try to hold that shock back. It’s actually nerve to muscle to bone.

Light massage along nerve channels will get muscles unlocked to permit the bone to go in place. You unlock nerve channels.

The trick is standing waves. The wave is slowed down as it goes through the body, like at each joint. There are brain cells at each joint absorbing the shock.

Inertia – when enough heavy charge goes through a nerve it stops passing the charge though and just builds it up. A Touch Assist will bring the flow back and the suspended pain, cold, electrical charges and muscle command will blow through.

A shock impulse goes tearing down a nerve in huge volume, all accumulating nodules of standing waves all over the body, trying to stop the nerve impulse. The nerve goes into apathy with the huge volume of impulse. Like 100,000 volts of electricity over a small wire, something goes.

With auditing you are bringing back the nerve “from apathy” up through the Tone Scale. Like getting the apathy of the nerve up through the pain explosion. So the Touch Assist is short sessioned and always balanced.

At first you might just get an awareness of the area, then maybe after the third or fourth assist (third or fourth day or many more days with one done each day) there is a large jolt that will go through.

The comm. cycle is not as important in the Touch Assist as it is with thetan auditing. But it must be present. Here we are dealing with the body. You do give the command, get an answer from the patient and acknowledge each time.

THE ASSIST DEMO DONE ON ARTHUR HUBBARD

(Arthur had a wound on his right foot, right side at ball of foot location, wound not healing quickly. See drawing below.)



You want to get the guy where he is available. (Arthur was sitting on a chair with his legs straight and his feet on LRH’s knees [one foot on each knee], and Arthur’s hands palms down on his shins. Arthur was comfortable – LRH asked about his comfort.)

The target of all this Touch Assist is the pain in the wound in the side of the foot. The extremity is the top end of the big toe. Both hands and especially fingertips are also extremities. It’s a sympathetic system.

On the assist you must go to corresponding extremities.

(R-factor) I’m going to touch you like this (LRH touched Arthur’s foot). When you feel it, well, tell me, okay? Okay.

LRH: Feel my finger?

Arthur: Yes.

LRH: Good.

This was done rapidly, alternating from one side of body to the other, one command and answer and ack for each touch; the assist was done on each toe, back and forth left to right, one for one, touch on one side, touch on the other side. Up each foot, each toe, over to hands, left hand to right hand, one touch for one. This was done for several minutes.

LRH than had Arthur bend over to get the spine. Arthur said he had some numbness in the lower spine when LRH asked about this area.

LRH then did the spine touching three inches from the spine on one side then to three inches on the other side alternately, up the head and around the neck and head.

LRH asked, "How's that?" Arthur said, "Better," gave a cognition on his pants being the same ones he had on during accident, and LRH ending off.

SPINE

Arthur, during the assist, had numbness in the kidney back area. This is the midpoint between the extremities and the sympathetic system. In the future if the assist hadn't been done he might have had kidney trouble.

The impulse locks up in the spine, so you have to do the spine too to release that charge.

EXTREMITY

The extremity is beyond the point of the body injury. Really handling the extremity furthest from the injury, the legs would strip the blocked energy out (if you get the extremity). (During the assist LRH did not do the legs, or arms only toes, feet, hands, fingers and back.)

SCHOOLS OF HEALING

The thing that's wrong with each school of healing is that it says it can do the job totally. It can't. An example of this is a Swedish masseuse saying she can cure a person. But in addition to massage, let us say, the person doesn't eat. It's not part of the cure, so it doesn't cure.

The doctor's bug is diagnosis. He is even setting up a computer system in the country to figure out what is with the person. But they don't have logic or the Data Series to program from so they won't make it.

There is a big hole in Adelle Davis' book on dieting. She doesn't talk enough about iodine on diets, but that is what activates the thyroid which burns up the food. So her reducing diets don't always reduce.

If you block out the fields of knowledge, you won't get anywhere.

To cure things a doctor should use a number of things (schools of healing) and do each one right.

Regard the body with a question mark in your mind.

There is a "brain" at each joint. This is why acupuncture works. One can paralyze a whole body area with it by touching these minor "brains" with a needle. It can do other things as well if you know how.

MESMERISM

Mesmerism is no relation to hypnotism at all. Mesmerism is animal magnetism. It's a physiological rapport. Not a concentration on mental but on mental-physiological.

To have rapport with something, you can be it.

Hypnotism is the reduction and absorption of the mental power of the person. In hypnotism one takes over the person. The subject has no control.

When doing physical healing, if you stroke sympathetically (both sides) and alternately, inducing a rhythmic motion which is monotonous, you can mesmerize a person.

In mesmerism there is an imposition on feeling. If you mesmerize a person and pinch your back, he will get red in the same place and feel the pain of the pinch. This is physiological rapport. No words are said during mesmerism.

In assists you *don't* want rapport; *avoid* a rhythm; on stroking in massages keep the person talking; keep him saying "Yes" and you asking in an assist. Keep him in comm. with you. That is why you use the comm. cycle, or else all feeling can go out of the body. The comm cycle *prevents* a mesmeric trance occurring that would leave the patient in rapport.

Rapport is mutual feelingness.

In an assist (1) Keep talking, (2) Break rhythms, (3) End off. This is important.

Mesmerism is the transfer of the feeling and fault of the operator to the patient. A woman doing massages quietly and rhythmically could be giving her patient her disjointed hip. A doctor with bad eyesight can make his patients worse or vice versa possibly, if he had good eyesight, the patient could get good eyesight.

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Remimeo

HOW TO MAKE A PERSON SOBER

There is an interesting piece of tech developed and used many years ago, but not previously written up. It is the use of Locational Havingness to make a person sober.

This process is not used to cure a person of alcoholism. The development of Prior Assessment is New Era Dianetics (HCOB 19 May 69RB, DRUG AND ALCOHOL CASES PRIOR ASSESSING) can handle the conditions that caused a person to be alcoholic.

The use of Locational Havingness can make a drunk person sober in a very few minutes and the cause of his need for alcohol can be audited out later. As society currently has no technology for handling the drunk, who is an embarrassment to the police, his family and often to himself, this process has social value and may serve as a line of cooperation and assistance to the police.

The Locational Havingness process is simply the command "Look at that (room object)." Use very good TR0. A drunk is usually considered somewhat unfrontable and he himself certainly cannot confront. One thing he cannot confront is an empty glass. He always refills it if it is empty.

Repeat the command, each time pointing out a room object, as often as required to bring the person to sobriety. Do not Q&A with the frequent comment "What object?" Just get the command carried out, acknowledge and give the next command.

DO NOT EVER GET ANGRY WITH OR STRIKE A DRUNK, WHATEVER THE PROVOCATION.

We are not particularly in the business of handling the drunk. But we are in the field of helping our fellow men. In a society where the only alternative is a night in the clink and fine, which is not desired by either the police or the minutes. The case can be fully handled later with the Purification Rundown and Drug Rundown auditing with excellent lasting results, if the person wishes it on his own determinism.

L. RON HUBBARD
Founder

Revision assisted by
LRH Technical Research
and Compilations

HUBBARD COMMUNICATIONS OFFICE
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HCO BULLETIN OF 1 DECMEBER 1965

Remimeo
All Students
Sthil Courses
All Staff

CCHs

As per HCO PL 17 May 65, the CCHs are processes.

They are not drills.

The following revised rundown on the CCHs is to be used by all auditors.

CONTROL – COMMUNICATION – HAVINGNESS PROCESSES

The following rundown of CCH 1, 2, 3 and 4 has been slightly amended. CCHs are run as follows:

CCH 1 to a flat point then CCH 2 to a flat point then CCH 3 to a flat point then CCH 4 to a flat point then CCH 1 to a flat point, etc.

CCH 1

NAME: "GIVE ME THAT HAND" Tone 40

AUDITING COMMANDS: **GIVE ME THAT HAND.**

Physical action of taking hand when not given and then replacing it in the pc's lap. Making physical contact with the pc's hand if pc resists. **THANK YOU** ending each cycle.

All Tone 40 with clear intention, one command in one unit of time. Take up *each new physical change* manifested as though it were an origin by the pc, when it happens, and querying it by asking "What's happening?" This two-way comm is *not* Tone 40. Run only on the right hand.

AUDITING POSITION: Auditor and pc seated in chairs without arms. Auditor's knees on outside of both pc's knees.

PROCESS PURPOSE: To demonstrate to pc that control of pc's body is possible, despite revolt of circuits, and inviting pc to directly control it. Absolute control by auditor then passes over towards absolute control of his own body by pc.

Never stop process until a flat place is reached. Freezes may be introduced at end of cycle, this being after the THANK YOU and before the next command, maintaining a solid comm line, to ascertain information from the pc or to bridge from the process. This is done between two commands, holding the pc's hand after acknowledgment. Pc's hand should be clasped with exactly correct pressure. Make every command and cycle separate. Maintain Tone 40, stress on intention from auditor to pc with each command. To leave an instant for pc to do it by own will before auditor decides to take hand or make contact with it. Auditor indicates hand by nod of head.

Tone 40 Command = intention without reservation. Change is any physical, observed manifestation.

CCH 2

NAME: TONE 40 8-C

AUDITING COMMANDS:

YOU LOOK AT THAT WALL. THANK YOU.

YOU WALK OVER TO THAT WALL. THANK YOU.

YOU TOUCH THAT WALL. THANK YOU.

TURN AROUND. THANK YOU.

Take up each new physical change manifested as though it were an origin by the pc, when it happens, and querying it by asking "What's happening?" This two-way comm is not Tone 40. Commands smoothly enforced physically when necessary. Tone 40, full intention.

AUDITING POSITION: Auditor and pc ambulant, auditor in physical contact with pc as needed.

PROCESS PURPOSE: To demonstrate to pc that his body can be controlled and thus inviting him to control it. To orient him in his present time environment. To increase his ability to duplicate and thusly increase his havingness.

Absolute auditor precision. No drops from Tone 40. No flubs. Total present time. Auditor on pc's right side. Auditor body acts as block to forward motion when pc turns. Auditor gives command, gives pc a moment to obey, then enforces command with physical contact of exactly correct force to get command executed. Auditor does not block pc from executing commands. Method of introduction as in CCH 1. Freezes may be introduced at the end of cycle, this being after the THANK YOU and before the next command, maintaining a solid comm line, to ascertain information from the pc or to bridge from the process, this being the acknowledgment "THANK YOU" after the command "TURN AROUND."

CCH 1 and CCH 2 were developed by L. Ron Hubbard in Washington, DC, in 1957 for the 17th ACC.

CCH 3

NAME: HAND SPACE MIMICRY

AUDITING COMMANDS: Auditor raises two hands, palms facing pc's, about an equal distance between the auditor and pc and says,

PUT YOUR HANDS AGAINST MINE, FOLLOW THEM AND CONTRIBUTE TO THEIR MOTION.

He then makes a simple motion with right hand then left.

DID YOU CONTRIBUTE TO THEIR MOTION?

Acknowledge answer. Auditor allows pc to break solid comm line. When this is flat, the auditor does this same with a half inch of space between his and the pc's palms. The command being:

PUT YOUR HANDS FACING MINE ABOUT ½ INCH AWAY, FOLLOW THEM AND CONTRIBUTE TO THEIR MOTION.

DID YOU CONTRIBUTE TO THEIR MOTION?

Acknowledge. When this is flat, auditor does it with a wider space and so on until pc is able to follow motions a yard away.

AUDITING POSITION: Auditor and pc seated, close together facing each other, pc's knees between auditor's knees.

PROCESS PURPOSE: To develop reality on the auditor using the reality scale (solid communication line). To get pc into communication by control and duplication. To find auditor.

Auditor should be gentle and accurate in his motions, all motions being Tone 40, giving pc wins. To be free in two-way communication. Process is introduced and run as a formal process. If pc dopes off in this process, auditor may take pc's wrist and help him execute the command one hand at a time. If pc does not answer during anaten to question "DID YOU CONTRIBUTE TO THEIR MOTION?" auditor may wait for normal comm lag of that pc, acknowledge and continue process.

Tone 40 motion = intention without reservation. Two-way communication = one question – the right one.

HISTORY: Developed by L. Ron Hubbard in Washington, DC, 1956, as a therapeutic version of Dummy Hand Mimicry. Something was needed to supplant "Look at me. Who am I?" and "Find the auditor" part of rudiments.

CCH 4

NAME: BOOK MIMICRY

AUDITING COMMANDS: **THERE ARE NO SET VERBAL COMMANDS.**

Auditor makes simple motions with a book. Hands book to the pc. Pc makes motion, duplicating auditor's mirror-imagewise. Auditor asks pc if he is satisfied that the pc duplicated the motion. If pc is and auditor is also fully satisfied, auditor takes back the book and goes to next command. If pc is not sure that he duplicated any command, auditor repeats it for him and gives him back the book. If pc is sure he did and auditor can see duplication is pretty wrong, auditor accepts pc's answer and continues on a gradient scale of motions either with the left or right hand till pc can do original command correctly. This ensures no invalidation of the pc. Tone 40, only in motions, verbal two-way quite free.

AUDITING POSITION: Auditor and pc seated facing each other, a comfortable distance apart.

PROCESS PURPOSE: To bring up pc's communication with control and duplication (control and duplication = communication).

Give pc wins. It is necessary for auditor to duplicate his own commands. Circular motions are more complex than straight lines. Tolerance of plus or minus randomness is apparent here and the auditor should probably begin on the pc with motions that begin in the same place each time and are neither very fast nor very slow, nor very complex. Introduced by the auditor seeing that pc understands what is to be done, as there is no verbal command, formal process.

HISTORY: Developed by LRH for the 16th ACC in Washington, DC, 1957. Based on duplication. Developed by LRH in London, 1952.

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HCO BULLETIN OF 7 AUGUST 1962

Sthil Students Course
Franchise

RUNNING CCHs

CCHs being run terribly wrong.

Correct version follows: Run a CCH only so long as it produces change in the pc's general aspect.

If no change in aspect for three commands, with the pc actually doing the commands, go on to next CCH.

If CCH producing change, do not go on but flatten that CCH.

Then when for three commands executed by the pc it produces no change go on to next CCH.

Run CCHs 1, 2, 3, 4, 1, 2, 3, 4, 1, etc.

Use only right hand on 1.

The CCHs are run alternated with Prepchecking, session by session, depending upon whether or not the pc has had a win on either and whether the CCHs in the CCH session were not left with the pc stuck in one CCH which was producing terrific change and thusly very unflat as a process.

CCHs are not run in Model Session nor run on the E-Meter nor are goals set. The reality factor is established before the first command is given.

It is Code break clause thirteen to run a CCH that is producing no change or to not flatten in same or subsequent session a CCH that is producing change.

Some pcs get no reaction at first on any CCH; therefore, run each one as above, CCH 1, 2, 3, 4, 1, etc., and with Prepchecking being given in alternate sessions, or as stated above in case one of CCHs has to be flattened off in another session on the CCHs.

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HCO BULLETIN OF 12 APRIL 1962

Franchise

CCHs
PURPOSE

A long time ago – in 1949 – while doing research in Dianetics, I experienced considerable trouble in getting some pcs "up to present time."

As you know, a pc can get "stuck in the past," and if you can get a pc out of his engrams and reactive mind (his perpetuated past), he becomes aware of the present. He or she is unaware of the present to the degree that shock or injury has caused an arrest in time.

After running an engram, we used to tell the pc to "Come to present time" and the pc would, ordinarily, but sometimes no.

By telling the pc to examine the room, the return to present time could be accomplished on many.

I observed that a common denominator of all aberration was interiorization into the past and unawareness of the present time environment.

Over the years, I developed what became the CCHs.

Control, In-Communication-With, and Havingness of present time became feasible through certain drills of Control, Communication and Havingness, using the present time environment.

This is the purpose of the CCH drills – getting the pc out of the past and into present time. Any drill which did this would be a CCH drill, even "Come up to present time!" as a single command.

The pc is stuck not just in engrams but in past identities. In fact, the pc out of present time is being the past. The pc can be made to see he is being the past and that there is a present.

Thus, when the pc "has a somatic" and you ask the pc what it was, you get him or her to differentiate between self and past by looking. A being who is something, cannot observe it. A being who looks at something, ceases to be it. A pc can even be a somatic!

Hence, the CCHs must be run with a nonforbidding present time, with queries about somatics and changes.

It's all as simple as that, basically. That's why they work – they get the pc to present time. But only if they are run right. Only if they invite the pc to progress.

Run wrong, the CCHs can actually drive a pc out of present time or park him or her in the session.

Do you see, now?

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HCO BULLETIN OF 2 AUGUST 1962

CenOCon

CCH ANSWERS

NAME: Mutter TR.

PURPOSE: To perfect muzzled auditing comm cycle.

COMMAND: "Do fish swim?" "Do birds fly?"

POSITION: Student and coach sit facing each other a comfortable distance apart.

TRAINING STRESS:

1. Coach has student give command.
2. Coach mutters and unintelligible answer at different times.
3. Student acknowledges.
4. Coach flunks if student does anything else but acknowledge.

(*Note:* This is the entirety of this drill. It is not to be confused with any other training drill.)

Note: the whole trick in TR 2 and TR 4 is that it means one understands that the pc has said something or has answered. There is no demand the auditor understand the meaning in the pc's answer in muzzled auditing. In the above drill the coach just mutters or nods and looks wise instead of saying anything comprehensible. The only kind of auditing where you must grab the actual sense of the answer is in listing or in looking for something that will blow down or trying to find out what the pc thinks is wrong. If the pc has said something he wants the auditor to really grasp, let him explain and, of course, if the pc insists, grasp it. But this is rare and happens only when the pc is already ARC broken. Otherwise, the above is the right way to do it.

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HCO BULLETIN OF 5 APRIL 1962

Franchise

CCHs
AUDITING ATTITUDE

This is an important bulletin. If you understand it, you will get results on hitherto unmoving cases and faster results (1 hour as effective as a former 25) with the CCHs.

Here is what happened to the CCHs and which will continue to happen to them to damage their value:

The CCHs in their most workable form were finalized in London by me in April 1957. That was their high tide of workability for the next five years. After that date, difficulties discovered in teaching them to auditors added extraordinary solutions to the CCHs (not by me) which cut them to about one twenty-fifth of their original auditing value. Pcs thereafter had increasing difficulty in doing them and the gain lessened.

How far were the CCHs removed from original CCH auditing? Well, the other night on TV I gave a demonstration of the proper original CCHs which produce the gains on pcs. And more than twelve old-time auditors (the lowest-graded ones out of 36) thought they were watching a demonstration of entirely foreign processes.

Although these auditors had been "well trained" on the CCHs (but not by me), they did not see any similarity between how they did them and how they saw me do them. Two or three students and two Instructors thought they were being done wrong. Even the higher-ranking students were startled. They had never seen CCHs like this.

Yet, the pc was very happy, came way up tone, lost a bad before-session somatic and within 48 hours had a complete change in a chronic physical problem, all in 1½ hours of proper original CCHs!

The students and Instructors "knew they weren't watching the correct CCHs" because there was no antagonism to the pc, because the Tone 40 was not shouted, because there was no endurance marathon in progress. There was just quiet, positive auditing with the pc in good, happy two-way communication with the auditor and the auditor letting the pc win.

In the student auditing of the next two days, some shadow of the demonstration's attitude was used and the cases audited gained much faster than before. Yet at least two or three still feel that this is far too easy to be the CCHs.

In five years, the CCHs, not closely supervised by me, but altered in training, had become completely unrecognizable (and almost resultless).

Why?

Because the CCHs were confused with Op Pro by Dup which was for auditors. Because the CCHs became an arduous ritual, not a way to audit the pc in front of you. The CCHs became a method of auditing without communicating, of running off strings of drills without being there. And the CCHs are so good that even when done wrong or even viciously they produced some slight gain. The CCHs shade from bright white to dark gray in results, never to black.

Having been perverted in training to a system to make auditors audit them, they became something that had nothing to do with the pc.

What these students saw demonstrated (and which upset them terribly) was this:

The auditor sat down, chatted a bit about the coming session with the pc, explained in general what he was about to do. The session was started. The auditor explained the CCH 1 drill in particular and then began on it. The pc had a bit of embarrassment come

off. The auditor took the physical reaction as an origination by the pc and queried it. The routine CCH 1 drill went on and was shortly proved flat by three equal responses. The auditor went to CCH 2. He explained the drill and started it. This proved to be flat. The pc did the drill three times without comm change. The auditor explained and went to CCH 3. This also proved flat and, after a three-times test, the auditor came off it, explained CCH 4, and went to CCH 4. This proved unflat and was gradually flattened to three equally timed correct responses by the pc on a motion the pc could not at first do. About 50 minutes had elapsed so the auditor gave a ten minute break. After the break the auditor went back to CCH 1, found it flat, went to CCH 2 and found the pc jumping the command and, by putting short waits of different lengths before giving commands, knocked out the automaticity. The auditor went on to CCH 3, found it flat, and then to CCH 4 which was found unflat and was accordingly flattened. The auditor then discussed end ruds in a general way, got a summary of gains and ended the session.

All commands and actions were Tone 40 (which is not "antagonism" or "challenge"). But the pc was kept in two-way comm between full cycles of the drill by the auditor. Taking up each new physical change manifested as though it were an origin by the pc and querying it and getting the pc to give the pc's reaction to it. This two-way comm was not Tone 40. Auditor and pc were serious about the drills. There was no relaxation of precision. But both auditor and pc were relaxed and happy about the whole thing. And the pc wound up walking on air.

These were the CCHs properly done. With high gain results.

The viewers saw no watchdog snarling, no grim, grim PURPOSE, no antagonistic suspicion, no pc going out of session, no mauling, no drill-sergeant bawling and KNEW these couldn't be the CCHs. There was good auditor-pc relationship (better than in formal sessions) and good two-way comm throughout, so the viewers KNEW these weren't proper CCHs.

Well, I don't know what these grueling blood baths are they're calling "the CCHs." I did them the way they were done in April 1957 and got April 1957 fast results. And the processes aren't even recognized!

So somewhere in each year from April 1957 to April 1962 and somewhere in each place they're done, additives and injunctions and "now I'm supposed to's" have grown up around these precise but easy, pleasant processes that have created an unworkable monster that is called "the CCHs" but which definitely isn't.

Not seeing the weird perversions but seeing the slow graph responses, the vast hours being burned up, I began to abandon recommending the CCHs after 1959 as too long in others' hands. I didn't realize how complicated and how grim it had all become.

Well, the real CCHs done right, done the way they're described here, are a fast-gain route, easy on auditor and pc, that goes all the way south.

Take a reread of the June and November bulletins of last year (forget the twenty-minute test, three times equally done are enough to see a CCH is flat) and, not forgetting your Tone 40 and precision, laying aside the grim, withdrawn, militant auditor attitude, try to do them as pleasantly as you find them described in the above-outlined session, and be amazed at the progress the pc will make.

The CCHs easy on auditor and pc? Ah, they'd observed a lot of CCHs and never any that were easy on auditor or pc. Everybody came to know it was a bullying, smashing, arduous mess, a fight in fact. The only trouble was, the gains vanished when the ARC ran out.

Today, put any pc on the original CCHs done as above until they're flat, then go to 3D Criss Cross and the pc will fly.

Surely you don't have to look and sound so hungry, disinterested and mean when you audit the CCHs. You want to clear this pc, not make him or her into a shaking wreck. The CCHs are easily done (when they're done right).

They'll get lost again, too, unless you remember they can get lost.

I believe Upper Indoc should be canceled in Academies and extra time put on just the CCHs, as it is the Upper Indoc attitude carried over that makes the CCHs grim.

SUMMARY

The PURPOSE of the CCHs is to bring the pc through incidents and into present time. It is the reverse of "mental" auditing in that it gets the pc's attention exterior from the bank and on present time. By using Communication, Control and Havingness this is done. If you make present time a snarling hostility to the pc, he of course does not want to come into present time and it takes just that much longer to make the CCHs work.

You do the CCHs with the Auditor's Code firmly in mind. Don't run a process that is not producing change. Run a process as long as it produces change. Don't go out of two-way comm with the pc.

Complete every cycle of the process. Don't interject two-way comm into the middle of a cycle, use it only after a cycle is acknowledged and complete. Don't end a process before it is flat. Don't continue a process after it is flat.

Use Tone 40 commands. Don't confuse antagonistic screaming at the pc with Tone 40. If you have to manhandle a pc, do so, but only to help him get the process flat. If you have to manhandle the pc, you've already accumulated ARC breaks and given him loses and driven him out of session.

Improve the ability of a pc by gradient scale. Give the pc lots of wins on CCH 3 and CCH 4 and amongst them flatten off what he hasn't been able to do.

The CCH drills must be done precisely by the auditor. But the criteria is whether the pc gets gains, not whether the auditor is a perfect ritualist. Exact ritual is something in which you should take pride. But it exists only to accomplish auditing. When it exists for itself alone, watch out.

Audit the pc in front of you. Not some other pc or a generalized object.

Use the CCHs to coax the pc out of the bank and into present time.

Take up the pc's physical changes as though they were originations. Each time a new one occurs, take it up with two-way comm as though the pc had spoken. If the same "origination" happens again and again, only take it up again occasionally, not every time it happens.

Know what's going on. Keep the pc at it. Keep the pc informed. Keep the pc winning. Keep the pc exteriorizing from the past and coming into present time.

Understand the CCHs and what you're doing. If it all deteriorates to mere ritual, you'll take 25 to 50 times the time necessary to produce the same result as I would.

The auditing is for the pc. The CCHs are for the pc. In auditing you win in the CCHs only when the pc wins.

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HCO BULLETIN OF 4 APRIL 1990

Remimeo
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TRs and Objectives Co-audit Course
Co-audit Supervisors
C/Ses

MODEL SESSION
FOR OBJECTIVES CO-AUDITS

There is a step-by-step procedure for starting and ending an Objectives session for nonprofessional co-auditors.

1. Get the pc's folder and read the C/S instructions for the session.
2. Ensure that you have read, drilled and received a checkout on the process you are about to run.
3. Inform the Supervisor that you are going to be starting a session.
4. Select and set up a session space in the course room.
5. Get a clipboard, ballpoint pens, an Auditor's Report Form, sheets of worksheet paper and a simple dictionary.
6. Bring the pc to the session space.
7. Have the pc sit in his or her chair. You sit facing the pc.
8. Ask the pc if it is all right to do the session in the part of the room you are both in, and if not, make things right by adjusting the room or location of the session to another part of the room if needed.
9. Check if the pc is well fed and well rested.
10. When it is established there is no reason not to begin session, start the session with, "**THIS IS THE SESSION**" (Tone 40).
11. Start your worksheet and note on it the time you started the session.
12. Tell the pc that you will clear the process command with him. Clear the command backwards by first clearing in turn each word in the command in backwards sequence. Ask the pc "**WHAT IS THE DEFINITION OF _____?**" If the pc doesn't know the definition of the word, clear it up with a good simple dictionary.

Once the words of the command are cleared, clear the command itself by asking, "**WHAT DOES THIS COMMAND MEAN TO YOU?**" Do this for each command of the process. If it is evident from the pc's answer that he has misunderstood a word as it is used in the context of the command, reclear the obvious word (or words) using a dictionary. Have him use each word in a sentence until he understands it, and then clear the command again. Indicate on your worksheet that you have cleared each command.

13. Tell the pc, "**WE ARE NOW GOING TO RUN (name of process)**." Then write down the time on your worksheet and place your clipboard on the floor.

14. Run the process on the pc.
15. When the pc has reached the end phenomena of the process, end off and have the pc sit down (if not already sitting).
16. Write briefly on your worksheet what happened at the end of the process.
17. Put your hand up to signal the Supervisor. He will read what you have written on the worksheet thus far and tell you what to do next.

If you have run the process to its end phenomena, the Supervisor will have you end the session and take the pc to the Examiner.

If the end phenomena of a process does not occur in one session, the same process will be continued in a later session until it is achieved.

18. a. When you are ready to end the session, tell the pc that you will be ending the session.

- b. Then ask:

"IS THERE ANYTHING YOU WOULD CARE TO SAY OR ASK BEFORE I END THIS SESSION?"

Pc answers.

Acknowledge the pc and note down his answer.

If the pc asks a question, acknowledge and say, **"I WILL NOTE THAT DOWN FOR THE C/S."**

- c. End the session with **"END OF SESSION"** (Tone 40).

19. Take the pc to the Examiner.

The Examiner will have the pc sit down at a table and hold onto two electrodes which are connected to an E-Meter. While on the meter the pc may say anything he would like to about the session he has just had. The Examiner will listen and note down what he says and he will also notice the movement of the needle on the meter. If the pc has just had a cognition and has very good indicators on the process, the Examiner will probably see a floating needle and will indicate it.

20. After the pc has finished his exam, pick up the Exam Form and take the pc back to the course room.

After the session, write up on your worksheets any other data on what occurred during the session that you were unable to write while running the Objective Process, and write up your Auditor's Report Form. Put your worksheets beneath the Auditor's Report Form and staple them together. Then place your worksheets, Auditor's Report Form and the Exam Form in the pc's folder and turn the folder in to the Supervisor.

If the end of the course time comes up before the end phenomena of the process has been reached, do the following:

A. Tell the pc, "THE SESSION TIME IS ABOUT OVER. WE'LL BE ENDING SHORTLY."

B. After giving the pc another command or two and having him carry them out, tell him, "WE'RE ENDING THE SESSION NOW."

Then end off the session per steps 17, 18, 19 and 20 above.

NOTE: If you get into an impasse in session and can't make any progress, or if the pc becomes upset or other confusions arise, put your hand behind your back to attract the attention of the Supervisor who will assist in the situation.

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Revision assisted by
LRH Technical Research
and Compilations

HUBBARD COMMUNICATIONS OFFICE
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HCO BULLETIN OF 30 SEPTEMBER 1971
Issue VI

Remimeo
HQS Course
HQS Course Supervisor

CCHs 5, 6 AND 7

(Taken verbatim form HCOB 11 June 1957
for use on the HQS Course.)

CCH 5

NAME: Location by Contact

AUDITING COMMANDS: “TOUCH THAT (indicated object).” “THANK YOU.”

POSITION: Auditor and preclear may be seated where the preclear is very unable, in which case they are seated at a table which has a number of objects scattered on its surface. Or auditor and preclear may be ambulant, with the auditor in manual contact with the preclear as is necessary to face him toward and guide him to the indicated object.

PURPOSE: The purpose of the process is to give the preclear orientation and havingness and to improve his perception.

TRAINING STRESS: Training stress is upon gentleness, ARC and the raising of the preclear's certainty that he has touched the indicated object. It should be noticed that this can be run on blind people.

HISTORY: Developed by L. Ron Hubbard from Locational Processing in 1957.

CCH 2

NAME: Body-Room Contact

COMMANDS:

“TOUCH YOUR (body part).” “THANK YOU.”

“TOUCH THAT (indicated room object).” “THANK YOU.”

POSITION: Auditor and preclear move about together as needed, the auditor enforcing the commands by manual contact using the preclear's hands to touch objects and touch body parts.

PURPOSE: To establish the orientation and increase the havingness of the preclear and to give him in particular a reality on his own body.

TRAINING STRESS: Training stress is upon using only those body parts which are not embarrassing to the preclear as it will be found that the preclear ordinarily has very little reality on various parts of his body. Impossible commands should not be given to the preclear in any case.

HISTORY: Developed by L. Ron Hubbard from Locational Processing in 1957.

CCH 7

NAME: Contact by Duplication

COMMANDS:

“TOUCH THAT TABLE.” “THANK YOU.”

“TOUCH YOUR (body part).” “THANK YOU.”

“TOUCH THAT TABLE.” “THANK YOU.”

“TOUCH YOUR (same body part).” “THANK YOU.”

“TOUCH THAT TABLE.” “THANK YOU.”

“TOUCH YOUR (same body part).” “THANK YOU.”

etc., in that order.

POSITION: Auditor may be seated. Preclear should be walking. Usually auditor standing by to manually enforce the commands.

PURPOSE: Process is used to heighten perception, orient the preclear and raise the preclear’s havingness. Control of attention as in all these “contact” processes naturally takes the attention units out of the bank which itself has been controlling the preclear’s attention.

TRAINING STRESS: Training stress is on precision of command and motion, with each command in its unit of time, all commands perfectly duplicated. Preclear to continue to run process even though he dopes off. Good ARC with the preclear, not picking one body part which is aberrated, at first, but flattening some nonaberrated body part before aberrated body part is tackled.

HISTORY: Developed by L. Ron Hubbard in 1957 in Washington, DC, as a lower-level process than Opening Procedure by Duplication, or Show Me by Duplication. All contact processes have been developed out of the Prelogics.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 1 APRIL 1990

Remimeo
TRs and Objectives Co-Audit
Co-Audit Supervisor

CCHs 8-10

(Excerpt from HCOB 14 Nov. 87 III,
EXPANDED GRADE I PROCESS CHECKLIST,
For use on TRs and Objective Co-audits.)

CCH 8 (TRIO.)

(Ref: PAB 87, SCIENTOLOGY PROCESSING
HCOB 2 Nov. 57RA, AN OBJECTIVE RUNDOWN)

Run per instructions in HCOB 2 Nov. 57RA. Auditor and preclear seated at a comfortable distance apart, both facing toward majority of the room. The following three commands are run several times for the first command, fewer for the second command and fewer for the third command.

1. **LOOK AROUND HERE AND TELL ME WHAT YOU COULD HAVE.**
2. **LOOK AROUND HERE AND TELL ME WHAT YOU WOULD PERMIT TO REMAIN IN PLACE.**
3. **LOOK AROUND HERE AND TELL ME WITH WHAT YOU COULD DISPENSE.**

(Run several times for the first command, fewer for the second command, fewer for the third command, then run several times for the first command, fewer for the second command, fewer for the third command, etc., to EP.)

CCH 9 (TONE 40 "KEEP IT FROM GOING AWAY.")

(Ref: HCOB 11 June 57, TRAINING AND CCH PROCESSES)

Auditor and preclear ambulant. Auditor assisting by manual contact. The auditor selects a different object each time he gives command 1.

1. **LOOK AT THAT (indicated object). THANK YOU.**
2. **WALK OVER TO THAT (indicated object). THANK YOU.**
3. **TOUCH THAT (indicated object). THANK YOU.**
4. **KEEP IT FROM GOING AWAY. THANK YOU.**
5. **DID YOU KEEP IT FROM GOING AWAY? THANK YOU.**

(Run alternately, i.e., 1, 2, 3, 4, 5, 1, 2, etc., to EP.)

CCH 10 (TONE 40 "HOLD IT STILL.")

(Ref: HCOB 11 June 57, TRAINING AND CCH PROCESSES)

Auditor and preclear ambulant. Auditor assisting by manual contact. The auditor selects a different object each time he gives command 1.

1. **LOOK AT THAT (indicated object). THANK YOU.**
2. **WALK OVER TO THAT (indicated object). THANK YOU.**
3. **TOUCH THAT (indicated object). THANK YOU.**

4. **HOLD IT STILL. THANK YOU.**

5. **DID YOU HOLD IT STILL? THANK YOU.**

(Run alternately, i.e., 1, 2, 3, 4, 5, 1, 2, etc., to EP.)

L. RON HUBBARD
Founder

Compilation Assisted by
LRH Technical Research
and Compilations

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 4 FEBRUARY 1959

OP PRO BY DUP

Use two objects – a book and a bottle.

Have the pc look them over and handle them to his satisfaction.

Then have him place them at some walking distance apart in the room, on a couple of tables or similar locations.

The commands:

"LOOK AT THAT BOOK."

"WALK OVER TO IT."

"PICK IT UP."

"WHAT IS ITS COLOR?"

"WHAT IS ITS TEMPERATURE?"

"WHAT IS ITS WEIGHT?"

"PUT IT DOWN IN EXACTLY THE SAME PLACE."

Repeat with the bottle.

Do not vary the commands in any way. Use Tone 40 "Thank you" acknowledgment. The basic commands should never be departed from, and never, never "trick" the preclear by using the book again when you knew he was just about to start toward the bottle. The purpose of the process is duplication. Good control should be used.

Accept the pc's answers whether they are logical, silly, imaginative, dull or unlawful. In starting the process you can discuss with him what you are about to do and make sure you've got the rudiments established. Run the process until the comm lags are flat.

This process is an HPA/HCA requisite.

L. RON HUBBARD
Founder

HUBBARD PROFESSIONAL COLLEGE ANNOUNCEMENT

October 1954

Official Publication of
The Hubbard Dianetic Research Foundation
Phoenix, Arizona

DIANETICS AND SCIENTOLOGY A CRUSADE

Dianetics and Scientology are more a crusade for sanity than they are a business.

The Foundations and other organizations in Dianetics have suffered only when the insistence that they are run as a “business” overpowered their will to help humanity.

If all we wanted to do with Dianetics and Scientology was make money, we would all be rich, for it is an easy thing to sell those hitherto unpurchasable things – health, long life and happiness.

But there is the extreme of charity which neglects the first dynamic. An optimum solution would be that one which brought the greatest good to the greatest number of dynamics. Thus the auditor must not neglect the first dynamic – himself. Too many have. And their work has been impeded by lack of funds.

The Foundation is not a business, the auditor is not a businessman. But both the Foundation and the auditor must live and work in a commercial and economic-conscious world.

It is no disgrace for an auditor to earn several thousand dollars in a few weeks. It would only be a disgrace if he worked only to earn it. With money made from those who can afford auditing, an auditor can himself afford to undertake the assistance of those in hospitals and asylums or who have lost in life.

It is a luxury to be so generous. It is not a luxury to earn only – who was it said that he who is without charity is as empty as sounding brass and the tinkling of the temple bell.

But remember, there is a happy mean between and overburden of wealth and an overburden of charity. Either way loses.

And so, when we speak of an auditor’s income, we speak of his potential charity. And when we speak of an auditor’s charity, we hope he can have enough paying preclears to afford it.

An auditor is wasted on a routine job – his time is lost. He is also wasted processing nothing but movie stars and millionaires – if he forgets that these can only buy him the luxury of charity in the backwaters of the world.

L. Ron Hubbard
Founder

PAB 40
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

26 November 1954
A Basic Course in Scientology – Part 6

THE CODE OF HONOR

1. Never desert a comrade in need, in danger or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self-determinism and your honor are more important than your immediate life.
10. Your integrity to yourself is more important than your body.
11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own adviser, keep your own counsel and select your own decisions.
15. Be true to your own goals.

Scientology is itself the microcosm of a civilization. It contains two moral codes: One is the moral code of practice which is the Auditor's Code of 1954; the other is the Code of a Scientologist, which will be given at greater length in the next PAB. It also contains an ethical code, and that is its Code of Honor.

The difference between ethics and morals is very clearly known in Scientology, if they are not in a modern dictionary. This merging of morals and ethics has occurred in recent times, and is symptomatic of a general decline. An ethic is practiced on an entirely self-determined basis. An ethical code is not enforceable, is not to be enforced, but is a luxury of conduct. A person conducts himself according to an ethical code because he wants to or because he feels he is proud enough or decent enough or civilized enough to so conduct himself. An ethical code, of course, is a code of certain restrictions indulged in to better the manner of conduct of life. If one Scientologist started to punish or berate some other Scientologist and called for an enforcement on the grounds that the Code of Honor had been disregarded, the punitive act itself would involve and violate the Code of Honor. The Code of Honor is a Code of Honor as long as it is not enforced. If a person is big enough or strong enough or sane enough, then he can indulge himself in the luxury of holding upon himself freely and of his own decision the Code of Honor. When such an ethical code begins to be enforced, it becomes then a moral code.

A moral code is enforceable. Mores are those things which make a society possible. They are the heavily agreed-upon, policed codes of conduct of the society. If an auditor were to flagrantly and continually violate the Auditor's Code or the Code of a Scientologist, then other auditors would have a perfect right to demand, and through the HASI effect, the suspension or revocation of certificates or memberships, or both. However, no such action is possible with the Code of Honor. A person would continually and flagrantly flaunt the Code of Honor and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honor clearly states conditions of acceptable comradeship amongst those fighting on one side against something which they conceive should be remedied. While anyone practicing "the only one" believes that it is possible to have a fight or contest only so long as one remains "the only one" and confronts as that single identity all of existence, it is not very workable to live without friends or comrades in arms. Amongst those friends and comrades in arms one's acceptability and measure is established fairly well by his adherence to such a thing as the Code of Honor. Anyone practicing the Code of Honor would maintain a good opinion of his fellows, a much more important thing than have one's fellows maintain a good opinion of one.

If you believed man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honor, I can guarantee that you would be a happy person. And if you found an occasional miscreant falling away from the best standards you have developed, you yet did not turn away from the rest of man, and if you discovered yourself betrayed by those you were seeking to defend and yet did not then experience a complete reversal of opinion about all your fellow men, there would be no dwindling spiral for you.

Indicative of this is a process which is rather easy to work and which has some workability. Sit down in a public place where many people are passing by and simply postulate into them, above them, around them, perfection – no matter what you see. Do this person after person as they walk by you or around you, doing it quietly and to yourself. It may or may not occur that you would bring changes in their lives, but it would certainly occur that you would bring about a change in yourself. This is not an advised process – it is simply a demonstration of a fact that he who lives believing wrong of all his fellow men lives, himself, in hell. The only difference between paradise on Earth and hell on Earth is whether or not you believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honor.

L. RON HUBBARD
Founder

THE AIMS OF SCIENTOLOGY

SEPTEMBER 1965

A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights, are the aims of Scientology.

First announced to an enturbulated world in 1950, these aims are well within the grasp of our technology.

Nonpolitical in nature, Scientology welcomes any individual of any creed, race or nation.

We seek no revolution. We seek only evolution to higher states of being for the individual and for society.

We are achieving our aims.

After endless millennia of ignorance about himself, his mind and the universe, a breakthrough has been made for Man.

Other efforts Man has made have been surpassed.

The combined truths of fifty thousand years of thinking men, distilled and amplified by new discoveries about Man have made for this success.

We welcome you to Scientology. We only expect of you your help in achieving our aims and helping others. We expect you to be helped.

Scientology is the most vital movement on Earth today.

In a turbulent world the job is not easy. But then, if it were, we wouldn't have to be doing it.

We respect Man and believe he is worthy of help. We respect you and believe you too can help.

Scientology does not owe its help. We have done nothing to cause us to propitiate. Hand we done so we would not now be bright enough to do what we are doing.

Man suspects all offers of help. He has often been betrayed, his confidence shattered. Too frequently he has given his trust and been betrayed. We may err, for we build a world with broken straws. But we will never betray your faith in us so long as you are one of us.

The sun never sets on Scientology.

And may a new day dawn for you, for those you love and for Man.

Our aims are simple if great.

And we will succeed, and are succeeding at each new revolution of the Earth.

Your help is acceptable to us.

Our Help is yours.

L. Ron Hubbard
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY OF 14 OCTOBER 68RA
Revised 19 June 1980

(Also HCOB 19 June 80)
(Cancels HCO PL of 14 Oct. 68R)

Remimeo
Class VIIIs
All Auditors

THE AUDITOR'S CODE

The pledge of practitioners of pastoral counseling.

Required to be signed by the holders of or before the issuance of certificates for the certificates to be valid.

I hereby promise as an auditor to follow the Auditor's Code.

1. I promise not to evaluate for the preclear or tell him what he should think about his case in session.
2. I promise not to invalidate the preclear's case or gains in or out of session.
3. I promise to administer only standard tech to a preclear in the standard way.
4. I promise to keep all auditing appointments once made.
5. I promise not to process a preclear who has not had sufficient rest and who is physically tired.
6. I promise not to process a preclear who is improperly fed or hungry.
7. I promise not to permit a frequent change of auditors.
8. I promise not to sympathize with a preclear but to be effective.
9. I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.
10. I Promise never to walk off from a preclear in session.
11. I promise never to walk off from a preclear in session.
12. I promise never to get angry with a preclear in session.
13. I promise to run every major case action to a floating needle.
14. I promise never to run any one action beyond its floating needle.
15. I promise to grant beingness to the preclear in session.
16. I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.
17. I promise to maintain communication with the preclear and not to cut his comm or permit him to overrun in session.
18. I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.

19. I promise to continue to give the preclear the process or auditing command when needed in the session.
20. I promise not to let a preclear run a wrongly understood command.
21. I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.
22. I promise to estimate the current case state of a preclear only by standard case supervision data and not to diverge because of some imagined difference in the case.
23. I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.
24. I promise to never falsify worksheets of sessions.
25. I promise to see that any fee received for processing is refunded following the policies of the Claims Verification Board, if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.
26. I promise not to advocate Dianetics or Scientology only to cure illness or only to treat the insane, knowing well they were intended for spiritual gain.
27. I promise to cooperate fully with the authorized organizations of Dianetics and Scientology in safeguarding the ethical use and practice of those subjects.
28. I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment."
29. I promise not to permit sexual liberties or violations of patients.
30. I promise to refuse to admit to the ranks of practitioners any being who is insane.

Auditor

Date

Witness

Place

L. Ron Hubbard
 Founder

PAB 41
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

10 December 1954
A Basic Course in Scientology – Part 7

THE CODE OF A SCIENTOLOGIST

All Scientologists who have been granted the right to train by the board of directors of the HASI have pledged themselves to adherence to the Code of a Scientist. It is also the official code of the CECS and a similar code had been adopted by the Dianetic Foundation for Dianeticists.

In that man, until he has gotten above 20.0, lives to fight, it is an extremely simple thing for an individual, finding opponents very scarce, to choose out his own organization as an opponent. This is the basic and actually the only reason why there has been turbulence in the organizations and groups of this science. Some individuals lacking sufficient sight to see that the organization was facing a potent and powerful abundance of opponents, himself able only to fight with thought itself, to turn upon his fellow auditors, upon his group, upon an organization, and fight it, to fight the subject matter of his science, to fight the correspondences of his organization, to fight the commas and semicolons of bulletins, and in short to conduct himself as a one-man thinking machine at war with all of thought. Actually this is not very exciting. Such a person is attacking people very like himself who do not fight back, for others than this person can conceive that the actual opponent and enemy being attacked by this science lies totally outside the perimeter of this science. Find someone attacking his job rather than using his job to help attack existence; find someone using his degrees and awards to attack his own organization; find someone using his rank as an officer to attack his own army and one finds immediately a sick man. If he were not a sick man he would have sufficient power and influence to bring about the changes he conceives desirable with recourse to combat.

In that there has to be a fight for there to be a game, it is not strange to find people who have lost elsewhere attacking their own organizations. When such a person gets extremely decayed, he can only attack himself, and so splits himself up into various entities, or identities, or valences, and quarrels with these. The trick of this universe is to reduce down the eight dynamics by making a person fight each one in turn. The willingness of the thetan to fight aids and abets this. Thus this dwindling spiral consists entirely of what one is willing to fight. There is no peace for anyone below 20.0, and that is fairly high on the Tone Scale. But it is a good game to advance science, civilization, knowledge and understanding into a semibarbaric world made affluent by its machines. It is a good fight simply to make the world effective enough to fight, but he who loses in a wider fight will engage in a more intimate quarrel until at last he is only fighting himself. About the saddest thing you would ever care to encounter is a thetan obsessively and continually putting out beams which go an inch or two from him and then come back and hit him. He is not even possessed of a body, he is simply an isolated identity at war with himself, for he feels and has been led to feel, that there are no other opponents.

The Code of a Scientist is a stopgap to serve in the interim time when all Scientologists are not yet up to a level where they are content to receive for their opponents the logical targets of the science itself, and for their randomness must pick out the organization and other Scientist in order to engage in a game.

With all Scientologists subscribing to this code, Scientology will, itself, become a potent forward motion in our world and this universe.

A student is expected to know, in its entirety, and to know it well enough to practice it, this code.

THE CODE OF A SCIENTOLOGIST

The Code of a Scientologist was evolved to safeguard Scientologists in general, and is subscribed to by leading Scientologists. The Committee of Examinations, Certificates and Services of the HASI has accepted it as an enforceable code.

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

1. To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.
2. To use the best I know of Scientology to the best of my ability to better my preclear, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuser of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.

L. RON HUBBARD
Founder

CERTAINTY

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The Official Publication of DIANETICS and SCIENTOLOGY in the British Isles

Vol. 13 No. 3

March 1966

WHAT IS GREATNESS?

The hardest task one can have is to continue to love his fellows despite all reasons he should not.

And the true sign of sanity and greatness is to so continue.

For those who can achieve this, there is abundant hope.

For those who cannot, there is only sorrow, hatred and despair. And these are not the things of which greatness or sanity or happiness are made.

A primary trap is to succumb to invitations to hate.

There are those who appoint one their executioners. Sometimes for the sake of safety of others it is necessary to act. But it is not necessary to also hate them.

To do one's task without becoming furious at others who seek to prevent one is a mark of greatness – and sanity. And only then can one be happy.

Seeking to achieve any single desirable quality in life is a noble thing. The one most difficult, and most necessary, to achieve is to love one's fellows despite all invitations to do otherwise.

If there is any saintly quality, it is not to forgive. "Forgiveness" accepts the badness of the act. There is no reason to accept it. Further one has to label the act as bad to forgive it. "Forgiveness" is a much lower level action and is rather censorious.

True greatness merely refuses to change in the face of bad actions against one – and a truly great person loves his fellows because he understands them.

After all, they are all in the same trap. Some are oblivious of it, some have gone mad because of it, some act like those who betrayed them. But all, all are in the same trap – the generals, the street sweepers, the presidents, the insane. They act the way they do because they are all subject to the same cruel pressures of this universe.

Some of us are subject to those pressures and still go on doing our jobs. Others have long since succumbed and rave and torture and strut like the demented souls they are.

To rescue some of them is a dangerous undertaking. Were you to approach many ruling heads in the world and offered to set them free (as only a Scientologist can) they would go berserk, cry up their private police and generally cause unpleasantness. Indeed, one did – he was later assassinated by no desire of ours but because of the incompetence of his own fellows about him. He could have used Scientology. Instead, he promptly tried to shoot it down by ordering raids and various berserk actions on Scientology organizations. That he was then shot had nothing to do with us but only demonstrated how incompetent and how mortal he really was.

As we become stronger, we can be completely openhanded with our help. Until we do, we can at least understand the one fact that greatness does not stem from savage wars or being known. It stems from being true to one's own decency, from going on helping others whatever they do or think or say and despite all savage acts against one, to persevere without changing one's basic attitude toward man.

A fully *trained* Scientologist is in a far better position to understand than a partly trained one. For the Scientologist who really knows is able not only to retain confidence in himself and what he can do, but also can understand why others do what they do and why. And so knowing, does not become baffled or dismayed by small defeats. To that degree, true greatness depends on total wisdom. They act as they do because they are what they are – trapped beings, crushed beneath an intolerable burden. And if they have gone mad for it and command the devastation of whole nations in errors of explanation, still one can understand why and can understand as well the extent of their madness. Why should one change and begin to hate just because others have lost themselves and their own destinies are too cruel for them to face?

Justice, mercy, forgiveness, all are unimportant beside the ability not to change because of provocation or demands to do so.

One must act, one must preserve order and decency. But one need not hate or seek vengeance.

It is true that beings are frail and commit wrongs. Man is basically good but man can act badly.

He only acts badly when his acts done for order and the safety for others are done with hatred. Or when his disciplines are founded only upon safety for

himself regardless of all others; or worse, when he acts only out of a taste for cruelty.

To preserve no order at all is an insane act. One need only look at the possessions and environment of the insane to realize this. The able keep good order.

When cruelty in the name of discipline dominates a race, that race has been taught to hate. And that race is doomed.

The real lesson is to learn to love.

He who would walk scatheless through his days must learn this.

Never use what is done to one as a basis for hatred. Never desire revenge.

It requires real strength to love man. And to love him despite all invitations to do otherwise, all provocations and all reasons why one should not.

Happiness and strength endure only in the absence of hate. To hate alone is the road to disaster. To love is the road to strength. To love in spite of all is the true secret of greatness. And may very well be the greatest secret in this universe.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY OF 3 DECEMBER 1971

Remimeo

Executive Series 4
Finance Series 6-2

EXCHANGE

So many tricks have been entered into economics systems, and so many political fixations exist that a manager is often very hard pressed trying to bring about solvency for his activity.

Money can be manipulated in a thousand different ways.

There are "speculators" who seek to buy something (like land) cheaply and sell it dear. Or sell it dear, depress the market and buy it back cheaply. In either case they make a profit.

It is less well understood that "speculators" also operate on the subject of money itself. By manipulating the value of one currency against another they seek to obtain a profit. This is the "international banker" at his daily work. He buys a hundred billion French francs for x dollars. Then he causes a panic about dollars. The franc gets very valuable. He sells his hundred billion French francs for 2x dollars. Then he says dollars are great. He has "made" a huge new lot of dollars for himself.

Or he finds a crummy politician like Hitler, builds him a war machine, gets paid back out of the plunder of Europe before Hitler collapses.

The banker loans George Manager 100,000 to modernize his plant. George wanted 200,000. But he takes the 100,000. The banker holds the whole plant as security. George doesn't make it as it really took 200,000 to do it. He goes broke. The banker grabs the 5,000,000 plant. This includes the 100,000 now spent on new machines. The banker sells it to a pal for 2,500,000 and makes that sum on his "loan."

The shareholders of Bide-a-Wee Biscuit are told Bide-a-Wee is busted. The stock falls. A group buys the stock up for peanuts, emerges as the owners of Bid-a-Wee which turns out not to be busted.

All these and a thousand thousand other systems for making money, indulged in too often, spoil CONFIDENCE and destroy money.

Eventually a whole religion like communism will grow up dedicated only to the destruction of capitalism. What has been dropped out is the idea of EXCHANGE.

Money has to *represent* something because it is not anything in itself but an idea backed by confidence.

It can represent gold or beans or hours of work or most anything as long as the thing it represents is real.

Whatever it represents, the item must be exchangeable.

If money represents gold, then gold must be exchangeable. To prove this, the moment gold couldn't be individually owned, the dollar, based on it, became much less valuable.

There has to be enough of the thing that money represents. By making the thing scarce, money can be manipulated and prices sent soaring.

Economics by reason of various manipulations can be made into the most effective trap of the modern slave master.

Periodically through history, not just in current times, monied classes or those believed to control money have been torn to bits, shot, stoned, burned and smashed. The ancient Pharaohs of Egypt periodically lost their country through tax abuses.

Money, in short, is a passionate subject.

Modernly, the lid is coming off the economic pot which is at a high boil.

Too many speculators, too many dishonest men generating too much hate, too many tax abuses, too many propagandists shouting down money, too many fools, all add up to an explosive economic atmosphere.

A group has to be very clever to survive such a period. Their economic arrangements and policies must be fantastically wise, well established and followed.

As it exists at this writing, the only real crime in the West is for a group to be without money. That finishes it. But with enough money it can defend itself and expand.

Yet if you borrow money you become the property of the bankers. If you make money you become the target of the tax collectors.

But if you don't have it, the group dies under the hammer of bankruptcy and worse.

So we always make it the first condition of a group to make its own way and be prosperous on its own efforts.

The key to such prosperity is *exchange*.

One exchanges something valuable for something valuable.

Processing and training are valuable. Done well, they are priceless.

In many ways an exchange can occur. Currently it is done with money.

In our case processing and training are the substances we exchange for the materials of survival.

To *exchange* something one must find or create a *demand*.

He must then supply the demand in EXCHANGE for the things the group needs.

If that is understood, then at once it is seen that (a) a group can't just process or train its own members and (b) a group cannot give its services away for nothing and (c) the services must be valuable to those receiving them, (d) that the demand must be established by surveys and created on the basis of what is found and (e) that continual public contact must be maintained.

Thus, by bringing the problems of viability down to the rock-bottom basics of exchange, one can cut through all the fog about economics and money and be practical and effective.

If one is living in a money economy, then bills are solved by having far more than "enough money" and not spending it foolishly. One gets far more than "enough money" by understanding the principles of EXCHANGE and applying them.

In another type of economy such as a socialist state, the principles still work.

The principles of exchange work continuously. It does not go high and collapse as in speculation or demanding money but failing to deliver. Or delivering and not demanding money.

We see around us examples that seem to violate these principles. But they are nervous and temporary.

What people or governments regard as a valuable service is sometimes incredible and what they will overlook as valuable is also incredible. This is why one has to use surveys – to find out what people want that you can deliver. Unless this is established, then you find yourself in an exchange blockage. You can guess, but until you actually find out, you can do very little about it.

Once you discover what people want that you can deliver, you can go about increasing the demand or widening it or making it more valuable, using standard public relations, advertising and merchandising techniques.

The fundamental is to realize that EXCHANGE is the basic problem.

Then and only then can one go about solving it.

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Issue I

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REWARDS AND PENALTIES
HOW TO HANDLE PERSONNEL AND
ETHICS MATTERS

The whole decay of Western government is explained in this seemingly obvious law:

WHEN YOU REWARD DOWN STATISTICS AND PENALIZE UP STATISTICS YOU GET DOWN STATISTICS.

If you reward nonproduction you get nonproduction.

When you penalize production you get nonproduction.

The welfare state can be defined as that state which rewards nonproduction at the expense of production. Let us not then be surprised that we all turn up at last slaves in a starved society.

Russia cannot even feed herself but depends on conquest to eke out an existence – and don't think they don't strip the conquered! They have to.

Oddly enough one of the best ways to detect a suppressive person is that he or she stamps on up statistics and condones or rewards down statistics. It makes an SP very happy for everyone to starve to death, for the good worker to be shattered and the bad worker patted on the back.

Draw your own conclusions as to whether or not Western governments (or welfare states) became at last suppressives. For they used the law used by suppressives: If you reward nonproduction you get nonproduction.

Although all this is very obvious to us, it seems to have been unknown, overlooked or ignored by twentieth-century governments.

In the conduct of our own affairs in all matters of rewards and penalties we pay sharp heed to the basic laws as above and use this policy:

We award production and up statistics and penalize nonproduction and down statistics. Always.

Also we do it all by statistics – not rumor or personality or who knows who. And we make sure everyone has a statistic of some sort.

We promote by statistic only.

We penalize down statistics only.

The whole of government as government was only a small bit of a real organization – it was an ethics function plus a tax function plus a disbursement function. This is about 3/100ths of an organization. A twentieth-century government was just these three functions gone mad. Yet they made the whole population wear the hat of government.

We must learn and profit from what they did wrong. And what they mainly did wrong was reward the down statistic and penalize the up statistic.

The hard worker-earner was heavily taxed and the money was used to support the indigent. This was *not* humanitarian. It was only given “humanitarian” reasons.

The robbed person was investigated exclusively, rarely the robber.

The head of government who got into the most debt became a hero.

War rulers were deified and peacetime rulers forgotten no matter how many wars they prevented.

Thus went ancient Greece, Rome, France, the British Empire and the US. This was the decline and fall of every great civilization on this planet: they eventually rewarded the down statistic and penalized the up statistic. That’s *all* that caused their decline. They came at last into the hands of suppressives and had *no* technology to detect them or escape their inevitable disasters.

Thus, when you think of “processing Joe to make a good D of P out of him and get him over his mistakes,” forget it. That rewards a down statistic. Instead, find an auditor with an up statistic, reward it with processing and make *him* the D of P.

Never promote a down statistic or demote an up statistic.

Never even hold a hearing on someone with an up statistic. Never accept an ethics chit on one – just stamp it “Sorry, Up Statistic” and send it back.

But someone with a steadily down statistic, investigate. Accept and convert any ethics chit to a hearing. Look for an early replacement.

Gruesomely, in my experience I have only seldom raised a chronically down statistic with orders or persuasion or new plans. I have only raised them with changes of personnel.

So don’t even consider someone with a steadily down statistic as part of the team. Investigate, yes. Try, yes. But if it stays down, don’t fool about. The person is drawing pay and position and privilege for not doing his job and that’s too much reward even there.

Don’t get reasonable about down statistics. They are down because they are down. If someone were on the post, they would be up. And act on that basis.

Any duress leveled by Ethics should be reserved for down statistics.

Even Section 5 investigates social areas of down statistic. Psychiatry’s cures are zero. The negative statistic of more insane is all that is “up.” So investigate and hang. If we reverse the conduct of declining governments and businesses we will of course grow. And that makes for coffee and cakes, promotion, higher pay, better working quarters and tools for all those who earned them. And who else should have them?

If you do it any other way, everyone starves. We are peculiar in believing there is a virtue in prosperity.

You cannot give more to the indigent than the society produces. When the society, by penalizing production, at last produces very little and yet has to feed very many, revolutions, confusion, political unrest and dark ages ensue.

In a very prosperous society where production is amply rewarded, there is always more left over than is needed. I well recall in prosperous farm communities that charity was ample and people didn’t die in the ditch. That only happens where production is already low and commodity or commerce already scarce (scarcity of commercial means of distribution is also a factor in depressions).

The cause of the Great Depression of the 1920s and 1930s in the US and England has never been pointed out by welfare “statesmen.” The cause was income tax and government interference with companies and, all during the 1800s, a gradual rise of nationalism and size of governments and their budgets, and no commercial development to distribute goods to the common people, catering to royal governments or only a leisure class still being the focus of production.

Income tax so penalized management, making it unrewarded, and company law so hampered financing that it ceased to be really worthwhile to run companies and management quit. In Russia management went into politics in desperation. Kings were always decreeing the commoner couldn’t have this or that (it put the commoner’s statistic up!) and not until 1930 did anyone really begin to sell to the people with heavy advertising. It was Madison Avenue, radio, TV and Bing Crosby not the Gre-e-eat Roosevelt who got the US out of the depression. England, not permitting wide radio coverage, never has come out of it and her empire is dust. England still too firmly held the “aristocratic” tradition that the commoner mustn’t possess to truly use her population as a market.

But the *reason* they let it go this way and the *reason* the Great Depression occurred and the *reason* for the decline of the West is this one simple truth:

If you reward nonproduction you get it.

It is not humanitarian to let a *whole* population go to pieces just because a few refuse to work. And some people just won’t. And when work no longer has reward none will.

It is far more humane to have enough so everyone can eat.

So specialize in production and everybody wins. Reward it.

There is nothing really wrong with socialism helping the needy. Sometimes it is vital. But the reasons for that are more or less over. It is a temporary solution, easily overdone and like communism is simply old-fashioned today. If carried to extremes like drinking coffee or absinthe or even eating, it becomes quite uncomfortable and oppressive. And today socialism and communism have been carried far too far and now only oppress up statistics and reward down ones.

By the way, the natural law in this PL is the reason Scientology goes poorly when credit is extended by orgs and when auditors won’t charge properly. With credit and no charge we are rewarding down statistics with attention and betterment as much as we reward up statistics in the society. A preclear who can work and produces as a member of society deserves of course priority. He naturally is the one who can pay. When we give the one who can’t pay just as much attention, we are rewarding a down social statistic with Scientology and of course we don’t expand because we don’t expand the ability of the able. In proof, the most expensive thing you can do is process the insane and these have the lowest statistic in the society.

The more you help those in the society with low statistics the more tangled affairs will get. The orgs require fantastic attention to keep them there at all when we reward low society statistics with training and processing. The worker pays his way. He has a high statistic. So give him the best in training and processing – not competition with people who don’t work and don’t have any money.

Always give the best service to the person in society who does his job. By not extending credit you tend to guarantee the best service to those with the best statistics and so everyone wins again. None are owed processing or training. We are not an Earthwide amends project.

No good worker owes his work. That’s slavery.

We don't owe because we do better. One would owe only if one did worse.

Not everyone realizes how socialism penalizes an up statistic. Take health taxes. If an average man adds up what he pays the government he will find his visits to medicos are very expensive. The one who benefits is only the chronically ill, whose way is paid by the healthy. So the chronically ill (down statistic) are rewarded with care paid for by penalties on the healthy (up statistic).

In income tax, the more a worker makes the more hours of his workweek are taxed away from him. Eventually he is no longer working for his reward. He is working for no pay. If he got up to 50 pounds a week the proportion of his pay (penalty) might go as high as half. Therefore people tend to refuse higher pay (up statistics), it has a penalty that is too great. On the other hand a totally indigent nonworking person is paid well just to loaf. The up statistic person cannot hire any small services to help his own prosperity as he is already paying it via the government to somebody who doesn't work.

Socialisms pay people not to grow crops no matter how many are starving. Get it?

So the law holds.

Charity is charity. It benefits the donor, giving him a sense of superiority and status. It is a liability to the receiver but he accepts it as he must and vows (if he has any pride) to cease being poor and get to work.

Charity cannot be enforced by law and arrest for then it is extortion and not charity.

And get no idea that I beat any drum for capitalism. That too is old-old-old hat.

Capitalism is the economics of living by nonproduction. It by exact definition is the economics of living off interest from loans. Which is an extreme of rewarding nonproduction.

Imperialism and colonialism are also bad as they exist by enslaving the population of less strong countries like Russia does, and that too is getting a reward for nonproduction like they did in Victorian England from all the colonies.

Parasitism is parasitism. Whether high or low it is unlovely.

All these isms are almost equally nutty and their inheritors, if not their originators, were all of a stamp suppressive.

All I beat the drum for is that the working worker deserves a break and the working manager deserves his pay and the successful company deserves the fruits of its success.

Only when success is bought by enslavement or rewards are given to bums or thieves will you find me objecting.

This is a new look. It is an honest look.

Reward the up statistic and damn the down and we'll all make out.

L. Ron Hubbard
Founder

Independent Checksheets

Independent Checksheets Foundation

CHECKSHEET OF 8 MARCH 2011

Non-Confidential Downloads

STUDY DEFINITIONS FOR INDEPENDENT HQS COURSE

Below are the Scientology definitions to words used on the Independent Hubbard Qualified Scientologist Course. These words should still be fully cleared by looking them up in a regular Dictionary so that full conceptual understanding is gained.

ACKNOWLEDGEMENT:

1. Something said or done to inform another that his statement or action has been noted, understood and received.

AFFINITY:

1. The ability to share the same space with someone. The degree of liking.

ANATEN:

1. An abbreviation of analytical attenuation meaning diminution or weakening of the analytical awareness of an individual for a brief or extensive period of time.

ARC TRIANGLE:

1. The interrelationship of the triangle becomes apparent at once when one asks, "Have you ever tried to talk to an angry man?" Without a high degree of liking and without some basis of agreement, there is no *communication*. Without communication and some basis of emotional response, there can be no *reality*. Without some basis for agreement and communication, there can be no *affinity*. Thus we call these three things a *triangle*. Unless we have two corners of a triangle, there cannot be a third corner. Desiring any corner of the triangle, one must include the other two.

BLOW:

1. Departures, sudden and relatively unexplained, from sessions, jobs, locations and areas.

BULL-BAITING:

1. In coaching certain drills, the coach attempts to find certain actions, words, phrases, mannerisms or subjects that cause the student doing the drill to become distracted from the drill by reacting to the coach. As a bullfighter attempts to attract the bull's attention and control the bull, so does the coach attempt to attract and control the student's attention, however the coach flunks the student whenever he succeeds in distracting the student from the drill and then repeats the action until it no longer has any effect on the student.

CASE:

1. The whole sum of past upset stored in an individual's mind that impinges on his rational thought.

CHECKOUT:

1. The action of verifying a student's knowledge of an item given on a checksheet.

CHECKSHEET:

1. A list of materials, often divided into sections, that give the theory and practical steps which, when completed, give one a study completion. The items are selected to add up to the required knowledge of the subject. They are arranged in the sequence necessary to a gradient of increasing knowledge of the subject. After each item there is a place for the initial of the student or the person checking the student out. When the checksheet is fully initialed it is complete, meaning the student may now take an exam and be granted the award for completion. Some checksheets are required to be gone through twice before completion is granted.

COACH:

1. To train intensively by instruction, demonstration and practice. In training drills, one

twin is made the coach and the other the student. The coach, in his coaching actions, coaches the student to achieve the purpose of the drill. He coaches with reality and intention following exactly the materials pertaining to the drill to get the student through it. When this is achieved the roles are then reversed – the student becoming the coach and the coach becoming the student.

COGNITION:

1. Something a person suddenly understands or feels. ie: “What do you know. . . I just realized . . . “.

COMMUNICATION LAG:

1. The length of time intervening between the asking of the by the student and the reply to that specific question by the coach.

2. An inappropriate delay in communication.

COMMUNICATION:

1. The interchange of objects or ideas across a distance.

COMPLETION:

1. A “completion” is the completing of a specific course or an auditing grade, meaning it has been started, worked through and has successfully ended with an award in Qual.

CONFRONT:

1. To face without flinching or avoiding.

COURSE ADMINISTRATOR:

1. The course staff member in charge of the course materials and records.

COURSE SUPERVISOR:

1. The instructor in charge of a course and its students.

DEMO KIT:

1. Demonstration Kit. Consists of various small objects such as corks, caps, paperclips, pen tops, batteries – whatever will do. These are kept in a box or container. Each student should have one. The pieces are used while studying to represent the things in the material one is demonstrating. It helps hold concepts and ideas in place. A demo kit adds mass, reality and doingness to the significance and so helps the student to study.

ETHICS:

1. That which is enforced by oneself, his belief in his own honor, an good reason, and optimum solution along the eight dynamics.

2. “The study of the general nature of morals and the specific moral choices to be made by the individual in his relationship with others”.

IN:

1. Things which should be there and are or should be done and are, are said to be “In”. I.e. “We got scheduling in.”

MISEMOTION:

1. An emotion displayed but not called for by the actual circumstances of the situation. Being misemotional is synonymous with being irrational.

MORALS:

1. “A code of good conduct laid down out of the experience of the race to serve as a uniform yardstick for the conduct of individuals and groups.” Such a codification has its place; morals are actually laws. Morals are, to some degree, arbitraries in that they continue beyond their time. All morals originate out of the discovery by the group that some act contains more pain than pleasure.

OPERATING THETAN:

1. An individual who could operate totally independently of his body whether he had one or didn't have one. He's now himself, he's not dependent on the universe around him.

OPERATING:

1. Able to act and handle things.

OUT:

1. Things which should be there and aren't or should be done and aren't are said to be "Out". i.e. "Enrollment Books are out."

PACK:

1. A pack is a collection of written materials which match a checksheet. It is variously constituted – such as loose leaf or a cardboard folder or bulletins in a cover stapled together. A pack does not necessarily include a booklet or hardcover book that may be called for as part of a checksheet.

POINT SYSTEM:

1. The system of assigning and counting up points for studies and drills that give the progress of a student and measure his speed of study. They are kept track of by the student and Course Administrator and added up each week as the student's statistic. The statistic of the course is the combined study points of the class.

POINTS:

1. The arbitrary assignment of a credit value to a part of study materials. "One page equals one point." "That drill is worth 25 points."

PRACTICAL:

1. The drills which permit the student to associate and coordinate theory with the actual items and objects to which the theory applies. Practical is application of what one knows to what one is being taught to understand, handle or control.

Q & A:

1. Means "Question and Answer." When the term Q and A is used it means one did not get an answer to his question.

REALITY:

1. That which is agreed on. Agreement as to what is or exists.

SCIENTOLOGIST:

1. One who better the conditions of himself and the conditions of others by using Scientology Technology.

SOMATIC:

1. Body sensation, illness or pain or discomfort. "Soma" means body. Hence psychosomatic or pains stemming from the mind.

SUCCESS STORY:

1. The statement of benefit or gains or wins made by a student or a preclear or Pre OT to the Success Officer or someone holding that post in an org.

SUPERVISOR CHECKOUT:

1. A checkout done by the Supervisor of a course or his assistants.

THEORY:

1. The data part of a course where the data as in books, tapes and manuals is given.

THETAN:

1. The person himself – not his body or his name, the physical universe, his mind, or anything else; that which is aware of being aware; the identity which is the individual.

TR:

1. Training Regimen or Routine. Often referred to as Training Drill. TRs are a precise training action putting a student through laid out practical steps gradient by gradient to teach a student to apply with certainty what he has learned.

TWIN:

1. The study partner with whom one is paired. Two students studying the same subject who are paired to checkout or help each other are said to be "Twinned".

TWO-WAY COMM:

1. The precise technology clarifying data with a student by the Supervisor. It is not chatter. It is governed by the rules of auditing. It is used by Supervisors to clear up blocks to a person's progress in study, on post, in life or in auditing. It is governed by the communication cycle as discovered in Scientology.

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