

TO THE READER:



Scientology is a religious philosophy containing pastoral counseling procedures intended to assist an individual to gain greater knowledge of self. The Mission of the Church of Scientology is a simple one—to help the individual achieve greater self-confidence and personal integrity, thereby enabling him to really trust and respect himself and his fellow man. The attainment of the benefits and goals of Scientology requires each individual's positive participation, as only through his own efforts can he achieve these.

This is part of the religious literature and works of the Founder of Scientology, L. Ron Hubbard. It is presented to the reader as part of the record of his personal research into Life, and should be construed only as a written report of such research and not as a statement of claims made by the Church or the author.

Scientology and its sub-study, Dianetics, as practiced by the Church, address only the spiritual side of Man. Although the Church, as are all churches, is free to engage in spiritual healing, it does not, as its primary goal is increased knowledge and personal integrity for all. For this reason, the Church does not wish to accept individuals who desire treatment of physical illness or insanity, but refers these to qualified specialists in other organizations who deal in these matters.

The Hubbard Electrometer is a religious artifact used in the Church confessional. It, in itself, does nothing, and is used by Ministers only, to assist parishioners in locating areas of spiritual distress or travail.

We hope the reading of this book is only the first stage of a personal voyage of discovery into the positive and effective religion of Scientology.

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DIANETICS: THE ORIGINAL THESIS

by

L. RON HUBBARD

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DIANETICS: From the Greek *dia* (through) and *nous* (soul), thus “through the soul”; a system for the analysis, control and development of human thought which also provides techniques for increased ability, rationality, and freedom from the discovered single source of aberrations and psychosomatic ills. Introduced May, 1950, with publication of *Dianetics: The Modern Science of Mental Health* by L. Ron Hubbard.

SCIENTOLOGY is an applied religious philosophy and technology resolving problems of the spirit, life and thought; discovered, developed and organized by L. Ron Hubbard as a result of his earlier Dianetic discoveries. Coming from the Latin, *scio* (knowing) and the Greek *logos* (study), Scientology means “knowing how to know” or “the study of wisdom.”

IMPORTANT NOTE

In studying Dianetics and Scientology be very, very certain you never go past a word you do not fully understand.

The only reason a person gives up a study or becomes confused or unable to learn is that he or she has gone past a word or phrase that was not understood.

Trying to read past a misunderstood word results in mental "fogginess" and difficulty in comprehending the passages which follow. If you find yourself experiencing this, return to the last portion you understood easily, locate the misunderstood word and get it defined, using a good dictionary or the Glossary starting on page 127.

CONTENTS

Foreword	ix
Introduction (1948)	1
Primary Axioms	3
An Analogy of the Mind	12
The Dynamics	18
The Basic Individual	23
Engrams	27
Aberrations	43
The Tone Scale	47
The Character of Engrams	50
Dramatization	61
The Auditor's Code	67
Auditing	70
Diagnosis	76
Exhaustion of Engrams	85
Engram Chains	94
Prenatal, Birth and Infant Engrams	99
The "Laws" of Returning	108
Case Histories	121
Glossary	127
Biography—L. Ron Hubbard	133
Scientology, Current State of the Subject and Materials (1973)	147

YOU CAN ALWAYS WRITE TO RON

All mail addressed to me shall be received by me.

I am always willing to help. By my own creed, a being is only as valuable as he can serve others.



Any message addressed to me and sent to the address of the nearest Scientology Church listed in the back of this book, will be forwarded to me directly.

FOREWORD

This is the first manuscript on Dianetics, written quite some time before *DIANETICS: The Modern Science of Mental Health*. When your editor first heard that such a manuscript did in actuality exist, he begged L. Ron Hubbard to let him read it. Hubbard demurred. He felt that Dianetics had come a long way since that writing, and that the work would be better sealed and placed in the Archives, unread.

Finally, after much persuasion, Hubbard did permit it to be read. From that day on he was met with a barrage of suggestions to the effect that others would enjoy it too, and that it belonged in the library of every person who has taken a profound interest in Dianetics. Why not publish the manuscript for exactly what it is: *DIANETICS: "The Original Thesis."* True, it may be a far cry from Dianetics as we know it today, but how fascinating it is to read and pick up from its pages the bases for the various modern techniques.

And then one day, in a moment of high good humor that might easily have been tone four,¹ Hubbard said to

¹ tone 4: the emotional state of enthusiasm.

go ahead and publish it. The manuscript was in the hands of a linotypist within the hour.

The reader can easily recognize the extraordinary task it must have been to evolve the science, and what was even more difficult, to communicate it to others once its effectiveness was proven.

The only editing given this manuscript was that of changing some of the words of the original terminology to those in use today; for instance, the word *engram*² was originally an "impediment." The original continuity of thought has not been altered.

This, then, is the original Dianetics. Read it, and enjoy it as much as we have enjoyed it. And may it even further deepen our respect for the man who has given us the means to be self-determined!

THE EDITOR

1951

² engram: a mental picture of an experience containing pain, unconsciousness and a real or imagined threat to survival.

INTRODUCTION

In nineteen thirty-two an investigation was undertaken to determine the dynamic principle of existence in a workable form which might lead to the resolution of some of the problems of mankind. A long research in ancient and modern philosophy culminated, in nineteen thirty-eight, in the heuristically discovered primary law. A work was written at that time which embraced man and his activities. In the following years further research was undertaken in order to prove or disprove the axioms so established.

Certain experiences during the war made it necessary for the writer to resolve the work into applicable equations and an intensive program was begun in nineteen forty-five toward this end.

A year later many techniques had been discovered or evolved and a nebulous form of the present work was formulated. Financed chiefly by a lump sum disability compensation, that form of Dianetics was intensively applied to volunteer subjects, and the work gradually developed to its present form.

Dianetics has been under test by the writer, as here delineated, for the past three years. The last series of

random volunteers, numbering twenty, were rehabilitated, twenty out of twenty, with an average number of work hours of 151.2 per subject. Dianetics offers the first anatomy of the human mind and techniques for handling the hitherto unknown reactive mind, which causes irrational and psychosomatic behavior. It has successfully removed any compulsions, repressions, neuroses and psychoses to which it has been applied.

L. R. H.

January, 1948

PRIMARY AXIOMS

Dianetics is an heuristic science built upon axioms. Workability rather than Idealism has been consulted. The only claim made for these axioms is that by their use certain definite and predictable results can be obtained.

The principal achievement of Dianetics lies in its organization. Almost any of its parts can be found somewhere in history, even when they were independently evolved by the writer. There are no principal sources, and where a practice or a principle is borrowed from some past school the connection is usually accidental and does not admit any further use or validity of that school. Dianetics will work, and can only be worked, when regarded and used as a unity. When diluted by broader applications of older practices, it will no longer produce results. To avoid confusion and prevent semantic difficulties, new and simplified terminology has been used and is used only as defined herein.

Dianetics is actually a family of sciences. It is here addressed in the form of a science of thought applicable to psychosomatic ills and individual aberrations.

The field of thought may be divided into two areas

which have been classified as the “knowable” and the “unknowable.” We are here concerned only with the “knowable.” In the “unknowable” we place that data which we do not need to know in order to solve the problem of improving or resolving aberrations of the human mind. By thus splitting the broad field of thought, we need not now concern ourselves with such indefinites as spiritualism, deism, telepathy, clairvoyance, or, for instance, the human soul.

Conceiving this split as a line drawn through the area, we can assign a dynamic principle of existence to all that data remaining in the “knowable” field.

After exhaustive research one word was selected as embracing the finite universe as a dynamic principle of existence. This word can be used as a guide or a measuring stick and by it can be evaluated much information. It is therefore our first and our controlling axiom.

The first axiom is:

SURVIVE!

This can be seen to be the lowest common denominator of the finite universe. It embraces all forms of energy. It further delineates the purpose of that energy so far as it is now viewable by us in the “knowable” field. The activity of the finite universe can easily be seen to obey this axiom as though it were a command. All works and energies can be considered to be

motivated by it. The various kingdoms have this as their lowest common denominator, for animals, vegetables and minerals are all striving for survival. We do not know to what end we are surviving, and in our field of the “knowable” and in our choice of only the workable axioms, we do not know and have no immediate reason to ask why.

All forms of energy are then surviving to some unknown end, for some unknown purpose. We need only to know that they *are* surviving and that, as units or species, they *must* survive.

By derivation from the first workable axiom, we come into possession of the second. In obedience to the command “survive,” life took on the form of a cell which, joining with other cells, formed a colony. The cell, by procreating, expanded the colony. The colony, by procreation, formed other colonies. Colonies of different types united and necessity, mutation and natural selection brought about specializing which increased the complexity of the colonies until they became an aggregation. The problems of the colonial aggregation were those of food, protection and procreation. In various ways a colonial aggregation of cells became a standardized unity and any advanced colonial aggregation came into possession by necessity, mutation and natural selection of a central control system.

The purpose of the colonial aggregation was to

survive. To do this it had to have food, means of defense, protection and means of procreation. The control center which had developed had as its primary command, Survive! Its prime purpose was the food, defense, protection and means of procreation.

Thus can be stated the second workable axiom:

THE PURPOSE OF THE MIND IS TO SOLVE PROBLEMS RELATING TO SURVIVAL.

The ultimate success of the organism, its species or life would be, at its unimaginable extreme, immortality. The final failure in obedience to the law *survive* would be death. Between eternal survival and death lie innumerable gradations. In the middle ground of such a scale would be mere existence without hope of much success and without fear of failure. Below this point would lie, step by step, innumerable small errors, accidents, losses, each one of which would tend to abbreviate the chances of reaching the ultimate goal. Above this point would lie the small successes, appreciations, and triumphs which would tend to secure the desirable goal.

As an axiom, the mind can then be said to act in obedience to a central basic command, *survive*, and to direct or manage the organism in its efforts to accomplish the ultimate goal for the individual or species or life, and to avoid for the individual or species or life any part of the final failure, which leads to the stated axiom:

THE MIND DIRECTS THE ORGANISM, THE SPECIES, ITS SYMBIOTES OR LIFE IN THE EFFORT OF SURVIVAL.

A study of the field of evolution will indicate that survival has been, will be, and is the sole test of an organism, whether the organism is treated in the form of daily activity or the life of the species. No action of the organism will be found to lie without the field of survival, for the organism is acting within its environment upon information received or recorded, and error or failure does not alter the fact that its basic impulse was motivated by survival.

Another axiom may then be formulated as follows:

THE MIND AS THE CENTRAL DIRECTION SYSTEM OF THE BODY, POSES, PERCEIVES AND RESOLVES PROBLEMS OF SURVIVAL AND DIRECTS OR FAILS TO DIRECT THEIR EXECUTION.

As there are many organisms in the same species, all attempting to accomplish the same end, and as there are many species, and as matter itself is attempting in one unit form or another to survive, there is necessarily conflict and contest amongst the individuals of the species, species, or units of matter. Species cannot survive without being interested primarily in the species. Natural selection and other causes have established this as a primary rule for survival: *That the unit remain alive*

as long as possible as a unit and, by association and procreation, that the species remain alive as a species. Second grade interest is paid by the unit or the species to its symbiotes. Third grade interest is paid to inanimate matter. As this is apparently the most workable solution, natural selection best preserves those species which follow this working rule. And the symbiotes of the successful species therefore have enhanced opportunity for survival.

Man is the most successful organism currently in existence, at least on this planet. Man is currently winning in the perpetual cosmic election which possibly may select the thinker of the new *THOUGHT*.

Man is heir to the experience and construction of his own ancestors. As cellular conservatism is one of the factors of survival, his brain is basically the same brain which directed and resolved the problems of his animal forebears. By evolution and natural selection, this brain therefore has the primary priority in emergencies. Superimposed on this animal brain has been developed an enormously complex analyzer, which probably exists in his frontal lobe.

The command, *survive*, is variable in individuals and species to the extent that it may be strong or weak. Superior strength of the command in the individual or species is normally, but variably, a survival factor. The primary facet of personality is the basic strength of the DYNAMIC drive.

The DYNAMIC is variable from individual to individual and race to race. It is varied by physiology, environment, and experience. Its manifestation in the animal brain affects the tenacity of the individual to life or purpose, and it affects the activity of the analyzer. The first characteristic of the individual which should be considered is the basic strength of his *DYNAMIC*. By this an axiom can be formulated:

THE PERSISTENCY OF THE INDIVIDUAL IN LIFE IS DIRECTLY GOVERNED BY THE STRENGTH OF HIS BASIC DYNAMIC.

The analytical, human or, as it has elsewhere been called erroneously, the conscious mind, is variable from individual to individual and race to race in its ability to perceive and resolve problems. Another axiom can then be formulated:

INTELLIGENCE IS THE ABILITY OF AN INDIVIDUAL, GROUP, OR RACE TO RESOLVE PROBLEMS RELATING TO SURVIVAL.

It should be noted that there is a distinct difference between the DYNAMIC and the intelligence. High intelligence may not denote high DYNAMIC. High DYNAMIC may not denote high intelligence. Intelligence is mental sensitivity and analytical ability. DYNAMIC is the persistency of the individual in obedience to the command, *survive!*

It has been noted that there is a gradation in the scale of survival. Gains toward the ultimate goal are pleasurable. Failures toward the final defeat are sorrowful or painful. Pleasure is therefore the perception of well-being, or an advance toward the ultimate goal. Pain, therefore, is the perception of a reduction toward the final defeat. Both are necessary survival factors.

For the purpose of Dianetics, good and evil must be defined. Those things which may be classified as good by an individual are only those things which aid himself, his family, his group, his race, mankind or life in its dynamic obedience to the command, modified by the observations of the individual, his family, his group, his race, or life.

As *evil* may be classified those things which tend to limit the dynamic thrust of the individual, his family, his group, his race, or life in general in the dynamic drive, also limited by the observation, the observer and his ability to observe.

Good may be defined as constructive. Evil may be defined as destructive—definitions modified by viewpoint. The individual man is an organism attempting to survive in affinity or contest with other men, races, and the three kingdoms. His goal is survival for himself, his progeny, his group, his race, his symbiotes, life and the universe in general in contest with any efforts or entities which threaten or impede his efforts to attain the goal.

His happiness depends upon making, consolidating, or contemplating gains toward his goal.

It is a purpose of Dianetics to pass man across the abyss of irrational, solely reactive thought and enter him upon a new stage of constructive progression to the ultimate goal.

AN ANALOGY OF THE MIND

It is not the purpose of Dianetics to reconstruct the human mind. The purpose of Dianetics is to delete from the existing mind those physically painful experiences which have resulted in the aberration of the analytical mind, to resolve the physical manifestations of mental aberration, and to restore in its entirety the proper working function of a brain not otherwise physically deranged.

Dianetics thus *embraces* the various aspects of psychosomatic conditions, including the glandular balance or imbalance of the organism, as influenced by painful physical experience. However, its purpose is not one of healing, and its address is not to such psychosomatic manifestations specifically, but rather to those aberrative experiences in which these conditions have their roots.

The initial adjustments of the individual are included in Child Dianetics and Educational Dianetics. Judicial Dianetics, Political Dianetics and Military Dianetics are elsewhere touched upon or allocated for study. Dianetics, as a family of sciences, proceeds however from the axioms cursorily touched upon in the last chapter and is uniformly governed by the principles of the behavior of the human mind.

When an individual is acting contrary to survival of himself, his group, progeny, race, mankind, or life he can be considered to be unintelligent, uninformed or aberrated. *Every single instance of aberrated conduct threatening the general goal of the individual as outlined in the last chapter can be proven to have a source which will specifically be found to be a painful experience containing data not available to the analytical mind.* Every single instance and facet of aberrated conduct has its exact causation in the physically painful error which has been introduced during a moment of absence of the analytical power.

Dianetics consists of discovering the aberration in the individual, finding the physically painful experience which corresponds to it and placing the data therein contained at the disposal of the analytical mind.

More as an effort to demonstrate how that is accomplished than as an actual outline of the character of the mind, the following analogy is offered.

First there is the physio-animal section of the brain, containing the motor controls, the sub-brains, and the physical nervous system in general, including the physical aspect of the analytical section of the brain. The control of all voluntary and involuntary muscles is contained in this section. It commands all body fluids, blood flow, respiration, glandular secretion, cellular construction, and the activity of various parts of the body. Experimentation has adequately demonstrated

this. The physio-animal mind has specific methods of "thinking." These are entirely reactive. Animal experimentation—rats, dogs, etc.—is experimentation on and with precisely this mind and little more. *It is a fully conscious mind and should never be denoted by any term which denies it "consciousness" since there is no period in the life of the organism from conception to death when this mind is not awake, observing, and recording perceptics.* This is the mind of a dog, cat, or rat and is also the basic mind of a man so far as its operating characteristics are concerned. A man in the deepest possible somnambulistic sleep is still in possession of more mind and thinking and coordinating ability than a lower animal.

The term "consciousness" is no more than a designation of the awareness of *now*. The physio-animal mind never ceases to be aware of *now* and never ceases to record the successive instances of *now* which in their composite make up a *time track* connecting memory in an orderly chain.

Cessation of life alone discontinues the recording of perceptions on this orderly track. *Unconsciousness* is a condition wherein the organism is discoordinated only in its analytical process and motor control direction. In the physio-animal section of the brain, a complete time track and a complete memory record of all perceptions for all moments of the organism's existence is available.

As life progresses, for instance, from a blade of grass,

greater and greater complexities and degrees of self-determinism are possible. Energy in its various forms is the primary motivator in the lower orders, but as the complexity of the order is increased into the animal kingdom, the physio-animal brain attains more and more command of the entire organism until it itself begins to possess the second section of the mind.

All animals possess in some slight degree an analyzer. This, which we designate the *analytical mind*, is present even in lower orders, since it is only that section of the brain which possesses the self-deterministic coordinative command of the physio-animal brain and thus of the body. In a rat, for instance, it is no more than its "conscious" awareness of *now* applying to lessons of *then* without rationality but with instinct and painful experience. This is the analytical section of the mind in a lower animal but it is the *reactive mind* in a man whose *analytical mind* is so highly attuned and intricate that it can command entirely the physio-animal brain and thus the body.

Man not only possesses a superior physio-animal mind but possesses as well an *analytical mind* of such power and complexity that it has no real rival in any other species. The *analytical mind* of man cannot be studied by observing the reactions of animals under any situations. Not only is it more sensitive but it possesses factors and sensitivities not elsewhere found.

Continuing this analogy: Lying between the *analytical*

mind and the physio-animal mind may be conceived the *reactive mind*. This is the coordinated responses of the physio-animal mind, the “analytical” mind of animals, and the first post of emergency command in man. All errors of a psychic or psychosomatic nature can be considered for the purposes of this analogy to lie in the *reactive mind*. The first human *analytical mind* took command of the body and physio-animal mind under strained and dangerous circumstances when man was still in violent contest with other species around him. It can be considered that the *analytical mind* received command with the single proviso that instantaneous emergency would be handled by the outdated but faster *reactive mind*.

Any and all errors in thinking and action derive from the reactive mind as it is increased in strength and power by painful experience. It can be called a shadow mind, instantaneously reactive when any of its content is perceived in the environment of the individual, at which time it urgently bypasses the analytical mind and causes immediate reaction in the physio-animal mind and in the body. Additionally, the reactive mind is in continual presence when chronically restimulated by a constantly present restimulator—which is to say, an approximation of the reactive mind’s content or some part thereof continually perceived in the environment of the organism. The reactive mind is in action so long as it is activated by an exact or nearly exact approximation of its content. But given too continuous a restimulation, it can and does derange both the physio-animal mind and

body below it and the analytical mind above it. It was created by deranging circumstances of a physical nature, hence it deranges.

The entire content of the reactive mind is records of physical pain with its accompanying perceptions during disconnection of the analyzer. All aberrated conduct and error on the part of an individual is occasioned by restimulation of his reactive mind.

None of these minds are “unconscious,” nor are they subconscious. The entire organism is always conscious but the temporary dispersion of the thought processes of the analytical mind brings about a condition whereby that mind, having been dispersed and considering itself the residence of the person, is unable to obtain and reach data perceived and received by the organism during the analytical mind’s condition of dispersion. That the analytical mind can be thrown, by pain or shock, out of circuit is a survival factor of its own: as sensitive “machinery” it must be protected by a fuse system.

THE DYNAMICS

The basic dynamic, SURVIVE, increases in complexity as the complexity of the organism evolves. Energy may be considered to have taken many paths through eternity to arrive intact at the infinite goal. The "why" of the goal may lie above the finite line but below it, demarked by the word SURVIVE, definite manifestations are visible. Energy collects into various forms of matter which collect and aggregate in various materials and compounds. Life evolves from the simplest basic into complex forms since evolutionary change is in itself a method of survival.

Conflict amongst species and individuals within the species is additionally a survival factor. Affinity of individuals for groups, races, and the whole of its species, and for other species, is additionally a survival factor, as strong or stronger than conflict.

Drive is defined as the dynamic thrust through time toward the attainment of the goal. Survive is considered to be the lowest common denominator of all energy efforts and all forms. It can then be subdivided specifically into several drive lines as applicable to each form or species. The unaberrated self contains eight main drives which are held in common with man.

The dynamics are: One, self; Two, sex; Three, group; Four, mankind; Five, life; Six, the physical universe; Seven, thought; Eight, universal thought or infinity.

An entire philosophy can be built around each one of these dynamics which will account for all the actions of an individual. Any one of these philosophies is so complete that it can be logically made to include the other seven. In other words, all purpose of an individual can be rationalized into the dynamic of self. A philosophy exists which attempts to rationalize everything into the sexual dynamic, and so on with all the dynamics. Observing that each one can stand as a logical unity, one finds it necessary to retire to the lowest common denominator of the basic dynamic which actually does explain the eight subdivisions. As each one of the subdivisions is capable of supporting the whole weight of a rational argument, it can readily be deduced that each is of nearly equal importance in the individual. The aberrated conditions of a society tend to vary the stress on these dynamics, making first one and then another the keynote of the society.

In an unaberrated individual or society, the validity of all eight would be recognized.

The unaberrated individual may physiologically possess or environmentally stress one or more of these dynamics above the others. In terms of basic personality, the physiological-environmental-educational aspect of the individual is of varied strength in the eight dynamics.

Each one of the eight dynamics breaks further into purposes which are specific and complex. Purposes and other factors entangle these dynamics, and varying situations and the observational power of the individual may conflict one of these dynamics against another within the individual himself. This is a basic complex factor of unaberrated personality.

I. *THE DYNAMIC OF SELF* consists of the dynamic thrust to survive as an individual, to obtain pleasure as an individual, and to avoid pain. It covers the general field of food, clothing and shelter, personal ambition, and general individual purpose.

II. *THE DYNAMIC OF SEX* embraces the procreation of progeny, the care of that progeny, and the securing for that progeny of better survival conditions and abilities in the future.

III. *THE DYNAMIC OF GROUP* embraces the various units of the species man, such as the association, the military company, the people in the surrounding countryside, the nation and the race. It is characterized by activity on the part of the individual to obtain and maintain the survival of the group of which he is a part.

IV. *THE MANKIND DYNAMIC* embraces the survival of the species.

Note: The first four dynamics belong to Dianetics. The upper four, introduced late 1950, complete the full eight dynamics of Scientology.

V. *THE DYNAMIC OF LIFE* is the urge of the individual to survive for life and for life to survive for itself.

VI. *THE PHYSICAL UNIVERSE DYNAMIC* is the drive of the individual to enhance the survival of all matter, energy, time and space.

VII. *THE THOUGHT DYNAMIC* concerns the urge of the individual to survive as thought.

VIII. *THE DYNAMIC OF UNIVERSAL THOUGHT* is the urge of the individual to survive for the Creator.

While man is concerned with any one of the above dynamics, any one of them may become antipathetic to his own survival. This is *rational conflict* and is normally and commonly incidental to survival. It is non-aberrative in that it is rational within the educational limitation.

The family as a unit is not a dynamic but a combination of dynamics. And in this and other societies it attains a position of interest which is not necessarily inherent in the individual or group.

Basically simple, complexity is introduced amongst the dynamics by individual and group irrationalities. The basic (unaberrated) individual has continual difficulty rationalizing the problems of importances and choices amongst these dynamics. When the basic individual becomes aberrated and is attendantly unable to

reason freely on all problems, a selection of importances amongst these dynamics becomes nearly impossible and produces aberrated solutions which may resolve such an extreme as the destruction of the individual himself, by himself, under the mistaken solution that he may thus obey the primary command.

Note: All self-destructive effort is irrationality of a precise nature which will often be found by the auditor in his preclear⁴ during auditing⁵ but which forms no part of the basic personality of that individual.

⁴ preclear: this term covers anyone who is not CLEAR; however, it is principally used to describe a person who, through auditing, is finding out more about himself and life.

⁵ auditing: the application of Dianetic procedures to a preclear by a trained Dianetic auditor.

THE BASIC INDIVIDUAL

For the purposes of this work the terms *basic individual* and *Clear* are nearly synonymous since they denote the unaberrated self in complete integration and in a state of highest possible rationality; a *Clear*⁶ is one who has become the *basic individual* through auditing.

The precise personality of the basic individual is of interest to the auditor. His complete characteristic is established by:

⁶ Clear: (1) *Dianetic Clear*: Dianetic Case Completion; a person who through Dianetic processing has become free of those things which make a person susceptible to, and which "hold in place," psychosomatic ills, and is a healthy, happy human being. (2) *Scientology Clear*: a person who, having received all the processing gains from Dianetics to Grade VI (highest Scientology Release Grade), has then completed the Clearing Course at an Advanced Organization. A Scientology Clear has the ability to be at cause over mental matter, energy, space and time as regards the First Dynamic (ref. previous chapter).

Note: Release: (1) *Release, Dianetic*: A preclear in whom the majority of emotional stress has been deleted from the reactive mind. One who has had large gains from Dianetics, but not yet Dianetic Case Completion. (2) *Release Grades, Scientology*: A series of major levels of gain wherein Scientology processing frees the person from the principal life difficulties or personal "blocks" stemming from the mind—necessary for one to be ready to undertake Scientology Clearing.

1. The strength of his basic DYNAMIC; 2. The relative strengths of his dynamics; 3. The sensitivity, which is to say the intelligence, of his analyzer; 4. The coordination of his motor controls; 5. His physiological and glandular condition; 6. His environment and education.

The experiences of each individual also create an individual composite and so may additionally designate individuality. There are as many distinct individuals on earth as there are men, women and children. That we can establish a common denominator of drive and basic function does not, cannot, and will not alter the fact that individuals are amazingly varied one from the next.

It will be found by experience and exhaustive research, as it has been clinically established, that the basic individual is invariably responsive in all the dynamics and is essentially "good." There are varying degrees of courage but in the basic individual there is no pusillanimity.⁷ The virtues of the basic individual are innumerable. His intentional vices and destructive dramatizations are non-existent. He is in close alignment with that ideal which mankind recognizes as an ideal. This is a necessary part of an auditor's working knowledge, since deviations from it denote the existence of aberration, and such departures are unnatural and enforced and are no part of the self-determinism of the individual.

⁷ pusillanimity: lacking courage and resolution.

Man is not a reactive animal. He is capable of self-determinism. He has will power. He ordinarily has high analytical ability. He is rational and he is happy and integrated only when he is his own basic personality.

The most desirable state in an individual is complete self-determinism. Such self-determinism may be altered and shaped to some degree by education and environment, but so long as the individual is not aberrated, he is in possession of self-determinism. So long as he is self-determined in his actions he adjusts himself successfully to the degree that his environment will permit such an adjustment. He will be more forceful, effective and happier in that environment than when aberrated.

That the basic personality is "good" does not mean that he cannot be a terribly effective enemy of those things rationally recognizable as destructive to himself and to his.

The basic individual is not a buried unknown or a different person, but an intensity of all that is best and most able in the person. The basic individual equals the same person minus his pain and dramatizations.

The drive strength of the person does not derive from his aberrations. The aberrations lessen the drive strength. Artistry, personal force, personality, all are residual in the basic personality. This is derived from clinical research and experimentation. The only reason

an aberree⁸ occasionally holds hard to his aberrations is due to the fact that his engrams have a content which forbids their removal.

⁸ aberree: a person who is not Clear because of the presence of aberration; also known as a preclear.

ENGRAMS

The reactive mind consists of a collection of experiences received during an unanalytical moment which contain pain and actual or conceived antagonism to the survival of the individual. An engram is a perceptic entity which can be precisely defined. The aggregate of engrams compose the reactive mind.

A new sub-field entitled "Perceptics" has been originated here to define adequately engramic data. Perceptics contains as one of its facets the field of semantics. Precisely as the field of semantics is organized so is organized in perceptics each sensory perception.

The audio-syllabic communication system of man has its counterpart in various languages observable in lower animals. Words are sounds in syllabic form delivered with a definite timbre, pitch, and volume or sight recognition in each case. Words are a highly specialized form of audio-perceptics. The quality of the sound in uttering the word is nearly as important as the word itself. The written word belongs in part to visio-perceptics. Having but lately acquired his extensive vocabulary, the mind of man is least adjusted to words and their sense. The mind is better able to differentiate

amongst qualities of utterance than amongst the meanings of words themselves.

Included in perceptics in the same fashion and on the same axioms as semantics are the other sensory perceptions—organic sensation, the tactile sense, the olfactory sense and the senses involved with sight and hearing. Each has its own grouping. And each carries its class of messages with highly complex meanings. Each one of these divisions of the senses is plotted in time according to the earliest or most forceful significances. Each class of messages is so filed as to lead the individual toward pleasure and away from pain. The classifications and study of this varied sensory file has been designated “Perceptics.”

Engrams are received into the mind forming a reactive area during moments of lowered analytical awareness of the individual, and they contain physical pain and antagonism to survival. The engram is a packaged perceptic not available to the analytical mind but intimately connected to the physio-animal mind. Under normal conditions it reacts as a dramatization of itself when approximated by the organism’s perceptions of its content in the immediate environment during periods of weariness, illness, or hypnotic moments in the life of the individual.

When injury or illness supplants the analytical mind producing what is commonly known as “unconsciousness” and when physical pain and antagonism to the

survival of the organism are present, an engram is received by the individual. Subsequently, during moments when the potential of the analytical mind is reduced by weariness, illness or similar circumstances, one or more of the perceptics contained in the engram may be observed by the individual in his environment, and without his perceiving that he has observed it (or the identity of it) the individual dramatizes the moment of receipt of the engram.

An engram impedes one or more dynamics of the basic individual. Being antagonistic to his survival it can be considered analogically to consist of a reverse charge.

As an example, the analytical mind can be said to possess multiple scanners in layers. Ordinary or pleasurable memory can be considered to have, as an analogy only, a positive charge. The multiple scanners are able to sweep these areas and make available memory data to the analytical mind so that it can arrive by various mathematical means at a solution for its various problems.

The engram, as a specific memory package, can be considered to have a reverse charge which cannot be reached by the scanner of the analytical mind but which is directly connected to the motor controls and other physical functions and which can exert, at a depth not nearly as basic as the basic drive but nevertheless low, a hidden influence upon the analytical mind through another circuit. The analytical mind in awareness of

now, nevertheless, is unable to discover, without assistance from an auditor, the existence of such an impediment since it was received during a moment of extremely low potential on the part of the analytical mind.

As a further analogy, and for demonstration only, an engram can be considered to be a bundle of perceptions of a precise nature. An engram is an entire dramatic sequence, implanted during unconsciousness, which possesses specific perceptic keys, any one of which, when unanalytically perceived by the individual in his environment, may in greater or lesser degrees set the engram into reaction.

Denied to the analytical mind at its reception, it is denied to the analytical mind in its exact character during its dramatization. Its content is literal and, on the physio-animal level, demands action. Man's analytical ability and his vocabulary are imposed above both the physio-animal mind and the reactive mind, both on the evolutionary time track and in awareness. The charge contained in the engram is inexhaustible and remains reactive in full force whenever keyed into the circuit by restimulators.

Restimulators are those approximations in the environment of an individual of the content of an engram. Restimulators can exist in any of the various senses. The orderly filing of perceptics in the memory does not, apparently, include the content of engrams,

these being filed separately under an "immediate danger" heading.

There are three kinds of thought: the first is *engramic*, or *literal*. It demands immediate action without examination by the analytical mind. A hand being withdrawn from a hot stove when burned is being governed by the reactive principle, but as the ensuing instant of unconsciousness caused by the shock is ordinarily slight, no real engram can be said to have formed.

The second type of thought is *justified thought*. Engramic thought is literal, without reason, irrational. Justified thought is the attempt of the analytical mind to explain the reactive, engramic reactions of the organism in the ordinary course of living. Every engram may cause some form of aberrated conduct on the part of the individual. Justified thought is the effort of the conscious mind to explain away that aberration without admitting, as it cannot do normally, that it has failed the organism.

The third and optimum type of thought is *rational thought*. This is the thought used by a "Clear."

An engram is an apparent surcharge in the mental circuit with certain definite finite content. That charge is not reached or examined by the analytical mind but that charge is capable of acting as an independent command.

When the basic drive of the individual is boosted in potential by an observed necessity, the residual charge in an engram is insufficient to contest, at times, the raised purpose. The analytical mind can then be seen to function in entire command of the organism without serious modification by engramic command.

At other times, hostility in the environment and confusion of the analytical mind combine to reduce the dynamic potential to such a degree that the engramic command, in comparison to the basic drive, can be seen to be extremely powerful. It is at such times, in the presence of even faint restimulators, that the individual most demonstrates his aberrations.

EXAMPLE: Engram received at the age of three and one-half years. Adult preclear. As child in dental chair, against his will, under antagonistic conditions, given nitrous oxide and tricked by dentist. During painful portion of treatment the dentist says, "He is asleep. He can't hear, feel or see anything. Stay there."

The perceptics which can be restimulated in this are the quality, pitch and volume of the dentist's voice; the sound of the dentist's drill; the slap of the cable running the drill; street noises of a specific kind; the tactile of the mouth being forcibly held open; the smell of the mask; the sound of running water; the smell of nitrous oxide; and in short, several of each perceptic class, excluding only sight.

The effect of this experience, being a part of an engramic chain which contained two earlier experiences, was in some small degree to trance the individual and maintain some portion of him in a regressed state.

This engram is too brief and extraordinarily simple but it will serve as an example to the auditor. The timeless quality of the suggestions, the conceived antagonism, precursors⁹ on the engramic chain awakened and re-enforced, all these things confused the time sense of the individual and were otherwise reactive in later life.

For every engram there is a somatic¹⁰ as part of that engram. No aberration exists without its somatics unless it is a racial-educational aberration, in which instance it is compatible with its environment and so is not considered irrational.

Every aberration contains its exact command in some engram.

The numbers of engrams per individual are relatively few. The aberrated condition of the individual does not depend on the number of engrams but the severity of individual engrams.

⁹ precursor: one that precedes and indicates the approach of another.

¹⁰ somatic: physical sensation, feeling or pain coming from the reactive mind.

An engram is severe in the exact ratio that it is conceived by the organism to have been a moment of threat to survival. The character of the threat and the perceptic content produce the aberration. A number of engrams with similar perceptics in an individual produce a complex aberration pattern which nevertheless has for its parts individual engrams.

An aberration is the manifestation of an engram and is serious only when it influences the competence of the individual in his environment.

Engrams are of two types depending upon the duration of restimulation. There are "floaters" and "chronics." A floater has not been restimulated in the individual during the lifetime succeeding it. A chronic is an engram which has been more or less continuously restimulated so that it has become an apparent portion of the individual. A chronic begins to gather "locks."¹¹ A floater has not accumulated locks since it has never been restimulated.

A lock can be conceived to be joined to an engram in such a way that it can be reached by the multiple scanners of the analytical mind which cannot reach the engram. A lock is a painful mental experience. It is or is not regarded by the analytical mind as a source of difficulty or aberration. It is a period of mental anguish and is wholly dependent upon an engram for its pain

¹¹ lock: the moment an engram received earlier is restimulated.

value. When an engram is activated into a chronic, it accumulates numerous locks along the time track of the individual. The engram itself is not immediately locatable, except somatically, along the time track of the individual. Locks are of some diagnostic value but, as they exist as experiences more or less recallable by the analytical mind, they can be depended upon to vanish upon the removal of the engram from the reactive mind.

The running of a lock as a lock has some value but the exhaustion of locks from an aberrated individual is long and arduous and is seldom productive of any lasting result. Upon the location and exhaustion of the engram from the reactive mind, all of its locks vanish. An engram may exist unactivated as a floater for any number of years or for the entire duration of an individual's life. At any future moment after the receipt of an engram, whether that time period consists of days or decades, the floater may reactivate at which time it becomes part of the command obeyed by the analytical mind in its efforts to rationalize. The removal of the individual from his restimulators, which is to say, the environment in which the engram was reactive, is in itself a form of therapy, since the engram may then return to its status as a floater.

EXAMPLE: *Engram*—At birth occurs the phrase, "No good," uttered during a moment of headache and gasping on the part of a child.

Lock: At the age of seven while the child was ill with

a minor malady, the mother in a fit of rage said that he was "no good."

The removal of the engram also removes, ordinarily without further attention, the lock.

Note: Birth remained inactive in the above case as a floater until the moment of reduced analytical power at the age of seven when a birth phrase was repeated. It is worth remarking that the entire content of the birth engram is given simultaneously both to the child and to the mother, with only the difference of somatics. It is further worthy of note that the mother quite often perceives in the child a restimulator and uses against it the phrases which were said when the child gave the mother the greatest pain, namely, birth. The child is then victimized into various psychosomatic ills by the repetition of its birth engram restimulators, which may develop even more seriously into actual disease.

The brain controls the multiple and complex functions of the growth and condition of the organism. Containing organic sensation as one of its perceptics, the engram then, when reactivated, causes a somatic and additionally may deny body fluids, i.e. hormones and blood, to some portion of the anatomy, occasioning psychosomatic ills. The denial of fluid or adequate blood supply may result in a potentially infective area. The psychosomatic reduces the resistance of some portion of the body to actual disease.

Somatic and other sensory errors find their basis in unconscious antagonistic moments. A somatic may be adjusted by an address to a lock but the permanency of adjustment obtains only until such time as the engram is again reactivated, causing another lock.

All aberrations are occasioned by engrams.

An engram is severely painful or severely threatening to the survival of the organism and is an engram only if it cannot be reached by the awake analytical mind.

A simple approximation of the action of an engram can be accomplished by an experiment in hypnotism whereby a positive suggestion which contains a post-hypnotic signal is delivered to an amnesia-tranced person. The subject, having been commanded to forget the suggestion when awake, will then perform the act. This suggestion is then actually a light portion of the reactive mind. It is literally interpreted, unquestionably followed, since it is received during a period of unawareness of the analytical mind or some portion of it. The restimulator, which may be the act of the operator adjusting his tie, causes the subject to commit some act. The subject will then try to explain why he is doing what he is doing, no matter how illogical that action may be. The post-hypnotic suggestion is then recalled to the subject's mind and he remembers it. The compulsion vanishes (unless it is laid upon an actual engram).

The obedience of the subject to the command has, as

its source, engramic thought. The explanation by the subject for his own action is the analytical mind observing the organism, which it supposes is in its sole charge, and justifying itself. The release of the post-hypnotic suggestion into the analytical mind brings about rational thought.

Engrams can be considered to be painfully inflicted, often timeless, post-hypnotic suggestions delivered antagonistically to the "unconscious" subject. The post-hypnotic suggestion given the subject in the above example would not have any permanent effect on the subject even if it were not removed by the operator, because there was presumed to be no antagonism involved (unless, of course, it rested on a former engram).

The physio-animal mind of an organism never ceases recording on some level. The exact moment when recording begins in an organism has not at this date been accurately determined. It has been found to be very early, probably earlier than four months after conception and five months before birth. In the presence of pain, any moment prior to the age of two years may be considered to be unanalytical. Any painful experience received by the foetus contains its full perceptic package, including darkness.

Once an auditor has worked a prenatal engram and has seen its influence upon the engramic chain and the awake life of the adult, no question will remain in his

mind concerning the actuality of the experience. That the foetus does record is attributable to a phenomenon of the extension of perceptions during moments of pain and the absence of the analytical mind.

Laboratory experiment demonstrates that under hypnosis an individual's sensory perception may be artificially extended.

The existence of pain in any large degree is sufficient to extend the hearing of the foetus so that it records, during the existence of pain and the presence of exterior sound, the entire and complete record of the experience. As a chronic engram is but precariously fixed on the mind, the syllables or voice timbres contained in the prenatal will reactivate the somatic and the emotional engramic content whenever the approximations of that engram appear in the child's (or the adult's) vicinity.

The understanding of language is not necessary to reactivate an engram since the recording of the brain is so precise that the utterance of the identical words in similar tones during later prenatal periods or during birth, or immediately after birth, can and may occasion the original prenatal or any of the prenatals to become reactive, producing locks, injuring the health of the infant or, for that matter, of the foetus.

The perceptics of the foetus are extended only during moments of pain. But a chain of prenatal engrams can occasion a condition wherein the hearing of the foetus is

chronically extended, forming numerous locks before birth. These locks will vanish when the actual engrams are discovered and exhausted from the psyche.¹²

Any painful unanalytical moment containing antagonism is not only a matter of record but a source of potential action in the human organism at any period during its lifetime, reserving, of course, the question of when the foetus first begins to record.

Birth is ordinarily a severely painful unconscious experience. It is ordinarily an engram of some magnitude. Anyone who has been born then possesses at least one engram. Any period of absence of analytical power during receipt of physical pain has some engramic potentiality.

Moments when the analytical power is present in some quantity, when physical pain is absent and only antagonism to the organism is present do not form engrams and are *not* responsible for the aberration of the individual.

Sociological maladjustments; parental punishments of a minor sort, even when they include pain; libidos;¹³ childhood struggles and jealousies are not capable of aberrating the individual. These can influence the

¹² psyche: spirit, mental activity.

¹³ libido: emotional or psychic energy derived from primitive biological urges.

personality and environmental adjustment of the individual but so long as he is not pathologically¹⁴ incompetent, he can and will resolve these problems and remain without aberration.

The human mind is an enormously powerful organism and its analytical ability is great. It is not overlaid above naturally unsocial or evil desires, but is founded upon powerful and constructive basics which only powerful, painful and antagonistic experiences can impede. Engrams will be found to have been conceived by the individual as intensely antagonistic to the survival of the organism.

The discovery of the basic engram is the first problem of the auditor. It normally results in an engramic chain. The content of that chain will be found to be physically severe.

An engram is physically painful, is conceived by the organism as an antagonistic threat to its survival, and is received during the absence of the analytical power of the mind. These factors may vary within the engram so that an engram may be of minimal pain, maximal antagonism and minimal absence of the analytical power.

NOTE: ONE HAS AS MUCH FUNCTIONING ANALYZER AS ONE HAS AWARENESS OF NOW.

¹⁴ pathological: altered or caused by disease.

The body is to some degree reliving the experience of the engram whenever the experience is restimulated. A chronic psychosomatic, such as a painful arm, indicates the chronic, continuous coexistence with *NOW* of the moment the arm was broken or hurt. Several engrams reactivated into a chronic state bring several moments of unconsciousness, pain, and antagonism into a coexistence with *NOW*. The engram is a bundle of perceptics which include, as the primary manifestation, organic sensation. The organic sensation is enforced on the members of the body to a greater or lesser degree whenever, and as long as, the engram is restimulated. There is only *one* psychosomatic command which is common to all engrams. Any engram contains this as part of the command it will enforce upon the body. As a stomach may be made to ache chronically (ulcers), to feel broken, the engram also enforces a command upon the *organ* of the analytical mind. That command is common to every engram. Engrams are valid only when they are received during a momentary dispersal or shocked, null condition of the analytical mind. Every engram contains and enforces the command on the analytical mind that *it has been dispersed and is not operating*. This is common to every engram. This is reduction of the intellect by engrams totally aside from specific engramic content. It explains at once insanity and also the remarkable mental facility of a cleared or released individual.

ABERRATIONS

All aberrations of any kind are of precisely the same nature (as covered in the last chapter). It is the content of the engram which causes the aberration and forms its nature. Complexity amongst engramic contents may demonstrate a most complex aberration.

The various commands contained in the engrams, reactivating and modifying the basic dynamic command of the mind, produce abnormal characteristics in the behavior of the analytical mind, which are chronic or sporadic as the engrams occasioning them are restimulated. An entire concept of existence may be built from engramic content. Conflicts in the commands contained in engrams and conflicts between the basic drive and the engramic contents combine into behavior patterns.

When the organism has become so impeded that it can no longer influence or command its environment, it can be considered to be insane in that environment. Change of environment may relieve the condition or, more certainly, the exhaustion of the content of the reactive mind will restore the ability of the analytical mind to solve the problems with which it is confronted.

Whatever the engramic content of the reactive mind

and its potential influence upon the behavior of the individual, it does not necessarily follow that the reactive mind need be chronically restimulated. However, when the reactive mind has been restimulated consistently, the analytical mind, called upon to solve the problems around and through antagonistic and incorrect data, may be unable to perform its task. In the absence of disease or injury, any mind not in a physiological amnesia state may be restored to normal function by the removal of the reactive mind. It should be noted however that this is modified by the fact that people who have received insulin shocks, prefrontal lobotomies, electric shocks and other treatments are regarded as equivocal and are temporarily classed with disease cases for lack of adequate observation in this stage of the experimental research.

People can be regarded as rational or irrational only insofar as they react in their customary environment. But any person in possession of a reactive mind is an unknown quantity until that reactive mind has been examined.

There are several factors contained in the engrams in the reactive mind which most certainly tend toward aberration. These include engramic commands which derange the time sense of the individual and thus apparently destroy his time track,¹⁵ and engrams which contain restimulators of such timelessness and such

¹⁵ time track: the memory record of an individual precisely aligned in moments of time.

perceptive content remain thereafter continually with the individual and seem to arrest him or regress him in time. Engrams containing commands which make the individual chronically unable to conceive differences are especially harmful since these tend to compare everything to engramic value and thus cause the individual to arrive at a chronic state of engramic thinking.

The mind resolves problems related to survival, utilizing its ability to conceive similarities and observe differences.

Engrams which destroy or tend to hold in suspension the analytical mind's ability to conceive associations most influence the apparent intelligence of the mind. But engrams which tend, by their command content, to destroy the mind's ability to conceive differences may produce severe aberration.

EXAMPLE: "All men are alike," received as powerful engramic content would tend to compare and associate every man with those men contained in the reactive mind as painful and dangerous.

An aberration may attain any form or complexion. As a rough analogy: a compulsion may be conceived to be an engramic command that the organism *must* do something; a repression is a command that the organism *must not* do something; a neurosis is an emotional state containing conflicts and emotional data inhibiting the abilities or welfare of the individual; and a psychosis is a

conflict of commands which seriously reduce the individual's ability to solve his problems in his environment to a point where he cannot adjust some vital phase of his environmental needs.

All this variety of manifestation of aberration is occasioned by the pain-enforced commands or contents of engrams.

Physical aberrations are occasioned by engrams when they are not the result of injury or disease; even then, the aspect may be improved by the exhaustion of the reactive mind of the sick individual. The engram cannot manifest itself as a mental aberration without also manifesting itself to some degree as somatic aberration. Removal of the somatic content of engrams which is also necessary to obtain any other relief, can and does occasion glandular readjustment, cellular inhibition and other physiological corrections.

THE TONE SCALE

The tone scale denotes numerically, first the status of an engram in the reactive mind, next its erasure or reduction, and provides a measure for sanity in an individual.

The derivation of this scale is clinical and is based upon observation of engrams being worked. When an engram is located and developed, the extreme range it can follow begins with apathy, develops into anger (or the various facets of antagonism), proceeds into boredom, and arrives at last in cheerfulness or vanishes utterly.

The tone scale is essentially an assignation of numerical value by which individuals can be numerically classified. It is not arbitrary but will be found to approximate some actual governing law in nature.

Zero is equivalent to death. An individual with a zero tone would be dead.

Ranging upwards from zero to one then is that emotional bracket which may be denoted as apathy along its graduated scale from death to the beginnings of apathetic resentment.

From one to two is the range of antagonism, including suspicion, resentment, and anger.

Boredom and its equivalents, by which is denoted minor annoyance, begin at two and end at three.

From three to four are the emotions which range from carelessness to cheerfulness.

The term *tone four* denotes a person who has achieved rationality and cheerfulness.

Each engram residual in the reactive mind has its own independent tonal value. Serious engrams will be found in the apathy range. Dangerous engrams will be found in the anger range. Above two point five an engram could not be considered to have any great power to affect the analytical mind. Each engram in the reactive mind then can be said to possess a tone value. The composite sum of these engrams will give, if added, a numerical value to the reactive mind.

Engrams can be computed as they lie along the dynamics, and to each dynamic may be assigned a tone. The sum of the tones of the dynamics, divided by the number of the dynamics, will give a potential numerical value for an individual. This, of course, is variable depending on the existence of restimulators in his environment to reactivate the engrams.

The probable average of mankind at this writing may

be in the vicinity of 3.0. Complete rationality depends upon exhaustion of the reactive mind and complete rationality is invariably the result of reaching tone four.

The initial diagnosis is done by the assignation of a general tone to denote the condition of an individual's reactive mind.

His methods of meeting life, his emotional reaction to the problems in his environment, can be evaluated by the use of the tone scale.

In auditing, as will be covered later, an engram normally can be expected to run from its initial value in the apathy or anger range to tone four. Very shortly after it reaches tone four it should vanish. If it vanishes without attaining the laughter of tone four it can be assumed that the individual's basic engram has not been erased.

The tone scale has value in auditing and should be thoroughly understood.

THE CHARACTER OF ENGRAMS

There are several general types of engrams. It must be understood that the mind possesses a time track of one sort or another and that this track is a specific thing. The time track of an individual will include all those things available to his analytical mind when in a light trance or during regression.¹⁶ However, a person can be regressed and the data which he can easily contact along his time track is definitely not engramic even if it possesses an emotional charge. Everything on this track will be rational or justified experience. It will not include engrams. It may include locks—which is to say that it may include moments of mental anguish or antagonism and may even include instants of unconsciousness which have some slight engramic command value.

An engram has several specific, positive characteristics. It is received by the individual at some moment of physical pain. It is not available to the analyzer and it includes conceived or actual antagonism to the survival of the organism. Certain mechanics such as “forget it” may swerve a minimumly painful or unconscious experience off the time track. In that case it becomes possessed of engramic command value.

¹⁶ regression: a technique by which part of the individual's self remained in the present and part went back to the past.

All engrams with power to derange the analytical mind and aberrate the physical body lie off the time track and are not available to the analytical mind.

By reason of its disorganization during the moment the engram was received, or because it has been forcibly instructed that the data in the engram is not to be recalled, the analyzer cannot reach the engram by ordinary means because the data has been erroneously labelled “dangerous,” “important,” or “too painful to touch.” The engram then, by a bypass circuit, feeds hidden commands into the analyzer. By a direct instantaneous circuit it is permanently connected to the motor controls, all perceptic channels, the glands, and heart. It is awaiting a moment of low general tone, weariness, or injury when the analytical mind has reduced powers. It is also awaiting the perception of one or more of the engram's restimulators in the environment of the organism.

Continuous restimulation of the engrams can, in itself, cause a low general tone which in its turn permits more engrams to become restimulated. As the reactive mind comes into a more or less completely chronic state of restimulation, the individual becomes more and more governed by this mind. His thought becomes more and more engramic and he can be seen to drop in general tone on the tone scale down to the break point which may be arbitrarily placed somewhere between 2 and 2.5 and below which lies the region of insanity.

Engramic thought is irrational identity-thought by which the mind is made to conceive identities where only vague similarities may exist. It is necessary that the auditor thoroughly understand engramic thought, for it is with this complete irrationality of identity that he will basically deal. As he works with any preclear, he must continually employ in the bulk of his computation on the case the equation of engramic thinking.

Engramic thinking can be stated by: A equals A equals A equals A equals A.

The engram, when one or more of its restimulators is perceived in the environment during a moment of low general tone, may dramatize. The dramatization is the precise content of the engram. The aberration is the precise content of the engram. The reaction of an individual's analytical mind when an engram is reactivated is justification.

There is reason to believe that part of this survival mechanism consists of the axiom: *The analyzer must never permit an incorrect solution.* The engram brings about many incorrect solutions. The analyzer may very well become entirely involved with the attempt to discover and deliver to a society, or to itself, adequate rational reasons for the behavior of the organism.

The analytical mind, though working from the command of the engram itself, is unaware of the source of the command. Not being able to discover the source,

it introverts more and more in an effort to solve a problem which contains danger to the organism. The analytical mind tends to find the danger without and within the organism.

There are five ways that the organism can react to a danger in its vicinity. It can attack it, avoid it, neglect it, run from it, or succumb to it. In just these ways can the analytical mind, which, it must be remembered, is possessed of self-determinism and will power, react to the reactive mind. As the general tone lowers, as the analytical mind becomes less and less powerful through weariness, continual reverses in general health, etc., the more and more heed it must give to the problems unsolved in the reactive mind. These are in essence unsolved problems. As such, they contain their own solutions. The analytical mind, unable to reach them, justifies the organism's reaction to them (succumbs to them), causes the organism to attempt to flee from them, apathetically may neglect them (as in prefrontal lobotomy), avoids them in many intricate ways, or attacks them. The analytical mind is not only not certain where the experience lies on the time track, it also does not know whether the menace is within the organism or without it. So it can become entirely indiscriminate, and eventually it may achieve highly irrational solutions by which it seeks to solve the problems of the highly irrational reactive mind.

The deep sensory perception channel entering the mind is evidently equipped with an "appreciator" which

sorts according to the momentary general tone or potential of the analytical mind. The higher the general tone or potential of the analytical mind the better the data in the appreciator is sorted. The appreciator circuits are evidently fully apprised of engramic content in the reactive mind and evaluate restimulators perceived in the environment against the general tone of the analytical mind. When that is low, restimulators route more or less directly to the reactive mind which instantly responds by fixed connections into the motor controls. Commands to the various members, muscles, glands and organs of the body may be sporadic or constant, producing a high variety of responses in the body. Entire vocabularies are fed into the voice circuits directly from the reactive mind when an engram is restimulated. Orders to be active or inactive are fed to other portions. The individual time track of the engram spaces the commands to the organism and a dramatization is accomplished which may contain a portion or all of the content of the engram as governed by the situation. Psychosomatic ills, hysterias, rages, tantrums, criminal acts and any and all content prejudicial to the survival of the organism in which the organism is seen to be indulging has as its source the reactive mind.

The sole and only content of the reactive mind is *what exterior sources have done to the organism.*

None of the content of the reactive mind is self-motivated. The auditor is then interested only in what is done *to* the person, not what the person himself has

done, since, for purposes of auditing, the acts of the organism in its society can be discounted beyond diagnosis. Even then they are of small importance to the auditor.

An organism possessed of an analytical mind, not victimized by incapacitating disease or injury (and unimpeded) will commit no act knowingly prejudicial to the survival of the organism or other facets within the dynamics. It will combat only those dangers in society which are actual menaces.

Whatever may be the status of the "innate moral sense," the basic intent of the basic personality is to further various energy forms along the dynamics toward the goal. Only moments of actual dispersal of the awareness of the analytical mind permit data to be received which is prejudicial to the intent of the dynamics. Only from these "unconscious" moments can the basically stable and enormously powerful and able analytical mind be aberrated through the implantation of unanalyzed, painfully administered, and antagonistic information. It is the purpose of the auditor to find and exhaust these moments from the life of the individual. Dianetic auditing includes therefore, as its basic principle, the exhaustion of all the painfully unconscious moments of a subject's life. By eradicating pain from the life of an individual, the auditor returns the individual to complete rationality and sanity.

The auditor should never be content with merely

bringing the person back to normal. He should achieve with the person a tone 4 even though this is far in advance of the average state of society at this time. A tone 4 with his drives intact and powerful, with his rationality and intelligence increased to the optimum, becomes extremely valuable to the society, whatever his past.

Knowing this the auditor can expect a maximum result of lasting duration with any preclear not physically hopeless.

The entire purpose of the auditor is to rehabilitate the basic dynamic and the normal purpose or profession of the individual whom he audits. Anything implanted by positive suggestion or "education" in the course of auditing is harmful and must be cancelled if delivered. Only the basic personality of the individual can decide and evaluate things in his environment. Therefore, hypnotism as practiced with positive suggestions should be shunned since any and all hypnotic commands with the attendant forgetter mechanisms are no more than artificially implanted engrams. Indeed, it is quite usual for the auditor to have to exhaust hypnotically implanted material received either from some hypnotist or from the analytical mind itself when the person has been operating under auto-control. Hypnotism as such does not work, and a study and short practice in Dianetics will reveal exactly why.

The auditor is attempting to delete the reactive mind

from the individual. This reactive mind is an infestation of foreign, careless and unreasoning commands which disrupt the self-determinism of the individual to such an extent that he no longer has charge, through his analytical mind, of the organism itself but finds himself under the continual and chronic orders of unseen, never-reviewed exterior forces, often and usually antipathetic to the survival of the organism.

Engrams deal with identities where no identities exist. They therefore pose many strange and irrational problems which are seen as aberrations in preclears. If a human being has been born, he can be supposed to have at least one engram. Anyone who has a birth which has not been cleared by therapy has therefore a reactive mind. There is no disgrace attached to having a reactive mind since it was thrust without his consent and without his knowledge upon an unconscious and helpless individual. Sometimes this was done by persons with the best of imaginable intentions. A person not possessed of a rational mind cannot be rationally considered to be morally responsible, no matter the demands of the current society which hitherto lacked any method of determining responsibility.

The pain contained in the reactive mind is normally severe. The usual parental punishments, family complications, reprimands, minor accidents and the battle of the individual with his environment, influence but do not cause a reactive mind, nor do these things have the power to change materially the reactions of an individual.

In the background of any individual exist many hidden personalities contained in the reactive mind. Dealing in identities, the reactive mind often confuses identities of individuals. Therefore, irrational attachments and antipathies are formed by aberrated individuals who can often find no reason for such attachments or antipathies in their contemporary environment.

The content of an engram is literally interpreted, not as it was stated to the “unconscious” subject, but as it was received in its most literal phraseology and perception.

The organism possesses many inherent mechanisms and abilities by which it can learn or preserve or forward itself along the dynamics. Any one of them may be exaggerated by engrams to a point where it becomes an actual threat to the organism or impedes it. Engrams can and do aberrate all the sensory perceptions, any and all parts of the body, and the mind itself. By demanding suicide the engram can destroy the entire organism.

The error of the reactive mind was introduced by the evolution of speech, for which the basic mechanism was not designed. When all perceptics save speech formed the reactive mind, it was to some degree serviceable. With speech came such complexities of perception and such interchanges of ideas that a whole series of illusions and delusions could be derived from the reactive mind’s necessity to determine identities for purposes of emergency.

With speech the reactive mind came to possess far more power and extensive content. The analytical mind, being a delicate mechanism in some respects no matter how rugged and capable in others, then could become subjected to delusions and illusions which, however shadowy and unreal, must nevertheless be obeyed. By stripping the reactive mind of its past painful content the analytical mind may be placed in complete command of the organism.

The moment a man or a group becomes possessed of this ability, it becomes possessed of self-determinism. So long as these possess reactive minds, irrationalities will persist. Because it contains literal speech, no reactive mind can be conceived to be of any value whatsoever to the rational organism since the methods of that reactive mind remain intact and will continue to act to preserve the organism in times of “unconsciousness” of the analytical mind. There is no residual good in any reactive mind. It is capable of any illusion. It has no assist power along the dynamics save only to cancel or modify other reactive mind content. The source of the individual’s power and purpose is not derived from the reactive mind but from the Basic Dynamic and its eight divisions. Any auditor will establish this to his own satisfaction after he has run a very few cases.

When an individual during auditing is attempting to “hold on to his aberrations,” the auditor may be assured that that person has as part of the content of the reactive mind such phrases as, “don’t dare get rid of it,”

which, identically translated, apparently applies to aberrations. It may, in fact, apply in an engram containing an attempted abortion.

The identity factor in the reactive mind may cause the analytical mind to respond irrationally in auditing and to justify the aberrations in many irrational ways. Whatever means he uses or statements he makes to avoid the exhaustion of his reactive mind is contained exactly in the reactive mind as a positive suggestion and has no application whatsoever in rational thought.

Individuality (if by that is meant a man's desires and habits) is not traced to the reactive mind save when by individuality is meant those flagrant eccentricities which pass in Dickens for characters.

A man is much more an individual after his reactive mind has been cleared.

DRAMATIZATION

Dramatization is the duplication of an engramic content, entire or in part, by an aberree in his present time environment. Aberrated conduct is entirely dramatization. Aberrated conduct will occur only when and if an engram exists in the reactive mind of the aberree. That conduct will be a duplication of such an engram. The degree of dramatization is in direct ratio to the degree of restimulation of the engrams causing it. A mild dramatization would be a similarity to the engram. A severe dramatization would be an identity with the engram.

The general tone of an aberree, when high—when his person is unwearied and he is well and not directly menaced in his environment—does not permit as great an influence by the reactive mind, since the tone level of the entire individual possesses too great a differential from the tone of the engram. As the general tone of the individual approaches the tone level of the engram under restimulation, dramatization becomes more severe.

The analytical mind is present to the degree that the general tone of the aberree is high. As this general tone lowers through ill health, reverses, or constant

restimulation of the reactive mind, the analytical mind is proportionately less aware. Dramatization is demonstrated by the aberree in inverse ratio to the potential of the analytical mind. A geometrical progression is entered as general tone lowers to cause the analytical mind to lose its entire awareness potential. Since every engram contains, as the common denominator of all engrams, the unconsciousness of the organ which is the analytical mind, dramatizations gain rapidly as this interaction progresses.

In the presence of a relatively high analytical mind awareness-potential dramatization takes the form of similarity. The data of the engram is present but is interspersed with or modified by justified thought. The physical pain which is always present as part of the dramatization is equally mild, a duplication of the pain which was present during the engram. The awareness potential of the analytical mind reduces in the restimulation of the engram which again reduces the general tone.

The aberree is subject to almost continuous dramatization of one engram or another as the restimulators appear in his vicinity. (Although the aberration may be so mild as to include only some chronically affected organ.) Complete dramatization is complete identity. It is the engram in full force in present time with the aberree taking one or more parts of the dramatis personae present in the engram. He may dramatize all the actors or merely one of them. His dramatization is

identity, is unreasoned and always entirely reactive. When the analytical mind reaches the low point of awareness potential it held during the engramic incident, that point is also forced upon the aberree as a part of the dramatization. The aberree may also dramatize himself as he was at the moment of the engram's receipt.

The words, physical actions, expressions, and emotions of an aberree undergoing an identity dramatization are those of the single or various dramatis personae present in the engram.

An engram which can be dramatized may at any time in an aberree's future be dramatized as an identity dramatization, when and if his general tone is low and his environment becomes infiltrated by restimulators.

An aberree, because of high general tone and other factors, may not suffer the restimulation of an engram for a number of years after its receipt. A large number of engrams may be present and undramatized in any aberree, if he has never been presented with their particular restimulators in an optimum moment for restimulation. The common denominator of all insanity is the absence of all or almost all awareness potential in the analytical mind. Insanity can be acute or chronic. Any identity dramatization is insanity, by which is meant the entire absence of rationality.

The aberree commonly and chronically dramatizes

locks. The engramic content may compel or repress the aberree whenever restimulated.

An irrational person is irrational to the degree that he dramatizes or succumbs to engramic content in his reactive mind. The computations which can be made on the basis of dramatization are infinite. The reactive mind thinks in identities. Dramatizations are severe as they approach identity with the engrams which force them into being in the conduct of the aberree.

The dianeticist can profit in many ways by these principles of dramatization. By examination of the rage or apathy or hysteria patterns of the preclear, the dianeticist will find himself in possession of the exact character of the engrams for which he is searching.

In the case of the manic, the fanatic, or the zealot an engram has entirely blocked at least one of the purpose lines deriving from a dynamic. The engram may be called an "assist engram." Its own surcharge (not the dynamic force) leads the individual to believe that he has a high purpose which will permit him to escape pain. This "purpose" is a false purpose not ordinarily sympathetic with the organism, having a hectic quality derived from the pain which is part of it, even though that pain is not wittingly experienced. This "assist engram" is using the native ability of the organism to accomplish its false "purpose" and brings about a furious and destructive effort on the part of the individual who, without this "assist engram" could have

better accomplished the same goal. The worst feature of the "assist engram" is that the effort it commands is engramic dramatization of a particular sort, and if the engram itself is restimulated the individual becomes subject to the physical pain and fear which the entire experience contained. Therefore, the false purpose itself is subject to sporadic "sag." This sag becomes longer and longer in duration between periods of false thrust. It is easy to confuse, in casual observation, an "assist engram" and an actual, valid drive, unless one also observes the interspersed periods of "sag." The "assist engram" may or may not occasionally accomplish something, but it does accomplish a confusion in the society that the dynamics of the individual are derived from his bad experiences. This is a thing which is emphatically untrue.

Inherently the individual has great will power. This however can be aberrated. Will power or its absence occasions the attitude of the aberree toward his reactive mind.

The prevention of the dramatization of an engram or a lock further reduces dynamic thrust of the aberree. Chronic prevention lowers his general tone toward the break point. Unhampered dramatization, as it contains restimulation of a physical pain and the reduced potential of the analytical mind, produces other harmful effects.

Necessity can and does render inactive the entire reactive mind.

Dramatization occurs most often in the absence of necessity or when the reactive mind has obscured the presence of necessity.

Dramatization is residual in the motor controls including speech and can be allayed by the physical exhaustion of the individual. The organism during dramatization tends to revivify toward the moment of the engram's occurrence—the engram containing, as one of its identity parts, the complete physical condition of the organism as at the moment of laying-in of the engram.

There is no folly or facet of human activity which cannot be dramatized. An immediate alleviation can be achieved when addressing an aberree who is in identity dramatization by acting upon the fact that the conditions of auditing, with no exception, already exist; i.e., the preclear returned to the moment of occurrence. Affinity may be established and dianetic auditing begun at once. He can be persuaded to listen for the phrases he is uttering and they can be alleviated by exhaustion on routine procedure.

THE AUDITOR'S CODE

Not because it is a pleasant thing to do or because it is a noble idea, the auditor must always treat a pre-clear in a certain definite way which can be outlined as the auditor's code. Failure to follow this code will cause trouble to the auditor, will considerably lengthen and disturb his work and may endanger the preclear.

The auditor in the first place, at the optimum, should be himself cleared; otherwise he will find that many of his own engrams are restimulated as he listens to the engrams of his preclears. This restimulation may cause his own engrams to become chronic, victimizing him with various allergies and delusions and causing him to be, at best, extremely uncomfortable.

An auditor can audit while he himself is being cleared as this is a peculiar and special method of locating his own engrams, since they become restimulated. Becoming painful to him, they can be found and speedily removed.

Even if he is not himself cleared, the auditor must act like a Clear towards the preclear. The auditor's code is the natural activity of a Clear.

The auditor must act toward the preclear exactly in the way that the preclear as an organism would desire that his own conscious analytical mind would react to and consider the organism.

An affinity must therefore be maintained at all costs. The auditor must never permit himself to lose his temper, become aggravated, to scold or badger or antagonize the preclear in any way. To do so would not merely disturb the comfort of the preclear but might additionally derange him and might even prohibit further beneficial therapy by the auditor.

The code is nearly "Christlike."

The auditor must be confident in that he must continually reassure the preclear when restimulated engrams cause despondency on the preclear's part. A cheerful optimistic presence encourages the preclear through his most painful experiences.

The auditor must be courageous, never permitting himself to be intimidated by either the aggression or hostility of the preclear.

The auditor must be kind, never indulging in hostilities or personal prejudices. The auditor must be trustworthy, never betraying or capriciously denying a preclear and above all never breaking his word to the preclear. An auditor must be clean, for personal odors or bad breath may be restimulators to the preclear or

may disturb him. The auditor must take care not to offend the concepts or sensibilities of the preclear.

The auditor must be persistent, never permitting the case of the preclear to either resist him or to remain unsolved until it is in a proper tone four, since the restimulation of engrams is a malady unto itself unless they are being properly exhausted.

The auditor must be patient, never hurrying or harassing the preclear beyond the needs of stirring an engram into view. He must be willing to work at any and all times necessary and for the length of time necessary to exhaust the engrams in process of elimination.

In addition to these things it may be remarked that a definite affinity is established between the auditor and preclear during the auditing. In the case of opposite sexes this affinity may amount to an infatuation. The auditor must remain aware of this and know that he can and should redirect the infatuation to some person or activity other than himself when auditing is at an end. Not to do so is to produce an eventual situation wherein the preclear may have to be rebuffed with consequent trouble for the auditor.

NOTE: This is the basic material out of which the *Auditor's Code AD18* (After Dianetics—18 years) was developed by L. Ron Hubbard and which is the standard ethical-technical code of Scientology.

Editors 1968

AUDITING

The auditing technique consists of assisting the pre-clear's analytical mind or some part of it with the auditor's analytical mind. The auditor then functions during each successive period of auditing, and only during the periods themselves, as an extra analytical mind of the pre-clear.

The reactive mind was received during the dispersal or inactivity of the analytical mind. The reactive mind is removed by "returning" the pre-clear to the engram, and laying its contents before the scrutiny of the analytical mind.

This technique may be considered the lowest common denominator of a number of techniques. *Anything* which will serve this purpose and permit auditing to be accomplished efficiently is valid technique.

The optimum is purely personal affinity brought about by understanding and communication with the pre-clear on agreeable subjects. Another and almost useless method is narcosynthesis together with the various drugs and hypnotics used to produce sleep. Methods can be found such as faith healing, books on

medical hypnosis, the techniques of Indian medicine men and so forth. It is pointless to delineate these methods here. They are currently available under the name of hypnotism but a caution should be enjoined that hypnosis as itself is not at all acceptable to Dianetics and indeed has extremely limited use. Briefly, however, it must be remarked that if hypnotism is studied to advance these techniques, all positive suggestion and post-hypnotic suggestion must be avoided as these suggestions depend for their effectiveness upon the already existing content of the reactive mind and will only form additional locks.

Any and all so-called hypnotic drugs have definite drawbacks since they, like so many other things, may be termed "shot-gun" methods. These paralyze not only the analytical mind but the remainder of the organism so that it is nearly impossible to obtain the proper somatic reaction in the pre-clear. They are not anesthetics but anesthetics. By using them the auditor instantly denies himself the main material which will lead him to the engram, which is to say, restimulated physical pain. Such restimulated pain is never of very great magnitude and is obliterated by the use of anesthetics.

At no time should the auditor permit the pre-clear to be under the delusion that he is being hypnotized. This is mentioned because hypnotism is a current fad and the principles of Dianetics have nothing whatever to do with hypnotism. Both are based upon simple natural laws but

have between them an enormous gulf. One is the tool of the charlatan and the other is the science of the human mind.

Regression in its simplest form, hereafter called *return*, is employed in dianetic auditing.¹⁷ It would be an extraordinary case which required revivification. Return is the method of retaining the body and the awareness of the subject in present time while he is told to go back to a certain incident. Dates are not mentioned. His size is not mentioned. Various means are used to restimulate his memory. Any of the perceptics may be employed to return him to some period of his past. He is told simply to “go back to the time when — — .” He is asked to recount what he can of the incident. He is told that he is “right there” and that he can “recall this.” Little else is said by the auditor save those hints necessary to return the preclear to the proper time.

The preclear is not allowed at any moment to revivify in that period since the data is drained as a surcharge from his time track to present time. He is told that he can remember this in present time since that will occasion the somatics to return to present time. Most of the data is located by observing some somatic pain in the individual or some somatic aberration and seeking to discover wherein it was received.

¹⁷ For further technology see *Dianetics: The Modern Science of Mental Health* by L. Ron Hubbard.

The somatics are employed primarily because the motor controls possess a less disturbed time track than the sensory strip. Anything which tends to lighten these somatics is then antipathetic to auditing. It must be remembered that there is no aberration without an accompanying somatic. The somatics alone, being physical ills of one sort or another, hold the aberrated content of the reactive mind in place. The motor controls can be returned to a period although the conscious or analytical mind believes itself to be entirely in present time. By talking to the muscles or motor controls or various bodily aches and pains, the auditor can shift them at will up and down their time track. This time track is not connected to the analytical mind and speech, but is apparently a parallel time track with greater reliability than the sensory track. The precision of data contained in the motor control time track is enormous. Muscles can be made to tense or relax. Coughs, aches, and pains can be made to come and go simply by uttering the right words for the engrams, or the wrong words.

It is the primary task of the auditor to cause the time tracks of the motor strip and the sensory strip to come into parallel. That the time track exists in the strips has not been proven but they can so be considered for the purposes of this explanation. That they exist is extremely apparent. The motor strip time track can be asked questions down to the smallest moment of time, and the area of an engram can be so located and its character determined.

As an analogy, a dream may be considered as the reception by the remaining analytical mind of a distortedly reflected and indirectly received picture of the engrams. This applies only when the dream is specifically directed at the reactive mind. It will be found that a preclear with a large and active reactive mind does not dream to any great extent in normal sleep but that a release may dream pleasantly and consistently. A dream in its normal function is that powerful and original mechanism called the imagination compositing or creating new pictures.

The use of the dream is not highly technical and has little value in Dianetics. The auditor gleans data from the preclear by his own remarks about any subject, or by the preclear's illogicalness on a subject. The auditor tells the preclear to dream about this data. When the preclear has had the dream he is directed to go back to the engram causing the dream. Quite often he will do so. If he does not, or if he becomes hostile, it is certain that an engram exists on the subject.

The lie detector, the encephalograph and many other means are of limited usefulness in determining both the character and the extent of the engrams since into these as into the dreams can be fed the restimulators of the preclear. A codified restimulator list can be created which will be found to be common to most preclears. It should include all types of illnesses, accidents, the common trite phrases of the society, and names of various persons who commonly surround a child during

his childhood. Such a codified restimulator list would be interesting for experiment and every auditor can compose his own. These are best composed after auditing the individual preclear and after inquiry into his life to determine the various irrationalities of thought.

In that engrams are identity thought, the remarks of the preclear about his engrams will be found to be included in the content of those engrams. When the preclear is asked to imagine a bad situation at certain ages and under hypnotic conditions, he will very often deliver up a complete engram. The auditor must realize that every remark that a preclear makes while he is going over his reactive mind is probably some part of the content of that reactive mind. That mind is literal. The words the preclear uses when referring to it must be literally evaluated.

DIAGNOSIS

It is a useful and positive principle that whatever confronts or contests the analytical mind of the preclear will also confront and contest the analytical mind of the auditor. When the auditor is acting as the analytical mind of the preclear, whatever emotion or antagonism is directed towards him is the emotion or antagonism which is directed by the reactive mind toward the preclear's own analytical mind. If a preclear cannot hear what people are saying in his engrams, he has another engram about "can't hear." If he cannot feel anything in his engram, it is because he has an engram about "can't feel." If he cannot see, he has an engram about not being able to see, and so forth. If he cannot return, he has an engram about going back, or returning to childhood, or some such thing. If he is doubtful and skeptical about what is happening or what has happened to him, it is because he has an engram about being doubtful and skeptical. If he is antagonistic, his reactive mind contains a great deal of antagonism. If he is self-conscious or embarrassed, it is because his reactive mind contains self-consciousness or embarrassment. If he insists on maintaining his own control, refusing to do what the auditor tells him to do (although he is returned), it is because he has an engram about self-control, and so forth and so on. This is identity thought, and is used in diagnosis.

The return is the best method of learning the problems of the preclear. Trying to work the preclear into remembrance, hearing, seeing, feeling, going back and forward, going to sleep, awakening, and taking due notice of what he says about the entire process will form a rather complete diagnosis on one who is not insane. Questioning the preclear as to what is wrong with him while returned will elicit replies straight out of his principal engrams. Listening to an endless justification of his actions is both a delay and a waste of time but listening to what he has to say about what he thinks has happened to him or what he is afraid of is of definite value.

The insane form and pose a slightly different problem but essentially the same.

It is a clinically established observation that the reactive mind is relatively shallow. Below it lies the basic personality of the individual no matter how "insane" he may be. Therefore, by one means or another, a rational being may be reached within a person, a being which is not aberrated. It is this fact of non-aberration which makes the basic personality a difficult aid in diagnosis. Here however it can be established what the person really wants, what he hopes, what he actually feels. It has been observed that no matter what his ravirg state, providing his brain structure is normal and complete, the basic personality is entirely sound and sane and will cooperate. After auditing the person will become this strong, competent and able personality.

The reactive mind, when unable to exert itself to its aberrated full in the environment of the person, will break the person, or cause him to lose tone. Therefore it is of definite interest to discover what immediately preceded the break of the preclear or what is currently causing him unhappiness. Something is dispersing his dynamics. The probability is that he has a chronic restimulator in his vicinity. Wives, husbands, mothers, fathers, superiors, etc., can be the source of such breaking since they turn the purpose of the reactive mind, which pretends to desire above all else the best interest of the person, back upon the person himself. Thus these sources cause the individual to lower back into the tone of the reactive mind, apathy, or a low tone two.

The problem of the fixed person and the problem of the sympathy engram are both visible in the aberrated individual. The identity thought of the reactive mind has taken some part of the personality of some individual in the current environment and referred it to some part of the personality of an individual in the engramic past. The discovery of this identity is one of the principal problems in auditing. The sympathy engram is of a very specific nature, being the effort of the parent or guardian to be kind to a child who is severely hurt. If that parent or guardian has shown the child antagonism prior to the time of the injury, the adult (preclear) is prone to reactivate the injury in the presence of the identity personality with whom he is now associated. This causes many somatic ills to present themselves in the present. Only the exact words of a

sympathy engram will soothe the aberrated personality.

There are not many personality types. A human being learns through mimicry. If his own self is found to be too painful he can become another self and very often does. A tone four can become another person at will without being aberrated about it, thus enjoying books and plays by "being" the person portrayed. But an aberrated individual can become part of the engramic cast of his reactive mind and so solve all of his problems in such an aberrated fashion. Aberrated persons are not themselves since they do not possess their own determinism.

As has been stated, those emotions, doubts, worries and problems which confront the auditor when attempting to place the preclear in reverie or to work him in that reverie will lead the auditor into the basic content of the reactive mind.

There are certain definite manifestations which can be suspected and certain routines which follow every case. Every human being has been carried in the womb and every human being has been born. The discovery of the basic engram on each chain is extremely important. Finding the basic engram is like taking the enemy in the flank. There is nothing before it, therefore the end most remote from the adult life of the individual is the end most exposed for the attack of the auditor.

In the basic engram the preclear can see, feel, hear,

and freely emote. When he is returned to later incidents, it may be found that he cannot do these things no matter how hard the auditor works to enable him to do so. By pursuing the engramic chain up its chronological sequence, this ability will be restored. Therefore it is necessary first and foremost to locate the basic engram. This may, in some few cases, lie later than birth. In the majority of the cases it will be found to lie at or before birth. No discussion is here entered about the ability of the human mind to remember at such remote periods. It can be stated however that when engramic data does exist, the time track is opened by pain and antagonism at these extreme points and can be contacted and exhausted. It is with the greatest difficulty that the auditor will find the basic engram. It is ordinarily quite painful, and since the scanning mechanism has as its purpose (or one of its purposes) the avoidance of pain, it will not easily reach them. Like the scanning mechanism on a cathode ray tube, the scanners of even a very reduced potential analytical mind sweep over, skipping and not touching the data on the engramic chain. By various means the auditor must then require the scanners to contact that data and force the data back onto the time track where it can be properly exhausted.

Light prenatals are the best possible approach to a case. When the only prenatal is an extremely heavy one or an attempted abortion (which, by the way, are very common), the auditor must use a great deal of guile. It can be said that the basic engram and the beginning of

the actual engram chains is very early, before, near, or during birth, is painful, and will not be easily contacted. In that few preclears have more than a few hundred serious engrams, the task is light when once begun but requires a great deal of imagination and persuasion.

A prenatal must always be suspected unless birth, when lifted, rises easily into a tone four. If none of the engrams will rise into a tone four, the auditor would suppose that he has not discovered the basic. There are three kinds of engrams: the precursor, the engram and the follower. By engram here is meant that experience which the auditor has found and is working upon. If it does not seem to be lifting after a few recountings, a precursor (earlier engram) must be suspected and returned to. In this way an earlier basic may be discovered. Blows in the womb, attempted abortions, and birth are the usual basics. Easily the most important are the prenatals.

When a child is abnormally afraid of the dark, he probably has a severe engramic experience in prenatal. This prenatal experience will include all the sound data and sensory data of the incident. It is idiotic and identical. The preclear will have somatics. These on the first few recountings will be ordinarily faint and then become more severe as more data is located. The data will finally be in a more or less complete state and the engram will begin to lift, rising up through the various tones. All prenatals are apathy experiences and are therefore serious.

Minor taps and discomforts in the womb are of no consequence. A true engram will consist of such a thing as a knitting needle being rammed through the foetus, half of the foetus' head being badly injured, blows of various kinds bringing about foetal unconsciousness and so forth. Return eventually will find an opening into any period when there has been pain.

Disbeliefs and antagonisms from the preclear on the subject of such a thing as an attempted abortion should be overlooked by the auditor or taken into account as the sign of an existing engram. A case is recalled wherein a girl insisted that if an abortion had ever been attempted on her it should have been successful. Through several sessions, while an attempt was made to lift birth, she continued this assertion until the auditor realized that this was probably a remark made by the abortionist (or the mother) when his efforts failed. As soon as this was suggested to the girl she was able to contact the actual incident. A chronic apathy case under treatment for some years in an institution, she suddenly responded to auditing, brought the abortion to tone four, erased birth to tone four and recovered mentally and physically into a social asset well above normal.

The auditor should continue to suspect prenatals as long as he cannot get later engrams easily into tone four. Once an engramic chain has been lifted at its end nearest to conception, the preclear should begin to release relatively automatically, aided but little by the auditor. The erasure should be in terms of laughter at its

optimum. This laughter is the reversing of charges residual in the locks which depended for their fear content or antagonistic content upon the basic engrams.

Abortion attempts are easy to recognize when an auditor has had some experience. The parent who attempted the abortion will, after the child's birth, likely be a source of anxiety to the individual who seems to require a great deal of affection and attraction from that parent. The individual will be found to be most fond of the parent (or other) who did not aid, or who actually tried to prevent the abortion attempt. At this time abortion attempts are extremely common.

When an abortion attempt has been lifted, the engramic chain should easily be brought to the time track and exhausted.

Auditing is essentially very simple but it demands precise understanding of the principles involved and imagination and sympathy on the part of the auditor. He must learn to compute engrammically—or learn to think with his analytical mind, only for the purposes of auditing others, engrammically. His biggest problem is the discovery of the basic of basics. It may elude him for a considerable period of time.

There is, however, preparatory work to do in a case other than the discovery of the basic. Occasionally an entire time track must be rehabilitated in which “do not remember” and “can't remember” have obscured the

track. Later locks can be found and exhausted in the same manner that engrams are exhausted, and rapid scanning methods may be developed in the future for these. The hysteria or fear of the individual can be momentarily allayed one way or the other and the problem of reaching the basic can be entered upon. There are as many types of case as there are cases, but these are the primary fundamentals.

An auditor must think his way through every case, taking as his data the constantly reiterated statements of the preclear during auditing, and accumulating experience as to how incidents can be thrust off the time track, burying them from sight by the analytical mind, thus forming a reactive mind to the detriment of the organism.

EXHAUSTION OF ENGRAMS

The technique of exhausting an engram is not complicated but it must be adhered to. An engram is an unconscious moment containing physical pain and conceived or actual antagonism to the organism. Therefore, that engram before it is discovered will exhibit antagonism toward the auditor trying to discover it. When it is first discovered, it may be found to be lacking in its essential data. There are many techniques by which this data can be developed. In a prenatal engram the analytical mind apparently must redevelop the situation. Many returns through the incident are therefore necessary.

When an engram will not exhaust, the first thing the auditor should suspect is an earlier engram. It is actually possible for a later one to contain essential information which will not permit the information to rise. In the course of auditing, when an engram is restimulated by the auditor but will not rise above apathy and does not seem to contain all the necessary data, the auditor must look for an earlier engram, and it almost inevitably will be found to exist. This precursor is then developed as the basic engram. If it follows the same behavior pattern of not lifting or becoming complete, another previous to it must be discovered. If at last the auditor is entirely

certain that there is no engram ahead of the one being run, some possible locking mechanism later on may be found and exhausted, at which time the basic may show itself. Continual application of energy to the basic will at length bring it into full view and continual recounting of it will gradually develop it, raise its tone and lift it into tone four.

The principle of recounting is very simple. The preclear is merely told to go back to the beginning and to tell it all over again. He does this many times. As he does it the engram should lift in tone on each recounting. It may lose some of its data and gain other. If the preclear is recounting in the same words time after time, it is certain that he is playing a memory record of what he has told you before. He must then be sent immediately back to the actual engram and the somatics of it restimulated. He will then be found to somewhat vary his story. He must be returned to the consciousness of somatics continually until these are fully developed, begin to lighten and are then gone. Tone four will appear shortly afterwards. If the preclear is bored with the incident and refuses to go on with it, there is either an earlier engram or there is other data in the engram which has not been located.

The auditor will discover that occasionally an engram when lifted into a three, or even erased, without reaching laughter, will sag. This is a certain sign of an earlier basic on that chain. Any kind of sag from a tone four is impossible if tone four has truly been reached.

Tone four will not be reached if there are earlier basics. The engram may vanish and be erased, but there will be no cheerfulness or laughter about it at the end if it is not the basic.

Once the basic has been reached and brought into tone four, it will disappear. The next engram on the chain will be located and rather easily brought into tone four. If one is accidentally skipped, the third in line will be found to hold or sag. The intermediate must then be located and brought into a tone four. In such a way the chain will gradually come up into a complete tone four. At this time the locks, the merely mentally painful incidents in the person's life, will begin to release automatically. These will erase or lift without any attention from the auditor. While these are releasing, the auditor must concern himself with secondary engrams. These would be engrams on their own if they had not had forerunners. They therefore do not relieve after the removal of the basic but must be located as themselves. These in turn will start a chain of releasing locks which again need no attention. There may be entirely distinct engramic chains in the reactive mind which are not appended in any way to the original basic.

So long as a preclear retains any part of a reactive mind, he will be interested in himself (in the condition of his mind) and be introverted. Therefore, so long as he is interested in his own reactive mind, he is impeded in his dynamic pursuit of survival. A guarantee of a tone four is the patient's interest in positive action along his

dynamics, and his application of himself to the world around him. Introversion is not natural nor is it necessary to the creation of anything. It is a manifestation of the analytical mind trying to solve problems on improper data, and observing the organism being engaged in activities which are not conducive to survival along the dynamics. When a Clear has been reached, the basic personality and self-determinism of the individual will have asserted itself. No chronic somatics in the present will remain (excepting those which can be accounted for by actual disease, injury or malconstruction of the brain).

Though more germane to Child Dianetics, it is of help to the auditor to know that a child can be considered to have formed his general basic purpose in life somewhere around the age of two. This purpose is fairly reliable, as at that time his engrams have probably not gained much force over him since his responsibilities are slight. He will have tried to hold his main purpose throughout his life but it will undoubtedly have been warped both by his reactive mind's experience content and by his environment. The time when the purpose is formed varies and may indeed never have been manifested, as in the case of amentia.¹⁸ As the preclear is normally interested in this purpose and its rehabilitation, he will often take a more intense interest in auditing if there is an attempt made to discover it. This purpose is quite valid and the preclear can be expected to rehabilitate his

¹⁸ amentia: mental deficiency.

life along its dictates unless he is too oppressed by his environment. (It can be remarked that a Release or Clear will ordinarily order or change his environment.)

Vocational therapies have as their source the tenet of the rehabilitation of the general purpose of an individual or the establishment of a false purpose in order to allay the activity of his reactive mind. It has little bearing on Dianetics, but an auditor, for the term of auditing may engage his preclear along the purpose line of becoming a Clear. This is not necessary and is indeed often automatic since the basic personality beholds at last a chance to manifest itself. However, it will occasionally aid the auditor.

The auditor should be prepared to have to solve many individual problems since above the basics are almost as many problems as there are cases. For example, in the case of a preclear who has several very nasty prenatsals it will be found that the formation of the body in the womb has overlaid or confused the time track so that a later prenatal must be partially lifted before an earlier prenatal can be exhausted. This is often true of a later period of life. In one case an entire series of prenatsals was held down by a dental operation under nitrous oxide at the age of twenty-five. Until some portion of this was removed, the bulk of the prenatsals were not available. In short, the circuits of the mind can become entangled to a point where even the motor control time track is confused.

Dispersal of purpose by some engram along some dynamic or purpose line is a common situation and is indeed the basic concept. As a stream of electrons would behave if they were to encounter a solid object in their path, so does a drive or purpose disperse. These many varied and faint tracks after impact with the engram are symptomatic. Along dynamic two, the sexual drive, promiscuity inevitably and invariably indicates a sexual engram of great magnitude. Once that engram is removed promiscuity can be expected to cease.

Anxiety is established in the preclear's mind by such dispersals and he dramatizes because of the dispersal. This is one of the manifestations of his malady. No pervert ever became a pervert without having been educated or abused by a pervert. And that abuse must have been very thorough. The contagion of engrams is an interesting manifestation which the auditor should and must observe. It can be said that insanity runs in families, not because this is a eugenic truth but because a standard patten during emergencies or stress creates certain types of engrams which in turn create types of insanities. Insanities are so definitely contagious that when a child is raised by aberrated parents, the child becomes aberrated. As would be delineated by Child Dianetics, the best way to guarantee a sane child is to provide it with cleared or released parents. This is of definite interest to the auditor since he will discover that in cases of severe prenatals and birth the engrams were also received by the mother exactly as they were

received by the child. The child will thereafter be a restimulator to the mother and the mother a restimulator to the child for the severe incidents. The mother, having received the exact wording of the engram, also contains the engram. Restimulation by the child will occasion the use of the engramic language toward the child. This brings the infant and child and adolescent into the unhappy situation of having his birth engram or his prenatal engrams continually restimulated. This occasions dire results and very great unhappiness in the home and is one of the main sources of family difficulties.

A child, even if he despises them, will dramatize the actions of his parents when he himself is married and when he himself has children. In addition to this the other partner in the marriage also has his or her own engrams. Their engrams combine into doubled engrams in the children. The result of this is a contagion and a progression of aberration. Thus any society which does not have a high purpose finds itself declining and gaining greater numbers of insane. The contagion of aberration is at work progressively, and the children become progressively aberrated until at last the society itself is aberrated.

While the fate of society belongs definitely in Social and Political Dianetics, the auditor is interested in the fact that he can take the prenatal and birth content of the engrams of his preclear and run them to discover post-birth locks and secondary engrams. The mother

will normally have used much the same data whenever the troubles of the child impinged upon her reactive mind; this of course accounts for the locks.

The auditor will also discover that where he has a married preclear who is aberrated, he should have two preclears, which is to say, the partner. It is useless to return a preclear to his or her aberrated spouse and expect domestic tranquility to result. While the release cannot and will not pick up his old engrams from the spouse in whom he has implanted them, he will, nevertheless, find his life made unbearable by the mere existence of a spouse that he himself may have aberrated.

Further, the children of these people will also need auditing, since they will be found (if the parent's aberrations were of any magnitude) to be sickly or aberrated or deficient in some way. The auditor should therefore, when he undertakes a case, be prepared to audit the family of his preclear, should an investigation of that preclear make it seem necessary.

Aberrations are contagious and where a person has been aberrated, his environment will to some degree also have become aberrated. The preclear may, for one thing, be somewhat victimized and impeded by his reactive mind which is now existing in his associates.

The auditor should not permit such terms as "psycho-neurotic," "crazy," or "mentally exhausted" to exist

for long in the preclear's mind. These are depressive and are actually aberrations in the society. It is true and provable that the preclear is on his way to being, not a person who is crazy or neurotic, but an individual who will have more stability and self-command and ability, possibly, than those around him. To be blunt: this is not the process of reviving corpses into a semblance of life. It is a process which, at its best usage, is taking the "normal" and "average" and giving them their birthright of happiness and creative attainment in the world of man.

ENGRAM CHAINS

More than one engramic chain will be found in every aberee. When this person becomes a preclear the dianeticist does well to discover the earliest chain. It is not always possible to do this with accuracy since a preclear is sometimes in such a nervous condition that he cannot be worked on his basic chain but must be alleviated in a greater or lesser degree by the exhaustion of a later and more available chain. This last, however, is not the usual case.

The dianeticist should clearly understand certain working principles and definitions. By an engram is meant a moment of unconsciousness accompanied by physical pain and conceived antagonism. The basic engram is the earliest engram on an engram chain. Also there may be engrams of the same character and kind on the same drive line as the basic engram of the chain. An engram chain is composed of a basic engram and a series of similar incidents. Engram chains also contain locks which are instances of mental anguish more or less known to the analytical mind. These are often mistaken by the preclear for the cause of his conduct. A true engram is unknown to the conscious computer of the preclear but underlies it as a false datum on which are erected almost equally unknown similar incidents and an enormous number of locks.

In order to release an engram chain it is vital and absolutely necessary to discover the basic of that chain. An individual will have more than one engram chain but he has a basic chain. This must be released as soon as possible after auditing is begun on the preclear.

When an engram is discovered by the dianeticist, he must examine the aspect of it to determine whether or not it is the basic. Discovering it is not, he must immediately determine an earlier basic, and so forth until he is obviously on the scene of the basic engram.

There are certain tests which he can apply. A basic engram will rise to laughter, "sag" slightly, and then rise to tone four and vanish. Successive engrams will then erase from that chain with very little work. Almost any engram on an engram chain can be exhausted, but if it is not a basic engram it will recede and vanish at times but will rise in part again when the basic engram has been reached and the preclear is brought forward into its area.

An engram not basic is subject to "sag." Which is to say that it may be brought to the two point zero (2.0) tone, but after a certain length of time has elapsed—from one to two days—it will be found to have "sagged" and to be, for instance, in a one point one (1.1) tone. It can be successively lifted until it is apparently in a three point zero (3.0) tone, at which point much of its content will disappear. This is reduction.

Any engram chain can be reduced to some degree without reaching the basic but when it has been reached the basic itself and subsequent engrams can be brought rapidly to tone four providing no engrams are skipped on the return up the time track.

When an engram chain has been brought to tone four, it can be considered to have vanished. The preclear can no longer find it on the time track (he may even be unable to recall some of its most painful and disheartening aspects). The mind apparently has been proofed against the data it has contained. A search for an engram chain after it has been exhausted and a tone four has been achieved should, for purposes of auditing, be entirely fruitless.

Once the basic has been discovered and the engram chain has been brought to tone four the locks will vanish of their own accord. If this does not occur then there is something remaining or the auditor has been too optimistic about the selection of his basic engram for the chain and has not, in reality, discovered it.

All engram chains should be exhausted from a preclear. These may be discovered to lie along the various dynamics but any chain may influence more than one dynamic.

Another type of engram is the cross engram. This is usually a childhood or adult engram which embraces more than one engram chain. The receipt of the cross

engram, containing as it does the convergence of two or more engram chains, is often accompanied by a "nervous breakdown" or the sudden insanity of an individual. A cross engram may occur in a severe accident, in prolonged or severe illness under antagonistic circumstances, or a nitrous oxide operation. Cross engrams are very easy to locate but should not be addressed by the dianeticist as such since an enormous amount of work upon them will not exhaust them until the basic and the chains on which the cross engram depends have been brought to tone four.

Post-battle neurasthenia is almost always traceable to the receipt of a cross engram. This must be, of course, an engram in its own right on more than one chain. It is conceivable that it may be so severe that it "breaks" the individual even if it lies on only one chain.

There are certain rules the dianeticist may employ to establish the basic engram of a chain. In first entering a case these rules apply as well to the first goal which is the location of the basic engram of the basic chain.

Number one: No engram will lift if the basic of that chain has not been lifted.

Number two: The basic engram will not lift until the basic instant of the basic engram has been reached, which is to say, the first moment of the engram. Ordinarily this is the most obscure.

Number three: If after two or three test recountings of an engram it does not seem to be improving, the auditor should attempt to discover an earlier engram.

Number four: No engram is valid unless accompanied by somatic pain. This may be mild. Incidents which do not contain somatics are either not basic (the chain having been suspended by some such command as "can't feel" in the basic) or else it may not even be an engram.

Cases should be entered as near as possible to the basic engram. Then they should be returned to earlier incidents until the basic is discovered.

The running of locks themselves may accomplish some alleviation of a case.

PRENATAL, BIRTH AND INFANT ENGRAMS

The human mind and the human anatomy are enormously more powerful and resilient than has commonly been supposed. Only incidents of the greatest magnitude in physical pain and hostile content are sufficient to aberrate a mind.

The ability of the mind to store data can scarcely be overrated. In early life before sound is analyzed as speech a human being receives and stores exact impressions of everything which occurs. At some future date, when similar perceptics are encountered, the reactive mind re-analyzes—on the basis of identities only—the content of the early mind. This becomes the foundation of the post-conception personality. The actual personality in the individual is powerful and very difficult to aberrate. Unlike animals which can be driven mad by minor mechanisms of experimental psychology, a man must be most severely handled before he begins to show any signs of derangement. That derangement proceeds from the ability of the reactive mind to store perceptions from the earliest moments of existence and retain them on either the analytical or the reactive plane for future reference.

The basic personality does not proceed from engrams,

and the dynamics of the individual are impeded not enhanced by engrams. The dynamics are entirely separate and are as native to the individual as his basic personality, of which they are a part.

Information falls into two categories: the educational or experience level, banked and available to the analytical mind on at least its deeper levels; and aberrational, or data stored in the reactive mind and often used but never reached by the analytical mind, save through auditing.

There would seem to be two types of recording. The first is cellular recording in which the cells would seem to store data. In that cells in procreating become themselves again—which is to say that when cell A divides, both halves are still cell A—cellular intelligence is not lost. Personal identity is duplicated. In the case of individual men, procreation is far more complex and individual identity is lost—the son is not the father but a genetic composite of vast numbers of ancestors.

The cells of the human being shortly after conception are capable of enormous perceptic and retentive power. After a very short time in the womb, the brain and nervous system are already operating. From then until birth the human being is apparently capable of computations of a rather complex nature on the analytical mind level. Far more certainly he retains information on the reactive level.

Fear, pain, and unconsciousness extend the range of perception of the individual. When the human being in the womb is injured his senses extend so as to record sounds outside the mother's body. He records them so well that their precise nature is stored for future reference. The human being in the womb responds exactly as it does after birth to the receipt of engrams, storing the data with precision and reacting to it.

The repair facilities available to a human being before birth are greatly enhanced by the presence of ample connective tissue, oxygen and sustenance. These repair facilities are unimaginably great so that a prenatal human being can be severely torn and ripped without becoming structurally deficient. It does, however, receive engrams and these are subject to restimulation. In many cases of attempted abortions it was found that large sections of the prenatal human being's brain could apparently be injured without the brain being deficient or even scarred after birth. These repair facilities do not however lessen the extreme severity of the engrams which can be received by the prenatal human being. The word *foetus* is dropped at this point and it is advised that it should be dropped from the language as a description of a pre-birth human being. Insufficient evidence is at hand to make an outright declaration that attempted abortions are responsible for the bulk of our criminal and insane aberrations. But according to the cases at hand the attempted abortion must be accounted responsible for the majority.

The attempted abortion is the most serious aberration producer. So exact is the recording of the pre-birth human being that the reactive mind makes no errors in recognizing its enemies after birth. The mind becomes aberrated in having to depend upon these same enemies for the ordinary sustenance of life while the child is a helpless infant.

The diagnosis of a prenatal case is relatively simple. Nearly all preclears will be found to have at least one prenatal engram and the case will not solve unless that prenatal is reached and exhausted.

The dianeticist can usually establish the attempted abortion preclear by an investigation of the conduct of the infant and child. Uneasiness or unhappiness in the home, a feeling of not being wanted, unreasonable fear, and a strong attachment to grandparents or another non-parental member of the household are often signs of an attempted abortion. Fear of the dark is usually but not always a part of the attempted abortion case. The auditor should suspect an abortion attempt in every preclear he audits, at least for this next generation. Whether or not the preclear disbelieves the diagnosis is of no importance to the auditor as the prenatal engrams may very well contain the words, "Can't believe it." The parents themselves, as well as society, mislead the individual as to the enormous prevalence of this practice at this time.

The attempted abortion preclear may not be discovered to be such until considerable auditing has

already been done. Any auditing done on an attempted abortion preclear, unless it is solely addressed to making the case workable, is wasted until the attempted abortions are reached.

The post-birth aberration presents a somewhat different case than the prenatal since his case can be entered at any point and the earliest moments of it can be attained easily. This is not true of the attempted abortion preclear. Attempted abortions may run to any number. Since they are easily the most prevalent dramatization of engrams in the society, they are repeated time and again. The auditor will find it necessary to "unstack" the prenatal period. He will ordinarily reach the latest prenatal injury first. As he finds and examines it, it places itself on the time track. By going to earlier and earlier attempts, more and more of these engrams are revealed until at last the earliest is discovered. The auditor must be prepared to spend many hours of hard work in unstacking injuries. He will many times believe that he has reached the basic of that engram chain only to discover that another type of abortion was attempted prior to that moment. He need not address these engrams for any length of time before he goes on to the earlier one. He should only get some idea of them so that they will be easily locatable on the return. The basic engram on the attempted abortion case may be found shortly after the first missed period of the mother.

Its emotion will be exactly that of the person or persons attempting to perform the abortion. The

prenatal human being identifies himself with himself but an adult returned to the prenatal period is reinterpreting the data and will find that he has and is confusing himself with other people associated in the attempts. This engramic data may have slumbered for years before it became violently restimulated and may indeed never have been awakened. It must be removed, however, before a release can be obtained. The auditor should be prepared to unstack fifty or more incidents before birth if necessary.

When he is at last in the vicinity of the basic, even the most skeptical preclear (one who has skepticism as part of the prenatal engram chains) will have no further question as to what is happening to him. The auditor should be prepared to encounter difficulty in the ability of the preclear to hear voices or feel pain, as it is quite common for the engramic content to contain such phrases as "Unconscious" and "Can't see, can't feel, can't hear," this having been the misconception of the society regarding prenatal life.

The auditor should never be appalled at the damage the prenatal human being has received and so question the validity of his preclear's data. Unless the umbilical cord is severed or the heart is stopped it is apparently the case that no damage, particularly in the earlier months, is too great for the organism to reconstruct.

In that parents performing abortions are usually dramatizing attempted abortions which have been per-

formed on them, rationality of content in the engrams should not be expected. Even the data given for it by the abortionist father, mother or professional is often entirely inaccurate.

The test of an engram is whether or not it will lift and whether or not the somatics which accompanied it disappear and a tone four is obtained. Rearranging data into other sequences will not obtain this. The exact content must be brought out.

The attempted abortion human being is often struck unconscious by the earliest part of each attempt since the head is so available to the knitting needles, hat pins, orange-wood sticks, buttonhooks, and so forth which are employed. These periods of unconsciousness must be penetrated and will quite ordinarily release slowly.

The number of prenatal engrams should not particularly appall the auditor for when the basic has been discovered and a tone four achieved, the succeeding experiences will lift with greater and greater ease. The periods of consciousness interspersed between the prenatal engrams, being locks, will vanish.

Birth is in itself a severe experience and is recorded by the human being from the first moments of pain throughout the entire experience. Everything in a birth is engramic since the human being conceives the ministrations to be more or less antagonistic when they are accompanied by so much pain. A birth must be

lifted as a matter of course but not until the presence or absence of prenatals has been established. Even after birth has been lifted, prenatals should be looked for, since prenatals may often be found only after birth has been exhausted. The habits of obstetricians, the presence of sound and speech in the delivery room, the swabbing of an infant's nostrils, the examination of its mouth, the severe treatment administered to start its breathing and the drops on the eyes may account in themselves for many psychosomatic ills. A cough, however, although it is present in birth and seems to be alleviated by the exhaustion of the birth engram, is quite ordinarily blood running down the throat of the prenatal during an attempted abortion. Any perception during birth, when difficulty is encountered with breathing, may become a restimulator for asthma. Clean fresh air and electric lights may cause allergies and may be the principal restimulators. Everything said during birth, as well as everything said during prenatal experiences, is recorded in the reactive mind and acts as aberrational matter which can and does cause psychological and physiological changes in the individual. Because the parents are not greatly in evidence at birth, this experience may not be restimulated for many years. Prenatals, on the other hand, restimulate more easily.

Infant life is very sentient. Delay in learning to talk is delay in learning the complexity of handling vocal muscles rather than an inability to record. Everything in infant life is recorded and the engrams received in it are extremely valid.

The auditor will find himself dealing mainly with prenatal, birth, and infant life. The cases are very rare which have many important basics in childhood or adult life. These last periods contain mainly other engrams which, though they must be addressed to create the release, should not engage much initial attention on the part of the dianeticist. Most of the experiences of mental anguish in childhood and adult life are founded on very early engrams and are locks which are almost self-removing.

Moments of unconsciousness which contain physical pain and conceived antagonism lying in childhood and adult life are serious and can produce aberration. Engram chains complete with basic may be found which will, all by themselves, exhaust.

THE "LAWS" OF RETURNING

By aberration is meant the aberree's reactions to and difficulties with his current environment.

By somatic is meant any physical or physically sensory abnormality which the preclear manifests generally or sporadically in his environment, or any such manifestation encountered and re-experienced during auditing.

The aberration is the mental error caused by engrams and the somatic is the physical error occasioned by the same source.

The auditor follows the general rule that no aberrations or somatics exist in a subject which cannot be accounted for by engrams. He may ordinarily be expected to discover that anything which reduces the physical or mental perfection of the subject is engramic. He applies this rule first and in practice admits no organic trouble of any character. Only when he has obviously obtained a Clear and when he has observed and has had that Clear medically examined after a period of sixty days to six months from the end of auditing should he be content to assign anything to organic origin. He cannot be expected to know until the

final examination exactly what somatic was not engramic. In other words he must persistently adhere to one line of thought (that the preclear can be brought to mental and physical perfection) before he resigns any mental or physical error in the preclear to a purely organic category. Too little is known at this writing of the recoverability of the mind and body for a dianeticist to deny that ability to recover. Since primary research, considerable practice has demonstrated that this ability to reconstruct and recover is enormous, far beyond anything previously conceived possible.

Dianetics accounts for *all* faith healing phenomena on an entirely scientific basis and the dianeticist can expect himself to consort daily in his practice with what appear to be miracles.

In addition to knowledge of his subject, considerable intelligence and imagination, and a personality which inspires confidence, the dianetic auditor must possess persistency to a remarkable degree. In other words, his drives must be phenomenally high. There is no substitute for the auditor's having been cleared. It is possible for an individual to operate with Dianetics without having been released and he may do so for some time without repercussion, but as he audits he will most certainly encounter the perceptics contained in some of his own engrams time after time until these engrams are so restimulated that he will become mentally or physically ill.

In psychoanalysis it was possible for the analyst to escape this fate because he dealt primarily with locks occurring in the post-speech life. The analyst might even experience relief from operating on patients since it might clarify his own locks which always had been more or less completely available to his analytical mind. This is very far from the case with the dianeticist who handles continually the vital and highly charged data which *cause* physical and mental aberrations. An auditor in Dianetics may work with impunity for a very short time only before his own condition demands that he himself be audited. While this is aside from the main subject of auditing, it has been too often observed to be neglected.

Every engram possesses some quality which denies it to the analytical mind. There are several types. First there is the "denyer" engram which contains the species of phrase, "Frank will never know about this," "Forget it!" "Cannot remember it!" and so forth. Second is the self-invalidating engram which contains the phrases, "Never happened," "Can't believe it," "Wouldn't possibly imagine it," and so on.

Third is the "bouncer" engram which contains the species of phrase, "Can't stay here," "Get out!" and other phrases which will not permit the preclear to remain in its vicinity but return him to present time. A fourth is the "holder" engram which contains "Stay here," "Hold still," "Can't get out," and so on.

These are four of the general types which the dianeticist will find occasion him the greatest difficulty. The type of phrase being encountered, however, is easily diagnosed from preclear reaction.

There are many other types of engrams and phrases which will be encountered. There is the self-perpetuating engram which implies that, "It will always be this way," and "It happens all the time." The auditor will soon learn to recognize them, forming lists of his own.

An engram would not be an engram unless it had strong compulsive or repressive data contained in it. All engrams are self-locking to some degree, being well off the time track and touching it slightly, if at all, with some minor and apparently innocuous bit of information which the analytical mind disregards as unimportant. Classed with the denyer variety are those phrases which deny perception of any kind. The dianetic auditor will continually encounter perception denial and will find it one of the primary reasons the preclear cannot recall and articulate the engram. "Can't see," "Can't hear," "Can't feel," and "Isn't alive" tend to deny the whole engram containing any such phrases.

As the engram is a powerful surcharge of physical pain, it will without any phrases whatsoever deny itself to the analytical mind which, in seeking to scan the engram, is repelled by the operating principle that it must avoid pain for the organism. As has already been covered, there are five ways the organism can handle a

source of pain. It can neglect it, attack it, succumb to it, flee from it, or avoid it. As the entire organism handles exterior pain sources, so does the analytical mind tend to react to engrams. There is an exterior world reaction of the organism to pain sources then. This is approximated when the analytical mind is addressed in regard to engrams. There is an excellent reason for this. Everything contained in the reactive mind is exterior source material. The analytical mind went out of circuit and was recording imperfectly if at all in the time period when the exterior source was entered into the reactive mind.

An analytical mind when asked to approach an engram reacts as it would have had it been present, which is to say, in circuit, at the moment when the engram was being received. Therefore, an artificial approach to the engram must be made which will permit the auditor to direct the subject's analytical mind into but one source of action: Attack.

The actual incident must be located and re-experienced. In that the analytical mind has five possible ways of reacting to the engram and in that the auditor desires that only one of these—attack—be used, the preclear must be persuaded from using the remaining four.

On this general principle can be created many types of approach to the problem of obtaining a Clear. The one which is offered in this manual is that one which has met with quicker and more predictable results than

others researched at this time. It has given, in use, one hundred per cent results. In the beginning, at this time, an auditor should not attempt to stray far from this offered technique. He should attempt to vary it only when he himself has had extensive and sufficient practice which will enable him to be very conversant with the nature of engrams. Better techniques will undoubtedly be established which will provide swifter exhaustion of the reactive mind. The offered technique has produced results in all types of cases so far encountered.

There are three equations which demonstrate how and why the auditor and preclear can reach engrams and exhaust them:

- I. *The auditor's dynamics are equal to or less than the engramic surcharge in the preclear.*
- II. *The preclear's dynamics are less than the engramic surcharge.*
- III. *The auditor's dynamics plus the preclear's dynamics are greater than the engramic surcharge.*

When the preclear's dynamics are entirely or almost entirely reduced, as in the case of amnesia trance, drug trances and so forth, the auditor's dynamics are not always sufficient to force the preclear's analytical mind into an attack upon the engram.

The auditor's dynamics directed against an engram in a preclear who has not been subjected to a process

which will inhibit the free play of his reactive mind and concentrate it, ordinarily provokes the preclear into one of the four unusable methods of succumbing, fleeing, avoiding or neglecting the engram. Demanding that the preclear "face reality," or "see reason," or that he "stop his foolish actions" falls precisely into this category. The auditor's dynamics operating against an awake pre-clear can produce an "insanity break," temporary or of considerable duration in the preclear.

When the preclear is in reverie¹⁹ some of his own dynamics are present and the auditor's dynamics added to these make a combination sufficient to overcome the engramic surcharge.

If the auditor releases his dynamics *against* the analytical mind of the preclear, which is to say, the person of the preclear, while an attempt is being made to reach an engram (in violation of the auditor's code, or with some erroneous idea that the whole person of the preclear is confronting him) he will receive in return all the fury of the engramic surcharge.

An engram can be dramatized innumerable times, for such is the character of the reactive mind that the surcharge of the engram cannot exhaust itself and will not exhaust itself regardless of its age or the number of times dramatized until it has been approached by the analytical mind of the subject.

¹⁹reverie: a light state of "concentration."

The additive dynamic drive law must be made to apply before engrams are reached. It is occasionally very necessary to change dianetic auditors, for some preclears will work well only with either a male or a female auditor, or with one or another individual auditor. This will not be found necessary in many cases. Three cases are on record where the preclear was definitely anti-pathetic toward the auditor throughout the entire course of auditing. The dianeticist was found to be a restimulator for one or more of the persons contained in the engrams. Even so, these persons responded. Greater patience was required on the part of the auditor. Closer observance of the auditor's code was necessary and a longer time was required for auditing. It will be discovered that once the preclear understands what is desired of him and why, his basic personality is aroused to the extent that it will cooperate with any auditor in order to be free. It will suffer through many violations of the auditor's code. Once a preclear has started his auditing he will ordinarily continue to cooperate in the major requirements to the fullest extent, no matter what apparent antagonisms he may display in minor matters.

Reverie is a method that has been used with success. The analytical mind of the preclear, while reduced in its potential and under direction, is still capable of thinking its own thoughts and forming its own opinions. Implicit obedience to whatever the auditor suggests is not desirable as the preclear will inject extraneous material at the faintest suggestion of the auditor. Drugs inhibit the somatic and have no use in entering a case.

The fact that the dianeticist is interested solely in what has been done *to* the preclear and is not at all interested in what the preclear himself has done to others greatly facilitates auditing since there is no social disgrace in having been an unwitting victim.

In reverie the preclear is placed in a light state of "concentration" which is not to be confused with hypnosis. In the state of alliance, therefore, the mind of the preclear will be found to be, to some degree, detachable from his surroundings and directed interiorly. The first thing that the dianeticist will discover in most preclears is aberration of the sense of time. There are various ways that he can circumvent this and construct a time track along which he can cause the preclear's mind to travel. Various early experiences which are easily reached are examined and an early diagnosis can be formed. Then begins an immediate effort to reach basic, with attempted abortion or prenatal accident predominating. Failures on the first attempts to reach prenatal experiences should not discourage the dianetic auditor since many hours may be consumed and many false basics reached and exhausted before the true prenatal basic is attained.

In this type of reverie the dianeticist can use and will observe certain apparently natural laws in force. They are as follows: The difficulties the analytical mind encounters when returned to or searching for an engram are identical to the command content of that engram.

An aberree in adult life is more or less obeying, as restimulated, the composite experiences contained in his engrams.

The preclear's behavior in reverie is regulated by the commands contained in the engram to which he is returned and is modified by the composite of chronologically preceding engrams on his time track.

The somatics of a preclear are at their highest in an engram where they were received and at the moment of reception in that experience.

When returned to a point prior to an engram, the commands and somatics of that engram are not effective on the preclear. As he is returned to the moment of an engram, the preclear experiences, as the common denominator of all engrams, a considerable lessening of his analytical potential. He speaks and acts in a modified version of the engram. All complaints he makes to the auditor should be regarded as possibly being verbatim from, first, the engram that he is re-experiencing or, second, from prior engrams.

At the precise moment of an engramic command the preclear experiences obedience to that command. The emotion a preclear experiences when regressed to an engram is identical to the emotional tone of that engram. Excesses of emotion will be found to be contained in the word content of the engram as commands.

When a preclear is returned to before the moment of reception of an engram he is not subject to any part of that engram, emotionally, aberrationally, or somatically.

When the time track is found to contain loops or is blurred in any portion, its crossings or confusions are directly attributable to engramic commands which precisely state the confusion.

Any difficulty a preclear may experience with returning, reaching engrams, perceiving, or recounting, is directly and precisely commanded by engrams.

An engram would not be an engram were it easy to reach, or if it gave the preclear no difficulty and contained no physical pain.

The characteristic of engrams is confusion. First, the confusion of the time track; second, the confusion of an engramic chain wherein similar words or somatics mix incidents; third, confusion of incidents with engrams.

This confusion is occasioned by the disconnected state of the analytical mind during the receipt of the engram. Auditing by location and identification of hidden incidents, first rebuilds at least the early part of the time track, locates and fixes engrams in relation to one another in time, and then locates the basic of the basic chain and exhausts it. The remainder of the chain must also be exhausted. Other engrams and incidents exhaust with ease after the erasure of the basic or the

basic of any chain (within that chain). Locks vanish without being located. A tone four gained on basic permits the subsequent erasure on the time track to go forward with ease. A whole chain may rise to four without the basic chain having been located.

Any perception of pre-speech life during reverie denotes the existence of engramic experience as far back as the time track is open.

If the individual's general tone is clearly not tone four, if he is still interested in his engrams, another more basic chain than the one found still exists.

Engramic patterns tend to form an avoidance pattern for the preclear. From basic outward there is an observable and progressive divergence between the person himself and his returned self. In the basic engram of the basic chain and for a few subsequent incidents on that chain, he will be found within and receiving the experiences as himself. In subsequent incidents cleavage is observable, and in late engrams the preclear is found to be observing the action from outside of himself, almost as a disinterested party. This forms the principal primary test for the basic of the basic chain. Another test for basic is "sag."

Any engram may be exhausted to a point where it will recede without reaching tone four. Although it is temporarily and momentarily lost to the individual and apparently does not trouble him, that engram which has

been exhausted in a chain without the basic having been reached will "sag" or reappear within twenty-four to sixty hours. Basic on any chain will not "sag" but will lift on a number of recountings, rise to tone four and will remain erased. Another test for basic is whether or not it begins to lift with ease. If an engram does not intensify or remain static after many recountings, it can be conceived to be at least a basic on some chain. Locks will lift and disappear without returning as they are not fixed by physical pain. Large numbers of locks can be exhausted bringing an alleviation of the preclear's difficulties and such a course may occasionally be pursued in the entrance of a case. The discovery and lifting of the basic to which the locks are appended removes the locks automatically.

These rules and laws even if modified in their statement will be found invariable. Incompetent auditing cannot be excused by the supposed discovery of a special case or exception. A physical derangement must be in the category of actually missing parts of the organism which cause permanent disability, and instances of this are not common.

(EDITOR'S NOTE: Further techniques are found in *Dianetics: The Modern Science of Mental Health* by L. Ron Hubbard. See book list, page 163.)

CASE HISTORIES

The following case histories have been selected at random. Due to lack of time, these case histories are Releases, not Clears. The Releases have been fully diagnosed and researched.

CASE NO. 1

HYPERTENSION, COMBAT FATIGUE TUBERCULOSIS, ARRESTED MYOPIC ASTIGMATISM

A forty-three year old ex-Army officer and author; inclined to petty tyrannies; twice divorced; no children. Processed by army as psycho-neurotic.

Birth was discovered immediately but would not satisfactorily release. The preclear experienced great difficulty in visualizing and his aberrations intensified during auditing.

By use of dreams and restimulation of somatics the preclear was able to reach the beginning of the engramic chain as counted backwards from birth. Fifteen prenatal experiences were unstacked. They were found lying in two loops. The loops were corrected and the basic

engram of the basic chain was reached. (A loop is a redoubling of the time track back on itself. In this case incidents are not in their correct place on the time track.)

The basic consisted of a severe quarrel between his mother and father with several abdominal blows being received by the mother. The mother was protesting that it would make her sick all of her life. At the same time the mother was coughing from a throat blow. The father was insisting that he was master in his own home and that people had to do what he told them. This quarrel occurred at about four and a half months after conception and resulted in the temporary paralysis of the preclear's right side. The remainder of the chain consisted of similar incidents, evidently dramatizations on the part of the father of his own engrams, as the words used were almost identical, one engram to the next. This chain accounted for and relieved the subject's fear that he would be ill and his desire to tyrannize others.

Birth was then found to consist of near suffocation and considerable antagonism between the doctor and the nurse. This was registered as commands to himself to the effect that he was blind and could not see. Birth was in the home and dust, camphor, the smell of clean sheets and greased metal were the restimulators for this severe lung irritation. This birth was not restimulated until the age of five and the prenatsals were not restimulated until entrance into the service when the need for authority manifested itself.

No locks were found to need attention and only one half hour of his war experience failed to release, that being a new basic.

Number of hours on case: fifty-five.

CASE NO. 2

APATHY, PRECLEAR HAD BEEN UNDER PSYCHIATRIC TREATMENT FOR TWO YEARS PRIOR TO DIANETIC AUDITING. SHE HAD EXPERIENCED NO RELIEF. MALNUTRITION.

An eighteen-year-old girl in a condition of apathy bordering upon a break and worsening. She had been recently married. Afraid of her husband. She had done very badly in school, sporadically engaged in sexual escapades, relapsing afterwards into an illness which was variously diagnosed.

Case was entered with ease. Birth was reached and would not exhaust. A search for prenatsals was for ten hours fruitless, until certain somatics were artificially restimulated and intensified to the point that the preclear had to recall the incident to find relief. Eight prenatsals were then unstacked and only two incidents were discovered in confusion with each other, held together with a head somatic.

The basic proved to be a mutual abortion attempt by the mother and father. The mother said she would die if

anyone found out but that she would probably die anyway. The father said that the baby was probably like her and that he didn't want it. Eighteen penetrations of the head, throat and shoulders with a long orange-wood stick—probably in the third month. Several similar incidents completed this chain. Coitus followed each attempt at abortion. Another incident proved to be a basic without a chain and with innumerable locks: an attempted abortion by a professional abortionist who used some form of needle and scraper. Birth was found to be a mild experience. Three infant engrams with their own basic were discovered. They consisted of the mother's fear over the injury and the fear that the baby would die.

Contagion of attempted abortion engrams was particularly manifest in the mother's neurotic dwelling on fear of death, which was obviously a dramatization.

All neurotic and psychotic symptoms were relieved with a marked improvement in the health of the preclear and an increase of twenty-seven points on the Army Alpha test. Time of work: 65 hours.

CASE NO. 3

PSYCHOTIC MURDEROUS RAGES. CHRONIC SKIN RASH.

A thirty-year-old male negro, six feet four inches in height, about two hundred and fifty pounds—swamp

worker. He was in continual trouble with police and had a considerable jail record. He continually dramatized a hatred of women. He also dramatized a continuous suspicion that he was about to be murdered. His I.Q. was about eighty-five.

Uniquely enough this case offered no difficulties in entrance. The subject was extremely cooperative with the dianeticist. Birth was found and exhausted without improvement in the case. A number of infant and childhood engrams were discovered and tested. Continual address of the preclear's attention to prenatal life finally brought about a convulsion in which terror and rage alternated. The dianeticist was able to induce the preclear to listen to the voices he was hearing and to go through with the experience.

The convulsion proved to be twenty engrams nearer birth than the basic, which lay on another chain and which was discovered by dream technique. The convulsion was caused by the dramatization of an engram involving the injection of turpentine into the uterus by the mother in an attempted abortion. The main engramic chain consisted of the mother's efforts to abort herself. From engramic content it was gathered that the mother was a prostitute, for as many as twenty experiences of coitus succeeded two of these abortion attempts. They were too numerous to be evaluated.

The basic chain contained many quarrels about

money between the mother and her customers. The somatics of this chain were largely bruises and concussions caused by the mother ramming herself into pointed objects, or beating her stomach and abdomen. There were many loops in the basic chain caused by the similarity of incident and the confusion of coitus with abortion attempts. The basic incident was at last discovered and exhausted. It was found to lie about twenty days after conception, when the mother first discovered her pregnancy.

All engrams were exhausted in the basic chain. The convulsion was fully cleared and birth was suddenly found to have been a very painful experience, particularly because the child was taken by others immediately after birth. Only one engram chain (unconsciousness resulting from fist fights) was found in childhood.

GLOSSARY

A.A. — An attempted abortion case.

ABERREE — An aberrated individual, sane or insane, containing unrelieved engrams.

ANALYTICAL MIND — The residence of consciousness in the individual and the seat of his basic personality. This is an analogical term. The analytical mind can be sub-divided.

ASSOCIATIVE RESTIMULATOR — A perceptic in the environment which is confused with an actual restimulator.

BREAK ENGRAM — The secondary engram after the receipt of which the individual experienced a lowering of general tone to 2.5 or below and became therefore unable to cope with his environment.

CLEAR — (1) *Dianetic Clear*: An individual who has been cleared of all engrams and chains and who has achieved a general tone four; a Dianetic Case Completion; one who through Dianetic processing has become free of those things which make a person susceptible to, and "hold in place," psychosomatic ills,

and is a healthy, happy human being. In this book Clear means Dianetic Clear. (2) *Scientology Clear*: A person who, having received all the processing gains from Dianetics to Grade VI (highest Scientology Release Grade), has then completed the Clearing Course at an Advanced Organization. A Scientology Clear has by definition the ability to be cause over mental matter, energy, space and time as regards the First Dynamic (ref. chapter *The Dynamics*, in this book).

CONFUSION — The condition of an area of an engram or the condition of a chain. Instants of existence which are not properly aligned on the time track.

CROSS ENGRAM — The severe engramic experience wherein two chains have met causing a marked change in the life of the individual. This is an engram which is on the time track of each of two or more chains.

DIANETICIST — A skilled user of dianetic therapy.

DIANETICS — Means “through the soul” (from Greek *dia*, through, and *nous*, soul). It is the first fully precise science of the mind. The world before Dianetics had never known a precision mental science.

DISPERSAL — The action of a dynamic or purpose meeting an engram. It is describable by an analogy of an electron stream striking impedance and showering around it, much weakened.

DYNAMIC — The dynamic thrust into time and space of an individual, a species, or a unit of matter or energy. Especially defined for the purpose of Dianetics as “Survive.”

DYNAMIC DIANETICS — The science of the basic drives of the individual and his basic personality. At this writing the branch of Dianetics most intensely under observation and research is this one. (See *Science of Survival* by L. Ron Hubbard.)

ENGRAM — A period of physical pain including unconsciousness and antagonism experienced by an individual, group or society and residing thereafter as irrational and restimulatable dramatizations.

ENGRAM CHAIN — A series of similar engrams on one or more dynamics which impede the dynamics of the individual.

LOCK — A period of mental anguish depending for its force upon an engram. It may or may not be available to the analytical mind but it does not contain actual unconsciousness.

PRECLEAR — Any individual receiving dianetic auditing for the purpose of being cleared; anyone not yet Clear.

PURPOSE — The survival route chosen by an individual, a species, or a unit of matter or energy in the

accomplishment of its goal. (NOTE: The purpose is specific and may be closely defined being a subdivision of one of the sub-dynamics. It has been tentatively established by investigation that an individual human being has established his purpose for life at the age of two years and that the actual purpose is not derived in any degree from engrams but is only warped by them.)

REACTIVE MIND — That portion of the nervous system which contains reflexive or reactive data which does not clear through the analytical mind but is subject to dramatization or aberrations. It uses as a thought process the conception of identities. A equals A equals A. This is essentially the animal thinking mechanism.

RELEASE — (1) *Dianetic Release*: A preclear in whom the majority of emotional stress has been deleted from the reactive mind. Has had large gains from Dianetics, is not yet a Dianetic Case Completion. (2) *Scientology Release*: A series of major levels of gain wherein Scientology processing frees the person from the principal life difficulties or personal “blocks” stemming from the mind. Called Release Grades, each of these levels must be completed for one to be ready to undertake Scientology Clearing. Note: Release, in this book, refers to Dianetic Release.

RESTIMULATOR — The environmental perceptic which approximates a precise part of the engramic perceptics in the reactive mind.

SCIENTOLOGY — The study of knowledge in its fullest sense, and applied religious philosophy that covers man’s relationship to the universe. Dianetics is the forerunner of Scientology. Dianetics was the ultimate development of the mind of human beings. Scientology is the road from there to total freedom.

SOMATIC — The physiological counterpart of mental aberration. A somatic attends every aberration. This term is used in lieu of “physical pain” in auditing due to the high engramic value of the word pain and its failure to include in its meaning all painful perceptics.

TIME TRACK — The memory record of an individual, motor or sensory, precisely aligned in moments of time. In a Clear all such moments are available to the analytical mind. In an aberree areas of the time track are obscured, but the time track is considered to be in perfect condition, if partially and temporarily obscured. The existence of two time tracks is suspected—one sensory and one motor, the latter being more available to the dianeticist in the form of somatics. The time track is precise but as the analytical mind addresses it in the aberree, it is apparently obliterated in part, or tangled.

TONE — The emotional condition of an engram or the general condition of an individual.

TRAUMA — A term from a school of psychology implying an experience which would create a psychic

scar. It is unused in Dianetics as being liable to misunderstanding of the nature of severe experiences. Scars cannot be removed; psychosomatic experiences can be.

UNCONSCIOUSNESS — A condition wherein the organism is discoordinated only in its analytical process and motor control direction. In the physio-animal section of the brain, a complete time track and a complete memory record of all perceptions for all moments of the organism's existence is available.

L. RON HUBBARD

L. Ron Hubbard was born in Tilden, Nebraska, on 13th March, 1911. His father was Commander Harry Ross Hubbard of the United States Navy. His mother was Dora May Hubbard (nee Waterbury de Wolfe, a thoroughly educated woman, a rarity in her time!).

Ron spent many of his childhood years on a large cattle ranch in Montana. It was on this ranch that he learned to read and write by the time he was 3½ years old.

L. Ron Hubbard found the life of a young rancher very enjoyable. Long days were spent riding, breaking broncos, hunting coyote and taking his first steps as an explorer.

For it was in Montana that he had his first encounter with another culture—the Blackfoot (Pikuni) Indians. He became a blood brother of the Pikuni and was later to write about them in his first published novel, *Buckskin Brigades*.

Before Ron was 10 years old, he had become very thoroughly educated both in schools as well as by his mother.

So it was that by the time he was 12 years old L. Ron Hubbard had already read a large number of the world's greatest classics—and his interest in philosophy and religion was born.

Not that the explorer in him had been stilled. Far from it. A Montana newspaper of the period reported thusly on one of Helena's newest high school students:

Ronald Hubbard has the distinction of being the only boy in the country to secure an eagle scout badge at the age of 12 years. He was a boy scout in Washington, D.C., before coming to Helena.

In Washington, D.C., he had also become a close friend of President Coolidge's son, Calvin Jr., whose early death accelerated L. Ron Hubbard's interest in the mind and spirit of Man.

The following years, from 1925 to 1929, saw the young Mr. Hubbard, between the ages of 14 to 18, as a budding and enthusiastic world traveller and adventurer. His father was sent to the Far East and having the financial support of his wealthy grandfather, L. Ron Hubbard spent these years journeying throughout Asia.

He explored many out-of-the-way places and saw many strange-seeming peoples and customs. But it was in Northern China and India, while studying with holy men, that he became vitally engrossed in the subject of the spiritual destiny of Mankind.

With the death of his grandfather, the Hubbard family returned to the United States, and, after intense study at Swavelly Preparatory School in Manassas, Virginia and at Woodward Preparatory School in Washington, D.C., he enrolled at the George Washington University Engineering School in the fall of 1930.

At George Washington, L. Ron Hubbard became associate editor of the University newspaper, *The Hatchet*, and was a member of many of the University's clubs and societies including the Twentieth Marine Corps Reserve and the George Washington College Company.

It was while at George Washington University that he learned to fly and discovered a particular aptitude as a glider pilot.

Here, also, he was enrolled in one of the first nuclear physics courses ever taught in an American university.

As a student, barely 20 years old, he supported himself by writing and within a very few years he already established himself as a professional photographer and technical article writer in aviation and sports magazines.

He made the time during these same busy college years to act as a director with the Caribbean Motion Picture Expedition of 1931.

In 1932, L. Ron Hubbard, aged 21, achieved an ambitious "first." Conducting the West Indies Minerals Survey, he made the first complete mineralogical survey of Puerto Rico. This was pioneer exploration in the great tradition, opening up a predictable, accurate body of data for the benefit of others. Later, in other, less materialistic fields, this was to be his way many, many times over.

In the 30's, he became an established writer and published his work in over 90 periodicals and magazines.

His aviation articles in *The Sportsman Pilot* dealing, among other things, with aerial navigation of the Indies, date from this period.

By 1936, at the age of 25, Hubbard was in Hollywood, ready for adventures of a different sort. Working as a scriptwriter on several films, he made his reputation there, appropriately enough, with the highly profitable Columbia production titled *The Secret of Treasure Island*.

Hollywood has always been a good place to study "what makes men tick," and the late '30's were no exception. In fact, L. Ron Hubbard dates his own statement of the discovery of the primary law of life, summarily expressed by the command "Survive!" at 1938. He says, "A work was written at that time which embraced Man and his activities." This was the still-unpublished *Excalibur*, a sensational volume which was

a summation of life based on his analysis of the state of Mankind. The part played in this by his explorations, journeys and experiences in the four corners of the earth, amongst all kinds of men, was crucial.

As a logical consequence of his achievements in the field, L. Ron Hubbard on December 12th, 1939, not yet 30 years old, was proposed as a Member of the Explorers Club of New York. He was duly elected a Member on February 19th, 1940. Now the honors were coming.

In May of that same year, 1940, he was awarded his first Explorers Club flag for conducting the Alaskan Radio Experimental Expedition. Carrying the Club's flag on an expedition is one of the highest honors granted.

He found time to take his sailing ship (a Ketch) "Magician," which he called "Maggie," along the coasts of Alaska adding to the existing knowledge of un-frequented navigational passages and islands in America's northwest ocean waters.

Also in 1940, on 17th December, he earned his "Licence to Master of Steam and Motor Vessels" from the U.S. Department of Commerce. Within 4½ months he had further obtained a second certificate attesting to his marine skill: "License to Master of Sail Vessels" ("Any Ocean"), for the U.S. Navy Hydrographic Office.

In 1941, he was ordered to the Philippines (which he had known as a youngster) at the outbreak of World War II.

He survived the early war in the South Pacific. He saw enough of war at first hand to be sickened by it. In 1944, crippled and blinded he found himself in Oak Knoll Naval Hospital. From Commander Thompson of the Medical Corps of the U.S. Navy, a friend of his father and a personal student of Sigmund Freud, he had received while still young an extensive education in the field of the human mind. He developed techniques that would help him overcome his injuries and regain his abilities.

Altogether, he spent nearly a year at Oak Knoll, during which time he synthesized what he had learned of Eastern philosophy, his understanding of nuclear physics and his experiences among men. He says, "I set out to find from nuclear physics and a knowledge of the physical universe, things entirely lacking in Asian philosophy."

He concluded that the results he was obtaining could help others toward greater ability and happiness, and it was during this period that some of the basic tenets of Dianetics and Scientology were first formulated.

By 1947 he recovered fully.

In 1948 he wrote *Dianetics: The Original Thesis*, his

first formal report of his discoveries about the mind and life. The manuscript was copied out extensively and quickly passed from hand to hand in many countries.

A grass roots interest in Dianetics spread. Letters began to pour in asking for clarifications and advice. Answering them was becoming a full time occupation.

What was needed was a complete popular text on the subject which would answer all questions. A publisher, Hermitage House, was anxious to print such a book. There was one condition: the manuscript had to be delivered in six weeks.

The book was written in 6 weeks.

This was the anatomy of the mind, and a technology—called auditing. 180,000 words of breakthrough, *Dianetics: The Modern Science of Mental Health* exploded onto the booklists of May, 1950, like a roman candle of life and hope. Providing, as it did, for a truly workable school of the mind which would predictably improve the human condition, it leapt to the top of the *New York Times* best-seller list and just stayed there.

Almost immediately, thousands of readers began to apply the data from the book and Dianetics groups sprang up across the country, with and without sanction.

Realizing already at this stage that the mind in itself,

no matter how liberated, was limiting and that there was something “animating” the mind, he permitted the founding in 1950, of the Hubbard Dianetic Research Foundation to facilitate investigation into the realm of the spirit. Thus was Scientology born.

The United States Government at this time attempted to monopolize all his researches and force him to work on a Project “to make man more suggestible” and when he was unwilling, tried to blackmail him by ordering him back to active duty to perform this function. Having many friends he was able to instantly resign from the Navy and escape this trap. The Government never forgave him for this and soon began vicious, covert International attacks upon his work, all of which were proven false and baseless, which were to last 27 years and finally culminated in the Government being sued for 750 million dollars for conspiracy.

The pace of research and writing quickened. To an already crammed schedule, lectures were added. These lectures, usually arranged in a series spread across one or two weeks of intensive meetings, were later to become famous, and many are preserved on tape and in book form.

The Oakland Lecture Series in September of 1950 and the Los Angeles Lecture Series in late November of that same year are preserved in book form in *Notes on the Lectures*.

1951 saw the publication of *Self Analysis*, a very practical self-help volume giving a way to improve memory, reaction time and general ability.

Also in 1951, *Science of Survival* was published, a 506-page volume outlining and describing in detail the relationship of Man to the physical universe and an exact pattern for the prediction of human behavior.

In 1952, L. Ron Hubbard published *Scientology 8-80*, which described the physical manifestations of thought and past identities in terms of flows and ridges surrounding the body.

A new series of lectures was delivered in Philadelphia, also in 1952, in course format. The Philadelphia Doctorate Course. These lectures, all of which were preserved on tape and are available today, went into great detail about the behavioral patterns of the spirit—a breathtaking delineation of spiritual landscape he was now surveying.

Many awards and honors were offered and conferred on L. Ron Hubbard. He did accept an honorary Doctor of Philosophy given in recognition of his outstanding work on Dianetics and, “as an inspiration to the many people . . . who had been inspired by him to take up advanced studies in this field . . .”

A historic milestone in the history of Dianetics and Scientology was passed in February, 1954, with the

founding of the first Church of Scientology. This was in keeping with the religious nature of the tenets dating from the earliest days of research. It was obvious that he had been exploring religious territory right along. And whatever the name given to the technique or study and whatever way it had been interpreted by skeptics or sensation-mongers, it was apparent to those with a sense of history and Man's ages-old spiritual quest that this was indeed the realm of the soul and its havens.

And Dianetics and Scientology were snowballing across the United States and reaching other shores—England first of all. *Dianetics: The Modern Science of Mental Health* was everywhere. As early as 1951, the publisher Casini had brought out the first Italian edition in Rome.

In 1954 there was another lecture series, in Phoenix, Arizona. These were startling talks on the qualities and fundamental nature of all life. Today they can be studied in book form: *The Phoenix Lectures*. It was in this series that he described The Axioms of Scientology, those self-evident truths which provide the philosophical foundation for the entire religion.

And in 1955, the U.S. District Court for the District of Columbia certified that he was a Minister of the Church.

On November 13th, 1957, The International Oceanographic Foundation, with headquarters in Miami,

Florida, made him a Fellow of the Society, “by virtue of contributions to the advancement and extension of knowledge and discovery in oceanography and the marine sciences.”

At the end of the fifties, L. Ron Hubbard moved his home to Saint Hill Manor, a vast and beautiful Georgian residence in the green hills of Sussex, in England. Increasingly effective techniques had been developed for the further liberation of the spirit and the exploration he now conducted was leading inevitably to spiritual freedom, the ages-long quest of Man's greatest religious leaders.

On a literally “down-to-earth” level, though, L. Ron Hubbard was moving in a direction new even for him. 1959 and 1960 saw him, now firmly established at Saint Hill, conducting a series of revolutionary experiments on plants in a fully-equipped greenhouse laboratory on the Manor grounds. On September 25, 1959, a local paper was able to record that “L. Ron Hubbard . . . whose researches in plant life at the Manor look like revolutionizing horticulture, has carried out an experiment which points to the fact that plants react in much the same way to certain situations as do human beings.”

His discoveries on the nature of life in plants were described by one Journal as “25 years in advance of today's methods and ideas.” This proved prophetic for 13 years subsequent to L. Ron Hubbard's findings, experiments on plant life reaction in Swiss, German,

Russian, American, British and Canadian scientific institutions have validated his findings in rigorous test conditions.

In 1961 he set up an educational visit to teach the now standard methods of Dianetics and Scientology, to ensure uniform quality of application. Students came from all over the world. And over the next few years returned to their local academies to use study methods which revolutionized the philosophy of education.

Student failures could be recovered. Study barriers by 1965 had been overcome.

For more than two millenia Man had dreamed of a spiritual state where, free of his own mental aberrations, he would be truly himself. L. Ron Hubbard called this state "Clear." And, at Saint Hill, in August of 1965, he announced the attainment of Clear.

The dream of Buddha, attained by the few, was a reality—Man could be Clear.

And the reality which was and is Clear was to be available to all who followed the exact route he had laid out. This route he called The Bridge. For it was as a span across the abyss of misery and degradation and sorrow to a higher plateau of ability and happiness.

In 1966, having paved the way to Clear so that it was safe and sure for others to walk, the Founder resigned

from any official administrative capacity in Scientology.

He discovered and developed the astonishing materials above Clear now known as the Advanced Courses. These are the eight OT sections, enabling one who has attained Clear to regain abilities never before accurately credited to the human spirit, as an Operating Thetan, a spiritual being operating independently of the laws of the physical universe.

In July of 1966, OT I and OT II were released and, during the last months of 1967, came the breakthrough of OT III.

A research accomplishment of immense magnitude, OT III has been called "The Wall of Fire." Here are contained the secrets of a disaster which resulted in the decay of life as we know it in this sector of the galaxy. The end result of OT III is truly the stuff of which dreams are spun: the return of full self-determinism and complete freedom from overwhelm.

The formation of a new Scientology group dates from this same period. Hearing of L. Ron Hubbard's plans for further exploration and research into, among other things, past civilizations, many Scientologists wanted to join him and help. They adopted the name "Sea Organization."

January, 1968, saw the release of OT Sections IV, V

and VI as a sequence of spiritual abilities to be reached. And, in September of 1970 came OT VII. OT VIII has yet to be released.

These OT Sections and the abilities and awarenesses they restore to the individual are the greatest gifts to Man of an honest man who has retained "his common touch" and humility.

People all over the world consider that they have no truer friend.

SCIENTOLOGY, CURRENT STATE OF THE SUBJECT AND MATERIALS

There is a possibility that some Scientologists have not realized the extent of technical materials which exist in Dianetics and Scientology on the subject of the spirit, mind and life.

For instance, there are about 25,000,000 words on tape in archives which provide the consecutive path of discovery.

When placed chronologically with books, HCO Bs, HCO PLs and other issues this gives a nearly complete record of all discoveries and applications in these subjects.

The total numbers of words or even the number of tapes and issues to date have not been reliably calculated.

From time to time various efforts have been made to transcribe and issue all the materials. The task should be done, especially before the decay of magnetic tape, some of which was of poor quality, eradicates the material. But proper and safe equipment and trustworthy technicians who would not turn out an overt product have been lacking. A project of assembly in the 1960s was balked by inadequate record pressing material available in the society around us. A more strenuous and reliable effort should be made to place

these archives into a more durable form than magnetic tape.

More or less complete sets of all materials exist in many places on the planet to safeguard against destruction.

It is from this tremendous archives that study packs and other materials are made up. These and their checksheets are very numerous and available.

A chronological study of materials is necessary for the complete training of a truly top grade expert in these lines. He can see how the subject progressed and so is able to see which are the highest levels of development. Not the least advantage in this is the defining of words and terms for each, when originally used, was defined, in most cases, with considerable exactitude, and one is not left with any misunderstandings. It is for this reason that the Saint Hill Briefing Course checksheet should consist only of the chronological materials, studied in chronological order, excepting only the Study Tapes (Primary Rundown) which should be done first if not previously done properly.

An enormous amount of this material does exist in issuable form. While not strictly technical, HCO PLs, almost all of them, now exist in books grouped by subjects and I think will soon exist in chronological form also. It is projected that this be done with HCO Bs, but these of course should be only in chronological and complete order and the points where books and tapes were part of this track should be indicated. Transcriptions and edited versions of tapes (which do not however rearrange meaning or alter data) exist for a great

many tapes and it is projected that these shall also be the subject of a future issue. For instance, the "Philadelphia Lectures" have recently been transcribed and could easily be edited into volumes for issue and should be, due to their popularity.

The subject of Scientology is to some degree developed in reverse order. The task was to undercut the current level of Man and this was the general target. Therefore one finds the higher levels publicly spoken of most frequently in the earlier books and tapes (between '51 and '55). In seeking full application to others and attainment for them of their potentials it was necessary to codify the materials and develop processes for them.

Any difficulties people were having with going Clear were handled in the mid '60s and OT levels as they exist in Advanced Orgs were completed by '68. There are perhaps 15 levels above OT VII fully developed but existing only in unissued note form, pending more peoples' full attainment of OT VI & VII.

In the early '70s the bottom was found with the discoveries of exactly what psychosis was and the development of processes to handle it. This was outside the scope of organizations at the time and is not in general use; but it did finalize the task of undercutting low enough to include all spiritual and mental materials, then, within the subject of Scientology, in a state of applicability.

Many people believe that Scientology materials contain mainly processes. They think of Scientology as processing. This is a very narrow view. It is understandable enough as processing is the way out for them.

But this neglects the more considerable materials which deal with basics and fundamentals; processes are only one use of these.

Other people, having gotten their smallest toe damp as an HAS then wander off to other fields looking for answers, whereas had they taken Dianetics or Scientology Grade training, to say nothing of the Saint Hill Briefing Course, they would have found more fundamentals than exist in all other subjects combined, a fact which any advanced student of Scientology can confirm.

Still others think that the "newest" is of course the most advanced and are looking for new "processes" to be issued or new materials; whereas the process to resolve their case was most likely issued in earlier years. An amusing instance of this is one whole continental area where an exact set of principles was isolated and exact processes released that handle that exact national type; yet, waiting for something new because they did not know the old, they were found earlier this year to be ignoring this rundown even on new preclears and of course were having a hard time of it for those ARE the basic processes for that continent, for those people DO have that barrier.

For quite a while I have had the "hat of finder of lost tech." Whole sections of knowledge drop out of view, whole arrays of processes (and administrative principles) go out of use and preclears there and the organization of the area sag; but recovery is swift the moment the "lost" knowledge is pulled out of their own file cabinets and restored.

Further, people in organizations are quite often at high case levels. They have already experienced the bridging knowledge which connects the subject to the man in the street. It is not new to THEM. They sometimes err in believing it is not new to the world. Thus gaps are permitted to exist. The solution is to recover the "lost" tech.

But it is also true that many in organizations work very hard to keep the knowledge bridge in. And do well in accomplishing it.

Within the same civilization, many other subjects than Scientology exist. Many of these other subjects are in a very primitive state while pretending a very advanced position. Psychiatry and Psychology are a pair of these. Their pretenses, inhumanities and even cruelties muddy up the field of the spirit and mind. Because they produce negative or even damaging results and because they were "authority" before Scientology began to guide the field toward saner and more civilized levels, Scientology's task of handling the public is made far more difficult than if the public had not been so harmed and made suspicious of the field of the mind. Yet the most mind-wrenching problems Psychiatry and Psychology practitioners think they have (they have not confronted the real ones) give way before the lowest most pedestrian levels of Scientology. There is an amusing story of a Scientologist who attended a social meeting of Psychiatrists and Psychologists and listened to them for a while as they moaned about their patients and their own cases and then, being compassionate, began to explain to them in a sort of technical baby talk

the nature and resolution of these “vast” “unsolvable” “problems.” As he took no offense at their ignorant arrogance which first greeted him and as he did seem to have a grasp of their troubles, they kept him up until four AM going over their “problems” in detail and gave him more and more absorbed attention and began to cognite. They were very tame and very respectful when he left, certain they had heard the guru of all time: and this is amusing because he was not a trained auditor in any sense of the word and had only read a few Scientology books! Yet to them he was their dean as a professional by comparative and sensible knowledge. Many Scientologists have had similar experiences. In the field of Scientology Admin tech a staff member who had not had an Org Exec Course but had been hatted in HCO went home for a vacation. His father who, like some fathers, was certain his son was stupid, permitted him, with misgivings, to reorganize the administration of his medical clinic along Scientology lines. The son trained the small staff for only a week, lines began to whizz, patients began to get handled, records went straight, income rose and the father became absolutely convinced that his son was the brightest organizational genius in the country; yet in the org they had considered he had a long way to go to be a good Ethics Officer! Gives you some comparative idea of where the lowest rudimentary levels of Scientology sit in relation to current technologies.

Above such small bits of fringe information the bulk of Scientology knowledge towers into mountains. It is accessible in the main, to those who seek it. The only

barriers are usually their own lack of command of their own language and the misconceptions of study ground into them from kindergarten on. Means of solving these are also available and are daily applied to countless newcomers over the world.

The actual barrier in the society is a failure to practice truth. Living lives of white lies, they find it difficult to grasp that truth actually exists. This can hang on as a habit during the first studies of a student and he can defeat himself utterly by continuing a dishonesty in his study—skipping this, not doing that. For Scientology is the road to truth and he who would follow it must take true steps.

Some, seeing out of their own ambitious eyes and as jealous of any imagined rival as any ferocious boy friend, seek to assert that Scientology is interested in healing. This is something like saying that a Cadillac engineer is interested only in window polish. For when you begin to handle the causative force in Man he often also gets well. The “proofs” of supposing Scientology is a healing activity are abundant enough if one sees the recovery lists in any org. But they were not processed to heal them, only to free them. A recent example of this occurred when a preclear broke her ankle and was given medical treatment. Naturally the org was anxious to get on with her program of processing and the ankle injury was in the way. After weeks in medical hands with the ankle getting worse, the engram of the injury was run out, the ankle got well and the person was again being routinely processed a few days later. The auditor could be said to have been engaged in healing. All he was

doing was getting a body difficulty out of his road so he could get on with it.

Recently, having found bottom on the mind and spirit some years ago, I have been looking into physical nutrition and biochemistry. These latter levels lie below the spirit and mind and could be loosely considered to be an undercut as they do impede spiritual gain.

Many people are mainly fixated on the body and living as they do in an intensely materialistic society, they are caught between being a body in the work-a-day world and achieving spiritual freedom. This is of course paradoxical. The game of being a body is the only game they have in their eyes. Thus if something is wrong with their body they manifest having heavy problems and they are anxious at the thought of losing a body: in other words they have a hidden standard of body health as their measure of spiritual attainment which, though illogical, is where they are and what they are doing.

Scientology has long pursued the firm policy of sending the sick to the medical doctor. There is no place they can send the insane as to send them to psychiatry would be to condemn them to horror, and so orgs do not usually handle them at all as they are not equipped to do so even when technically able.

But the sick have been another matter. The gentlemanly thing to do was to give the doctor his due and trust that he would respect the courtesy. Instead, anxious for a total monopoly of health which he is quite incapable of delivering especially in the USA, he seeks to eradicate all fancied rivals. Thus this policy will one day come to an end. It is quite legal to heal by spiritual

means and even part of the law of most states and countries and, indeed, was the sole province of religion for thousands of years before the medical doctor came along. But this is no reason why Scientology would make any effort to replace the medical doctor since he has considerable value in the mechanics of bones and structural matters. The only place he falls down is in handling general illnesses, especially of a chronic nature.

Medicine has been overtaken in healing by nutritionists and biochemists. They still seek to exclude these skills from their knowledge and experience. Indeed, when demanding \$46,000,000 to research heart disease from a not always bright Congress in the US, medicine was contradicted by no less than the head of Health, Education and Welfare who stated that their "research" as planned did not include biochemistry, a rather strange omission since this is the most result-filled field. It goes without mention that the demand also excluded nutritional research. Many individual doctors are prone to attack any patients they find "on vitamins" or who timidly mention Vitamin E. And one is struck with the fact that heart disease is the largest income source, I believe, of the doctor.

Thus there is a blindness in medical circles to the most productive and curative practices in the field of illness and thus, policy or not, organizations will soon have to bend to public demand and route the bill to doctors only when they have broken bones or need surgery to get the bullets or steering wheels out, and all others to the nutritionist who DOES use all the modern

developments in food, vitamins, minerals and advanced biochemistry and use them intelligently.

An estimation of this latter field was therefore in order and I have for some time now been engaged in an evaluation of it and a study of it.

What I have found is that the field lacks coordination of its knowledge, not just from nutritionist to nutritionist but in the works of the same person. A tremendous amount of material has been brought forth in the last three decades. It is in a state of near chaos.

Liquefied grass and other dietary fads have become confused into the sober routine subject of nutrition. Food fadism and nutritional knowledge are interlocked in the public mind to such a degree that some unscrupulous fellow who knows better could advise people to eat only tree bark and they accommodatingly would. For instance there are books and books and books out currently, by M.D.s and others who should have done their homework, inveighing against "cholesterol." This is a biochemical composition of animal oils and fats. They say it gets into the arteries and causes strokes and heart attacks. Well, that is all very well. But did you also know that every glandular secretion in the body, the secretions which keep one young and functioning are ALL made by the glands from cholesterol? If people do not take in cholesterol bearing foods they, by simple logic, could be seen to rapidly age and die. What's wanted is the knowledge of how to keep cholesterol controlled not how to take everyone off cholesterol. One would think the American Medical Association owned shares in undertaking parlors.

A coordination of actual knowledge in these fields of nutrition and biochemistry is what is lacking. Apparently researchers are clever enough to isolate materials but are not wise enough to coordinate them fact against fact into an intelligible subject.

While examining this scene I have found that nutrition and biochemistry ARE the leaders, however. The subjects are actually arts and in a rather primitive state. But illnesses still puzzling medicine are in many cases quite old hat to the nutritionist.

If one wanted further proof, medical organizations, especially in the US, are fighting nutrition with their usual violence where their pocket book is threatened—black propaganda, government seizure orders and all the routine mechanisms medicine has employed in its history to "safeguard" its interests are in full play against the health food store and the vitamin counter. That is enough to prove the point that nutrition is the leader in our contemporary times where physical health body treatment is concerned.

While the medical doctor and his psychiatry branch flood out the useless and destructive "tranquilizers," the nutritionist hands out a couple tablets of magnesium which actually cool a person off beautifully and far more effectively without the physical damage carried by the tranquilizer.

The medical doctor and his psychiatry branch gave the world its greatest wave of drug addiction. Their friend the German oriented psychologist, with his man-is-animal teaching of the young and destruction of orthodox religion has given the world its greatest period

of crime. They are on their way out even though they are fighting a dirty and violent rear guard action. So why bet on losers? They won't make it.

Nutrition's star is rising into a blazing sun in the field of physical treatment of the body. It is also wise enough to know and repeatedly state that spiritual and mental stress MUST be handled before too much result can be obtained, which is perfectly true.

Thus I have going at this particular time a project of codification and coordination of what is known in the fields of nutrition and biochemistry, not to be wiser than they, but to get some order into this field so that its potential can be more fully realized.

This work is almost incidental to Scientology research. I am completing something I started in 1945, which was a survey of biochemistry potentials in order to decide a direction of research: did the mind monitor structure or structure, as medicine thought, monitor the mind? The former was in 1945 found to be the true case to an overwhelming degree.

But at the same time, when people are so body fixated that they have problems of a physical nature too intense to admit of any other consideration, bringing them true power and freedom becomes difficult unless one pays some attention to where their attention is fixated.

Malnutrition, deficiencies in vitamins and minerals, chronic illnesses and unhealing wounds are all needlessly distracting but they are nevertheless distracting.

There apparently exist easy ways to handle these things. There is no sense in processing someone for a

hundred hours only to find his only interest is curing his headache and to discover that he has a headache because he is allergic to bread and eats bread nearly as his sole diet! Or to find that the overweight fellow is just getting processed to get his body thin and after scores of hours discover he is living on candy bars and has been diabetic for years! Not when you can simply take the former off bread and wheat and give the latter some trivalent chromium and protein and put a guard on the candy store. Make no mistake—one CAN process over the top of these things and even handle, for the spirit and mind dominate them. But why? It's far easier to parallel the mind and get the distraction handled so one can THEN get to why he got that way in the first place if he is still interested, though well. One can do things the hard way or the easy way.

So nutrition and biochemistry are vital subjects and, due to medical influence, very badly neglected subjects even in the presence of positive and even vital value.

My current review of these is in the nature of an assist to processing. As such, of course, they have to embrace the factors of predisposition to, precipitation and prolongation of physical illness.

It has already been established, prior to present records, while I was working with the general field of life in 1945, and has been confirmed by contemporary researchers in nutrition and biochemistry that Stress is the basic cause in physical illness. Thus, such nutritional research cannot supplant the handling of stress. Further, conditions can exist where nutrition and biochemistry cannot work at all until stress is relieved by processing.

Therefore, in lower stages of handling there is a band where thought and physical beingness tend to merge. In this lower zone, assist type processing and nutritional or biochemical aids seem to be simultaneously necessary. In such instances one must alternate them or co-apply them.

There are also a few deficiencies which produce manifestations quite similar in appearance to insanity.

Where the illness or injury is acute and severe immediate physical attention is mandatory and can be assisted only by the lightest possible address to the mental factors, perhaps as light as simply being comforting or gentle. In a case such as a person in a long continued coma, where nutrition is intravenous, processing is still possible by gently causing the person's hand to make repeated contact on command with a pillow or the bed. Thus it can be seen, processing can reach a long way down.

Above all this physical level material of course, the subject has been for a long time wrapped up. Persons continuing to play the body game limit themselves in various ways and by the nature of life and this civilization have their ups and downs even when well processed. If they have attained a relatively high state as a bodied person they can however be rehabilitated, usually simply by running out their overt acts and withholds and restoring their exterior perception: they are, however, despite their continued physical beingness, quite capable of easily assuming their full potentials: they usually prefer to go on with the game by imposing limitations, for instance to continue using their eyes.

One rarely sees them do the stunts and tricks of the Indian fakir even where they can since they have risen above exhibitionism or the need to overwhelm or prove things and they are of course continuing to play the game of human being, since that is the main game they have available around them.

There is undoubtedly a considerable amount of neating up that I could do, including making all materials more readily available, seeing to the compilation of a very extensive dictionary of terms, filling in incidental gaps where material may not have been fully recorded. These are difficulties of a minor nature compared to the research in making the result attainable.

It has been difficult working in a confused and, yes, even primitive society that is starved for workable knowledge in the humanities. The very condition that made it vital to seek out and release the material also made it difficult to do the job in the first place.

Scientology now has more than enough data and technology to handle even the broad problems in the humanities. The main task now is getting it fully used, and along this line there are hundreds of thousands working every day around the world.

Scientology is the fastest growing Religion on the planet by actual surveys and statements by sociologists. And this is the more remarkable as in this period orthodox Religions have shrunk before the materialistic onslaught of our times.

The materials of Scientology are the result of forty-three years of search, coordination and application to millions. The organizations of Scientology have been

SCIENTOLOGY

building and expanding for nineteen years (despite the fears and hates and jealousies of this civilization) on five continents and making it all the way, thanks to the magnificent people of Scientology.

We are very rich in materials, in results and in the potential future. Through our hardest times we have endured. Into our brightest times we are expanding.

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L. RON HUBBARD

FOUNDER

30 July 1973

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