

Scientology

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Issue 12-G

ABILITY TO CREATE OR DESTROY MARKS REDEMPTION OF THETAN

globerrations

"whom the gods would make
'mad,' they first make
human."—paraphrase

Now, man's right to consume is being challenged by the tax collector in Minnesota. Proposal to license drinkers at \$1 a head has been submitted to the legislature.

Probable 1963 Globerration: the body of Simon Smithicutt has been exhumed and given an artificial thetan. Smithicutt, tax authorities charge, refused to renew either his license to breathe or obtain a State permit to expire.

Protectors of life and property in Baltimore, Md., couldn't stop thieves from trucking away a man's prefabricated home one night, nor from returning later to steal the foundation—but they could fine the bereaved owner \$100 for not destroying the evidence he'd ever owned a home by not filling up the basement.

A Pasadena, Calif., woman, 80, shows her irritation at cars parked near her home by pelting them with mud pies. Police, however, couldn't see the joke when one of their own cars became a target.

A thief, free lancing in an internal revenue office in Birmingham, Ala., took a billfold containing \$39 from a woman while she made out her income tax return. For consolation, she was assured she could claim this as a deduction in 1953. A cynical taxpayer asked if he also could deduct the sum he'd just "lost" on the same basis if he gave the tax collector his empty wallet.

In Key West, Fla., vandals destroyed or overturned more than \$38,000 worth of headstones and statues marking the bodies

(Continued on Page 2)

exteriorizing brings tendency to disagree with mest 'realities'

The whole of the data covered in 8-8008 is utilized in creative processing. When one has mastered the component parts of the mind and the interrelationships of space, energy, items, and experience, he will find creative processing surpassingly easy to apply and productive of very swift results.

The goal of this process is the rehabilitation of as much of the thetan's capability as possible to permit him to utilize or be free of bodies as he chooses and, even in lesser magnitude, to rid the preclear of psychosomatics, eradicate compulsions, obsessions, and inhibitions, to raise his reaction time and intelligence level. This process does whatever has been previously intended by earlier processes—utilizing a knowledge of these in order to assess the state of the preclear, and in order to parallel this difficulty with creation, change, and destruction of mock-ups.

Gradient scales are vitally necessary in the application of creative processing. The term "gradient scale" can apply to anything, and means a scale of condition graduated from zero to infinity. Absolutes are considered to be unobtainable. Depending on the direction the scale is graduated, there could be an infinity of wrongness and an infinity of rightness. Thus the gradient scale of rightness would run from the theoretical but unobtainable zero of rightness, up to the theoretical infinity of rightness. A gradient scale of wrongness would run from a zero of wrongness to an infinity of wrongness. The word "gradient" is meant to define lessening or increasing degrees of condition.

The difference between one point on a graduated scale and another point could be as different or as wide as the entire

(Continued on Page 3)

the time track

"Smoky" Brand reports from El Paso that he has a new study group started with three enrolees; also, that in running a preclear the other day, he cleared up a rupture by running him through an electronic incident in less than three hours . . . If some Phoenix Dianeticist returns from her extended stay in California, and learns about some of the tricks being played over her telephone, she'll—well, at least be a little hesitant about accepting full responsibility . . . Dr. J. B. Farber of Glendale has a broken knee cap — surgical stitches and all. Some self-determined cars, you know, have no respect for the health and well being of their drivers . . .

Albert Onishi, who probably has the second largest collection of notes taken during a professional course, flew to Phoenix from Honolulu for an investigation into the latest techniques . . . You wouldn't expect a Forestry Service employee to think much of learning more about "spacation," but Herebrt Gibbs of British Columbia is mocking up "anchor points" all over Phoenix . . . Note to Evans Farber: this column no longer prints names of Scientologists visiting Phoenix. That's why your name isn't here . . . Preclears who kid themselves by thinking they can foul up the auditor they're paying to audit them by squeezing the E-meter electrodes have a rude shock due them shortly. Volney Mathison is producing electrodes that fit the instep and strap around the foot. Now, if some ingenious quaytabby can incorporate into this thing a tickler that will induce a line charge . . .

W. Hopps is on his way back to the ice and snow of Calgary, Ontario, taking with him a cold he picked up on his last day in Phoenix . . . Bill Joyce of San Diego is now an ex-chiropracist, gaining the "ex" because he talked too much Dianetics at

(Continued on Page 2)

scientology

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the time track

(Continued from Page 1)

the clinic where he was employed. Now "up to his ears" in a new job—well, heck, money won't buy much any more anyway . . . Dick deMille writes: "Liked your photo (See 'Unmocked' in Issue 11-G). Very good likeness." And the letter was addressed to the faceless Green Eye-Shade . . . Add recent arrivals in Phoenix — permanency subject to circumstances — Lloyd Hageman and Archie Geddis of Little Rock, Ark. . . .

The John Hunkas of Oyama, British Columbia, credit straight wire processing for their first born, a girl, after eight years of married life. Now that they've switched to "8-80," the Dionnes, in another part of Canada, may have competition . . . Her many friends in the field will be sorry to hear of the passing of Mrs. Lois Bailey Ringgold, HDA, of New York, on 4 February. She was a member of the "Golds" . . . When the conference was called off, Martha Courtis of Ann Arbor, Mich., crammed her self-determinism into a crowded handbag and grabbed the first available plane for Phoenix. She'd waited 84 trillion years for this theta data, and she wasn't going to wait any longer on any hypothetical future possibility.

Maybe the thetans don't like to have their sex life exposed, but several Professional Course Booklets No. 43 went out with wrong pages. Anyone receiving one of these booklets should return it for replacement . . . Helen O'Brien writes that a professional wing of the H.A.S. meets each Sunday afternoon at the Whittier Hotel in Philadelphia. Moe Mandelkehr, an electronics engineer, is acting chairman . . . To see how many persons read The Time Track through to its bitter end, we'll send a HANDBOOK FOR PRE-CLEARs free to each new subscriber to SCIENTOLOGY during the next two weeks (if you ask for it) . . . Which is a good place and time to suggest turning to Page 5 for an ultra-special bargain.

"This is just a note to let you know that SCIENTOLOGY is being received and appreciated—also being passed on to others in the British H.A.S. . . .

"The format of the Journal continues good, with the exception (my reality) of the scroll cover, which makes it look as though you were promoting one of those snake-oil whosits. The material varies; I agree with some of your correspondents who feel that there is too much boost and not enough solid therapy material. Having edited a Dianetic magazine myself, however, I realize that yours is not an easy job. At all events, you have my best wishes." George Hay, London, England.

Scienotes: some like us, and yet . . . you can't please everybody!

"From a broad-minded view, Hubbard's work could be considered as the second coming of Christ. Christ, to my point of view, is not a reference to an individual but to an intellectual essence that has in the past allowed religious leaders, philosophers, arts, etc., to produce the worth while things of history. These great individuals by introspection and application of fundamental principles developed by sincere studying of humanity and its traits achieved a certain amount of theta clearing of their minds in somewhat the manner that Hubbard has accomplished. This freedom from the more common occlusions of the mind then allowed to be utilized the higher talents dormant in mankind. These talents to me represent somewhat if not entirely the God-like qualities which the laymen and students of various schools of thought have labeled Christ Consciousness, Illumination, the Holy Ghost, Etc. Hubbard, with the advantage of present day accumulation of knowledge, has discovered, developed and presented that which in my opinion will bring about the millenium which many schools of thought expect to be in the process of beginning now. I dare say that in the future he will be referred to in history as the new savior of mankind." Joseph R. Zubris, Dorchester, Mass.

"Rec'd. Professional Course in good condition. Have glanced through same and find it quite informative. Am enclosing \$2.50 for subscription to Journal—and General Membership card (if I may). Keep up the good work—sounds wonderful." Milton J. Souza, Chicago, Ill.

"Society's Fall on Tone Scale Leads to War" in issue 10-G of your Journal of SCIENTOLOGY should be made required reading for every employe of every government in the world! In addition, a copy of it should hang in every home in whatever language the occupant speaks until the wonderful day when its full truth and logic can be realized by all.

"Enclosed is \$3.10 to cover a year's subscription to the Journal starting with 12G plus six copies of 10G containing Mr. Hubbard's fine lecture on the insanity of war. Unlimited success to the Association and to Mr. Hubbard in their great work." Wayne E. Rowe, Inglewood, Calif.

"One of our friends sent me an article published in the Time magazine under the title 'Remember Venus?' . . .

"I read it with interest as a voice of the opposition. The picture seems to be original and the writer must have some knowledge of Scientology which enables him to do such a compilation. Besides, the travesty 'adastraperasperal' indicates that he has some classic educational background. Maybe it is somebody who failed as auditor and went to Time magazine for money? Or one of those black adepts?"

"It makes me happy to know that Dr. Hubbard's aim is to prevent war. Even if he would not have a full success or no success at all, the idea itself is such a great thing that it is worthwhile to work for it with all strengths." Anna Kozuchowski, New York, N. Y.

"The poem in your latest SCIENTOLOGY is by Morris Bishop, a master of light verse. We have quoted parts of it frequently, even before we started our own gamuts. I've forgotten his title for it, but I think it appeared in The Pocket Book of 'erse." Edith Carr, Arlington, Mass.

"We first read your handbook of Dianetic therapy last September and have since then given each other nearly 70 hours in therapy. Neither of us have sonic scale, and other percepts are extremely poor, nevertheless we are making real progress . . .

"Is there not perhaps some new development in techniques developed since the book was written?"

"With many apologies for taking of your time and many, many thanks for a most fantastic and wonderful gift to mankind." Valerie Gerry, Johannesburg, South Africa.

"I have a small E-Meter now and most of Hubbard's techniques. This afternoon I was trying out dichotomies with the E-Meter and found it taking all the guess work out of self processing.

"It is difficult to say when I'll go over the top again like I did in May, last year. All I know is this—the last thing I was doing was reading Hubbard's 'Science of Survival,' finished it with some restless nights, discharging of energy (electrical) and then a movie which started a chain-reaction. I went over the hump for eight wonderful days.

"A stabilization of that state of beingness from an auditor at that time would have been nice but I was flat broke. I have the money now but I'm 5,000 miles away from any auditor.

"My date of return to America will be Sept. 8, '53. Hope to see you wonderful people then." Wm. H. Johnson, Korea.

"I certainly would like to get some of TIME Magazine's writers on an Electropsychometer. Perhaps they would not be quite so cynical after being run through an electronic." Earl Nygren, Tacoma, Wash.

"It's 21 years now since we started working that a true group might form. Freud, Jung, Reich, Trigrant, Burrow, Korzybski all contributed to make our efforts effective . . . But Hubbard . . . well 'he takes the cake!' E. O. Haes, president, Australian Psychology Center, Sydney, Australia.

globerrations

(Continued from Page 1)

of persons who, in life, had been wealthy, or had been heroes of the Battleship Maine.

When a dance enthusiast stepped on a woman's toes in a Benton Harbor, Mich., restaurant, following a dance, she ignored his apologies, stabbed him to death.

Pressed for an address, a 73-year-old victim of a Chicago traffic accident admitted that she's spent the last 10 years sleeping on streetcars, finding them more comfortable, and cheaper, than rooms.

Two men in Pontiac, Mich., confessed setting fire to a \$20,000 house to settle a bet the flames could be seen eight miles.

In the United Nations building in New York, so many sightseers had written their names on the altar in the prayer room during the four months since its placement that the altar has been refinished and given a mark-resisting gloss.

The Army wants its personnel to look pretty. A move is under way to shelve the olive drab uniform in favor of a new, blue dress uniform, or the "pinks and greens" once restricted to officers. Congress must approve.

exteriorizing brings tendency to disagree with mest 'realities'

(Continued from Page 1)

range of the scale itself, or it could be so tiny as to need the most minute discernment for its establishment. The gradient scale of the creation of a being could be—but in creative processing generally is not—concerned with time. In creative processing, the gradient scale, as it would refer to the creation of a person, could be, first, the envisionment of an area where the person might have been or might be; then the envisionment of an area the person commonly frequented; at last, the creation of a footprint the person had made, and then perhaps some article of apparel or a possession such as a handkerchief. The creative steps would then continue until more and more of a person was established, and at last the entire person would have been created.

Likewise in the destruction of a person, the gradient scale could, but generally would not, begin with blowing him up or making him grow old. If the auditor finds the preclear diffident about destroying an illusion of some person, the environment can first be diminished slightly; then perhaps the person's shadow might be shortened, and so on until the entire person could be destroyed. The essence of gradient scale work is to do as much creation, change, or destruction in terms of illusion as the preclear can accomplish with confidence, and to go from successful step to greater step until an entire success in destruction, alteration, or creation (or their companion states of experience, such as start, change, and stop) is accomplished.

The mind works easily if led through successive successes into a complete confidence. The mind can be confused and set back enormously by demanding that it do too much too fast. The same too much can be accomplished by requesting of the mind that it do small portions of the task; this does not mean that processing should go slowly or that illusions which are easy to create, change, or destroy should have much time spent on them. It does mean that as soon as an auditor has established a disability on the part of the preclear in creating illusions of certain places, persons, conditions, things, colors, or any other thing in this or any other universe, he approaches the subject gradually by gradient scale and by accomplishing repeated successes with the preclear of greater and greater magnitude; finally achieving a complete banishment of the disability.

The reason a preclear cannot alter a postulate, or change or start or stop, lies in the influence upon him of his agreements and experiences in the MEST and other universes. To run these agreements and experiences out as such would be, in part, to agree with them over again. The mind is actually quite free to alter postulates and change its own condition, if permitted to do so at a speed that it finds

comfortable. The mind will not take wide divergences which seem to it to tend toward its own diminishment or destruction. It was by a gradient scale of agreement that he came at last to accept and very nearly succumb to the MEST universe itself. The build-up of illusion was so slow and insidious that only the closest assessment would reveal to the preclear and the auditor how far these tiny stops of agreement led at last.

The motto of the MEST universe could be said to be: "Thou shalt have no force nor illusion, nor thine own space or self-made energy or thing, for all illusion is mine and with that thou shalt agree. If thou art, I shall not be."

By a series of minute agreements, the preclear has at last given up all his own belief in his ability to make a universe, or even to create and maintain minor illusions. He does not know or even suspect that he is capable of producing illusions sufficiently strong to be observable by others, and if he thought this were true, he would attribute it to some mysterious thing and, so short and final are the punishments of the MEST universe, he would tend to shy away from this; but upon his ability to create illusion depends the very existence of all his hopes and dreams and any beauty he ever will see or feel.

In truth, all sensation which he believes to come from these masses of illusory energy known as the MEST universe, are first implanted through agreement upon what he is to perceive and then perceived again by himself, with the step hidden that he has extended his own sensation to be felt and perceived by himself. He is fully convinced that the MEST universe itself has sensation which it can deliver to him, whereas all the MEST universe has is an enforced agreement which, though of no substance, yet by a gradient scale came to be an illusion which seems very masterful to a preclear.

To prove the reality and solidity of the MEST universe the preclear could pound his fist upon a desk and demonstrate that his fist had met something. He is making again the error of implanting sensation and not knowing he has implanted it, for the fist which he pounds on the desk is a MEST universe fist consisting of MEST universe energy, which is itself a MEST universe agreement, and it is meeting a desk which is MEST universe; he is only demonstrating that when the MEST universe is perceived to impact upon the MEST universe, one can then implant a realistic impact and re-perceive it for his own wonderful edification.

Reality, then, is a delusion because it is one's own illusion which has been disowned by one and is then received by one as being another thing. Only by shedding all responsibility for one's own energy can one fall into this covert trap. If one is unwilling to be responsible for energy, he is capable of using energy and then not perceiving that he uses it. One who blames others continually can be discovered to effect most of the things for which he is blaming other people.

In such a way, an individual with the

"very best MEST universe, Mark 10,000 years" takes no responsibility for having implanted the sensation of sound in order to receive the sensation of sound. A pre-clear as he comes up the tone-scale more and more often catches himself doing this, and even though he does not know the principles involved (for no pre-clear has to be educated in Scientology to receive benefit from it), he recognizes that even in the case of a loud crash, his continuation of association from his environment permits him to preceive with others that a crash has taken place of objects which he with others continuously recreates solidly, and that he must actually cause for his own perception the sound of the crash. In that the beingness of an individual is actually extended for miles in all directions around him, if not much farther, any idea or thought or past thought (as there is no past) is part of his beingness, and so he must continually strive to be "faithful to his agreements with the MEST universe."

To undo this state of affairs it is only necessary to rehabilitate the awareness of the preclear that he himself is capable of creating illusions. As he rehabilitates this facility, the preclear, without any coaching or evaluation on the part of the auditor, begins to recognize that his viewpoint is expanding and that he is becoming all-pervasive, but that he can collect his awareness at any point, and that the "brutal reality" all around him is continuously manufactured by himself out of agreements and association with other viewpoints.

So long as he is fixed in a condition where he is in agreement with all spaces and viewpoints, he sees and feels automatically with all other such viewpoints. He is above the level of energy, if one can use the term, on the same wavelength with all other beingness, a condition which does not permit differentiation. As he rehabilitates his abilities in independent creation, he can change this "wavelength" at will, and can go into or out of agreement with all other points of beingness.

The matter of perceiving, then, becomes entirely a matter of self-choice. It is, for instance, quite startling to a preclear to discover that as soon as he is free of the ridges of the body (which is to say, when he has discovered he can change his viewpoint) that he is already partly out of agreement with other viewpoints, and that the MEST universe becomes slightly jumbled. He is apt to be very anxious about this, for it is in conflict with the agreements to which he is subject. He immediately may struggle very hard to regain a state of affairs whereby he can view the MEST universe as everyone else views it. Indeed, the auditor must continually be on guard to prevent the preclear from attempting to reassume these agreements.

A badly-trained auditor always can be identified by the fact that he shares the preclear's anxiety that the preclear view the environment as the environment "should be." The reason why a non-cleared auditor does not do well with these processes is that he is very anxious for the

(Continued on Page 4)

exteriorizing brings tendency to disagree with mest 'realities'

(Continued from Page 3)

preclear to continue agreement with all others and to perceive the surroundings as exactly when exteriorized as he did when he was looking through MEST eyes and perceptions (which is to say, when the preclear was at his exact, agreed-upon point of viewpoint).

The ability to prove the MEST universe is the ability to agree. The preclear's accuracy of perception of the MEST universe is of no consequence. An auditor can act to permit or even encourage a preclear to try to see, feel, and hear the MEST universe when exteriorized long before the preclear is prepared to do so with equanimity. The auditor, when doing this, is dramatizing his own urge to agree with viewpoints and perceive.

A preclear who exteriorizes readily may find with a shock that he is not perceiving the MEST universe as he commonly supposes it should be perceived and quickly go back into his body to reassure himself that he is "keeping his contract of agreement." If the auditor demands that the preclear perceive the environment when exteriorized, then the auditor will discover that the preclear will drop in tone and that, when he has gone into his body once more, a great deal of patient auditing is necessary to regain the preclear's confidence in himself. The preclear exteriorizing may find himself in all sorts of space and time cross-ups, for he has insufficient command of space and energy to independently sort out viewpoints when unassisted by the orientation of the MEST body itself, which is, of course, in debased and degraded agreement of a very set nature.

There are two "shuns." These are invalidation and evaluation. The auditor must eschew them vigorously. The major invalidation which could be practiced in using Scientology 8-8008 would be a demand that the preclear see the environment as it is seen through MEST perception or to criticize him for not being able to do so. The majority of the preclear's perceptions may be correct but some percentage of his perception is going to be enough "off wavelength" with other agreement viewpoints to cause him to perceive strangely.

After a very large amount of auditing, even as much as 50 hours, when the preclear has regained his ability to create, with considerable solidity, his own illusions, it will be found that the preclear can at will perceive the MEST universe and can do so with accuracy. He can further, without the aid of a body, move objects, heal at a distance and do a thousand other "interesting tricks" which could very well be viewed with considerable awe, for they have not been seen on earth in recorded history but have lived in legend.

Using Standard Operating Procedure, Issue 3, as given in Scientology 8-0880, the auditor takes a very thorough assessment of his preclear with an E-meter. He discovers, in accordance with information in the book, what the preclear is unable to start, change, stop; create, alter, destroy; be, do, or have; differentiate, associate, or identify; on each and every one of the eight dynamics and their component parts. The auditor makes a complete list. This is the "Can't" list. Exteriorized, if possible or interiorized as in the later numbered cases, the preclear is then made to "mock-up" illusions about each of these "Can't's" and to change the size, character, and position of the illusion or any part thereof in space, shift it in time simply by knowing it has been shifted by him, until at last the preclear is able to handle the whole object of the "Can't" with complete facility.

"Can't's" may be an inability to destroy women or snakes or specific persons, or create machinery, or write legibly. The preclear is requested to accomplish by illusions the smallest gradient of the "Can't" with which he can successfully start; and, under auditor direction, by moving this small portion of the whole here and there in space, tipping it this way and that and making it, in particular, disobey "natural laws" in the MEST universe, the preclear is led to an ability to create, change, or destroy the "Can't."

The "Can't" is also the "Must." "Can't" is an inhibition; "Must" is an enforcement. What MUST the preclear do and what must be done to him? By whom? By creative processing and gradient scales, he achieves mock-ups until each one of these musts become a "Can if I want to, but don't have to."

There are also the "Desires." These are the cravings for sensation or possession or identification which brought the preclear into and made him continue agreements. Behind every case the "Desires are paramount and of greater importance than the "Can't's." Why does he desire bodies? Why is his second dynamic aberrated? Why does he feel he cannot be free? Can he differentiate between his own actual want- ingness and the wantingness of MEST it-

self which is trying to have HIM? The "Desires" are resolved by creative processing wherein the preclear does mock-ups of the necessary acts which he desires or the necessary behaviors which brought him into agreement until he can at last laugh at them.

In that creative processing does not take long in terms of time, the assessment list can afford to be very broad and to cover every possible phase through the system of the dynamics and the cycles of action.

This is a list of things the preclear must be able to do with an illusion:

- Create the condition, energy or object
- Conserve it
- Protect it
- Control it
- Hide it
- Change it
- Age it
- Make it go backwards on a cycle of action
- Perceive it with all perceptions
- Shift it at will in time
- Rearrange it
- Duplicate it
- Turn it upside down or on the side at will
- Make it disobey MEST laws
- Be it
- Not be it
- Destroy it.

In order to accomplish these things, if the whole of any condition cannot be fulfilled by gradient scale, some tiny portion of the condition must be fulfilled.

When a small condition has been fulfilled, the condition is then enlarged until the whole condition can be fulfilled.

That preclear who cannot get even a shadow of an illusion so that he can perceive it in any manner must be coaxed to see white spots, black spots, of his own creation, and to change those in space and time, enlarge and contract them, until he has a certain command and control of black and white. This must be done with such a preclear without regard to the number of hours it takes or the patience of the drill. It can be done with the eyes open or closed, whichever the preclear finds best.—From SCIENTOLOGY: 8-8008, British Edition, by L. Ron Hubbard.

The Hubbard Foundation has its own four-story building in downtown Philadelphia, purchased and equipped (including 1953 Mathison E-meters in the lecture hall and all auditing rooms) entirely out of the professional income of two Scientologists, Noyga and O'Brien, who act in full agreement with the concepts and goals of L. Ron Hubbard, and with deep personal loyalty to him. In a few months, they have trained more than fifty students.

The Hubbard Foundation gives the Doctorate Course. Based on 63 hours of high fidelity recordings made here in December by Dr. Hubbard (plus recent supplementary material from London).

Theta Clearing is the subject and object, a daily reality. Students receive the text 8-8008 and the Chart Book. Day (8 weeks) and evening (16 weeks) classes begin every Monday, after registration. Fee \$500.

THE HUBBARD FOUNDATION

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Visitors by Appointment

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The Eastern Center of Scientology

'theta clearing suit' can be built for \$3; value very debatable

Last August when L. Ron Hubbard was experimenting with electronic flows within the body, he discovered that a psychotic could be quieted down temporarily by letting "excess charge" flow away from him into a good and solid ground. There were many sections of the body from which this charge could flow. It was further discovered, however, that once the charge had flowed away, it built up again and the operation had to be done once more.

Jokingly called a "clearing suit" by Ron, he put it on the shelf as something which could be introduced as curiosa to the psychiatrist. It did as much good, if not more, as an electric shock and was much easier to handle.

The material necessary to build a "clearing suit" consists of a number of tin cans, a piece of copper screening, and a piece of iron pipe. The tin cans are soldered to a length of wire which is then soldered to the copper screen. There are four such tin cans, each one soldered by leads to the copper screen. One tin can is placed under the patient's neck, two are held in his hands, the fourth is placed between his knees. The piece of copper screen is then placed so that the patient's feet are resting upon it, the feet being bare. The copper screen is led off by a soldered connection to the outside of the room and is soldered there to an iron pipe which is driven into the ground for a "wet connection." Soldered leads and connections are necessary throughout.

It was found that when this "outfit" was placed on a psychotic, that he would begin to disperse quite rapidly and would try to jump up, for the charge leaving him was strong. He would jump up less and less frequently and finally would go to sleep and awaken refreshed. For a few hours he would be placed in a condition where he could eat and be rational. Continued applications of the "outfit" at least kept the case under control.

The total cost of equipment was about \$3.00, compared with the cost of an electric shock machine of several hundred dollars. Further, it used no "juice" or drugs, and so could be utilized without expense.

But its value was debatable. The limitations all these wires, screens, cans, etc., placed upon the freedom of the preclear seemed to offset any advantage to be gained.

Reports that an improved version of this Rube Goldbergian concoction soon would be available from the Hubbard Association of Scientologists, for \$5,000.00, which neither promises nor guarantees anything, have been consistently denied. Mr. Hubbard says we plan to issue neither a \$5,000.00 model nor a \$3.00 one. Anyone wishing to experiment with "grounding" of preclears will be able to find tin cans, wire, and the other paraphernalia in their own neighborhoods.

value of popular songs as therapy is discussed

When a juke box in a downtown Phoenix cafe recently started warping the airwaves, one of a quartet of coffee cup auditors asserted that the song being murdered "I'd Give All of My Tomorrows for Just One Yesterday," was aberrative in the extreme, a lively argument ensued. One person insisted all music was aberrative because it appealed to an emotional level. Another, because songs stimulate recall of emotional moments, insisted most of them had a therapeutic value.

Readers are urged to present their own views. The most interesting million letters may, or may not, be published.

loses right to name

An organization formerly styling itself the "Hubbard" Dianetics Foundation, Inc., of Wichita, Kas., has been forced to cease and desist in the use of the name and materials of L. Ron Hubbard.

This action follows a considerable period of litigation which is now concluded.

This COULD Leave a REGRET YOU CAN'T RUN OUT!

Too many newcomers into the field of Scientology buy only the latest books, ignoring the old proven techniques that have brought Scientology to its present altitude. If you are one of these, or if your case has bogged down, or you are a progressive auditor who works each case with a HANDBOOK, this short-time bargain will interest you. Never again may such a bargain be offered you:

1 ADVANCED PROCEDURES AND AXIOMS and 1 HANDBOOK FOR PRECLEARS. Both for\$1.25
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Hubbard Association of Scientologists, Inc.

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auditor first should know tools before he goes in for artistic

EDITOR'S NOTE—Auditors and preclears too often complain that Scientology is invalidating itself; that today's techniques are making those of yesterday obsolete. L. Ron Hubbard, in a recent lecture, said definitely that you audit the preclear, not the technique; that the first book still will do exactly what it said it would do, and new developments have only one purpose: to give auditors newer and better tools with which to work.

Because we feel that this lecture is of extreme importance, it has been edited somewhat, and reprinted serially in SCIENTOLOGY. This is the fifth chapter.

PART V

The auditor is both a technician and an artist.

We still have art in processing, but thank God we don't need as much as we used to. The more and better technique an auditor has at his command, the less he has to be an artist. But some auditors persist in being very "artistic" about some little corner of this science while ignoring the rest. A real artist is not above using his technique. A real artist has many techniques to use.

Compare, for example, Rembrandt and the dilettante. The dilettante does not know how to paint, so most of his energy goes into selecting the "right" brush or the "apt" line or the "perfect" pigment. Rembrandt does know how to paint. He picks up the first brush that comes to hand, touches it to the palette and—wham! A color. Rembrandt can be an artist, be-

cause he has a lot of technique with which to be an artist. The dilettante has no technique, and so he only plays the role of the artist.

There is a standard way to run an engram. There is a standard way to diagnose a case. There is a standard technique to use for every level of the tone scale.

On the wide open case, you can run Responsibility. Times when he took responsibility. Times when he shifted responsibility to others.

On a case in which you cannot find the first engram, you can use Technique 80: motivators, overts, DEDs, DEDEXes.

DIANETICS, SCIENCE OF SURVIVAL, SELF ANALYSIS, ADVANCED PROCEDURE AND AXIOMS, HANDBOOK FOR PRECLEARS, TECHNIQUE 88—each is applicable to a case at a certain level. There is not one of them that does not apply somewhere. The wide-open case will need first-book procedure until he gets out of the incident he is stuck in. Then he will need rehabilitation in A-R-C, agreeing and disagreeing with affinity, reality, and communication flows between him and the

environment. The occluded case will need later techniques.

These are the tools of the trade. They are graduated against the level of the case. They are just as solid and usable as the tools in a plumber's box.

When you start to audit, know these tools. After you know them, you can be as artistic as you want about using them, because then you will have the techniques to be artistic with, and you won't have to use a gallon of art to every eye-dropper of technique.

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the appositions of scientology

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These appositions present a complete dictionary of terms used in Scientology, and cover all phases from engram running to theta processing. They are taken from SCIENTOLOGY: 8-80*. This is the seventh of the series.

SECONDARY ENGRAM — A secondary engram is a moment of misemotion — anger, fear, grief, apathy — where loss either is threatened or accomplished. However, a secondary cannot exist unless an engram — a period of physical pain — underlies it; and an engram has no force until it has been keyed in by a secondary or lock.

Secondaries can be said to be of three types: Those in which reality is enjoined or enforced, those in which affinity is enjoined or enforced, and those in which communication is enjoined or enforced.

Unless a preclear is very high-toned, an auditor will find it necessary to address secondaries before he can hope to run the more heavily charged underlying engrams.

SELF-DETERMINISM — The goal of processing is to return to the preclear his self-determinism, which he has been losing control of during a lifetime of set-backs and defeats. Some persons think of themselves as self-determined when they are merely being stubborn and non-cooperative. They are obeying a self-determined decision to be an effect of their environment. Death is no more than a person's self-determined effort, or decision, not to survive some injury or loss, or a chain of injuries or losses, he has suffered. If he decides that injury or loss is too much for him, that he "can't stand it", he will, to some degree, begin the process of succumbing to it. If he never re-evaluates that decision to die, he continues to be under its control, even though that no longer is his desire and the decision itself is hidden from him by pain or emotion.

This is the sum total of aberrations: A person decides, during pain or emotional stress, he cannot survive that pain or emotion, and that decision chips off a piece of his life goal of "To survive". No matter how often he may decide later to live, that old forgotten decision remains sufficiently in force to rob him of his full potential in present time. He becomes less and less self-determined, and eventually, his self-determinism is at such a low ebb that the only course at which he can win is the self-determined effort to die.

Processing recovers these decisions from the past and returns them to present time for re-evaluation. When the preclear has regained his self-determinism to live and to succeed, he regains both his health and his sanity.

SERVICE FACSIMILE — The first time a person uses a death facsimile against any of the dynamics (usually against his fellow man) and recognizes that it is non-survival to himself, he has created his Service Facsimile. This may cover a period of minutes or days, but it is one of the most charged incidents along a person's time track. It is the incident the preclear picks up and uses to explain each of his failures.

A person's Service Facsimile is linked directly to what was done to him earlier on the time track. During a point in his evolutionary progress, he was killed, accidentally or intentionally, by a thrown or falling rock, by fire, the heat of the sun, by falling — the possibilities are almost infinite. He lost. Another, or the environment, won. Thereafter, he uses that method to win over others. When he uses that means to destroy someone or something, and discovers that it reacts against himself, that his act was non-survival, he regrets it, tries to turn time back before it happened, and begins a life continuum for his victim. He tries to give part of his body back to the person he killed to make up for the deed he regrets.

Because of this, the Service Facsimile has brought about a structural change the auditor should be able to recognize as being the clue to what the person did. Red face, no teeth, bad eyesight, small neck, maimed hands or feet — these and many others may be part of a person's subconscious effort to make up for his big overt act.

There is emotion, effort, and thought, as well as counter-effort, counter-emotion, and counter-thought in a Service Facsimile. However, it is ineffective to have the preclear sit and think about it, or

simply relive it in his mind. He must stand on his feet and go through the motions necessary to commit the deed with full reality — go through them again and again, with an occasional stop to run an emotional curve.

You'll know when you've contacted a Service Facsimile because present life incidents start to fly out of it. All the patterns of a lifetime are in the Service Facsimile, and in auditing, you don't move the preclear *back* to his Service Facsimile because *he's in it* and always has been since he picked it up.

SOMATIC — From the Greek *somatikos*, meaning *of the body*. In Scientology, it has been adopted to denote physical pain or discomfort of any kind, or a non-survival state of physical being.

SONIC — The perceptic of sound, or our interpretation of sound vibrations, or waves, over a wide range of frequencies (approximately between 20 to 30,000 per second).

SONIC RECALL — The remembering of past sounds.

STATIC — Something which has no motion, derived from the Greek word *statikos*, meaning *causing to stand*. Theta, the source of Life, is a true static — without motion, without mass, without space, without time. MEST is the exact opposite of a static, requiring motion to exist.

STRAIGHT WIRE — Any recall in which the preclear stays in present time, and remembers what people have said or done to him throughout his lifetime, is called Straight Wire. The term is derived from the analogy of stretching a wire, similar to a telephone line, between "I" and the standard memory bank. It differs from reverie in that the preclear is straight wired with his eyes open, and only remembers the incidents, while in reverie, he closes his eyes and re-experiences the incidents.

The lower a person is on the tone scale, the more straight memory, or straight wire, is needed in processing him. Although slow, it is an effective way of operating. You begin by remembering the obvious and progress toward the aberrative. On psychotics, it often is necessary to straight wire them on such simple things as: "Do you remember when you entered the door?" "Do you remember putting on your shoes this morning?" etc. There's no danger in straight wire.

There are seven types of incidents which particularly lend themselves to straight wire. 1. *Enforced affinity* (has been forced to show or proclaim love or respect he does not feel for a parent, wife, teacher, or person). 2. *Enforced reality* (forced to go to school and agree that it's good for him when he'd rather play; forced to agree that something he knows isn't so; convinced by someone that a thing is so or something exists, and forced by others to admit it's a lie). 3. *Enforced communication* (forced to look at things he doesn't want to hear or feel, forced to talk when he doesn't want to talk, forced to write when he doesn't want to write: such as, "You've just got to write to Aunt Mamie and tell her how nice it was of her to send you such a wonderful present" — and it was a book of poetry or something he didn't want or despised). Religion, as practiced in the past, could come under all three of these. 4. *Inhibited affinity* (repulsed affection from one or both parents, a relative, or wife or husband; being ejected from a group in school, business, or social circles). 5. *Inhibited reality* (anything that invalidates or challenges what the preclear has decided is true). 6. *Inhibited communication* (denial of a person's right to see, hear, feel, talk, listen). 7. *Circuits* ("you" commands that make him compute differently than he ordinarily would).

SYMPATHY — Any offense you've committed against any of the dynamics, for which you felt sorry, is reflected later in a non-survival apology known as "sympathy". By obtaining sympathy from others, man admits he has failed and is incapable of surviving by himself. He'll even display an illness or disability to gain sympathy from those around him. The degree of sympathy received measures the amount of "guilt" that person feels for what he has done to you or another person in the past.

Most fiction is a cunningly-laid trap to arouse the reader's sympathy for one or more of the characters, and this is especially true of children's tales. Remember Elsie Dinsmore, the Horatio Alger tales? Tiny Tim? the Poor Little Match Girl? Grimm's Fairy Tales?

Sympathy is run without verbalization, and without the use of effort. It must be run wholly until the preclear extroverts.

Is MAN a mere SPECK?

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