

From the #1 NEW YORK TIMES Bestseller by

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3 CHAPTERS

L. RON HUBBARD

A SELECTION FROM

DIANETICS

THE MODERN SCIENCE OF MENTAL HEALTH

A SELECTION FROM

DIANETICS



T H E M O D E R N S C I E N C E
O F M E N T A L H E A L T H

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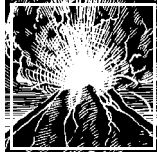
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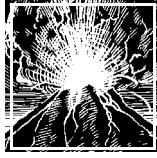


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Dianetics: The Modern Science of Mental Health was originally published in May of 1950. It has since proven the all-time bestselling work on the human mind, inspiring a fully international movement.

Excerpted here are the introductory chapters including the author's Synopsis, providing a brief overview of Dianetic principles and what is contained in the book. Also included is a glossary of specialized terms and phrases.

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SYNOPSIS

Dianetics (Greek *dia*, through, and *nous*, mind or soul) is the science of mind. Far simpler than physics or chemistry, it compares with them in the exactness of its axioms and is on a considerably higher echelon of usefulness. *The hidden source of all psychosomatic ills and human aberration has been discovered and skills have been developed for their invariable cure.*

DIANETICS IS ACTUALLY a family of sciences embracing the various humanities and translating them into usefully precise definitions. The present volume deals with Individual Dianetics and is a handbook containing the necessary skills both for the handling of interpersonal relations and the treatment of the mind. With the techniques presented in this handbook, the intelligent layman can successfully treat all psychosomatic ills and inorganic aberrations. More importantly, the skills offered in this handbook will produce the Dianetic *Clear*, an optimum individual with intelligence considerably greater than the current normal, or the Dianetic *Release*, an individual who has been freed from his major anxieties or illnesses. The Release can be done in less than twenty hours of work and is a state superior to any produced by several years of psychoanalysis, since the Release will not relapse.

Dianetics is an exact science and its application is on the order of, but simpler than, engineering. Its axioms should not be confused with theories since they demonstrably exist as natural laws hitherto undiscovered. Man has known many portions of Dianetics in the past thousands of years, but the data was not evaluated for importance, was not organized into a body of precise knowledge. In addition to things known if not evaluated, Dianetics includes a large number of new discoveries of its own about thought and the mind.

The axioms may be found on the end sheets of this volume. Understood and applied, they embrace the field of human endeavor and thought and yield precision results.

The first contribution of Dianetics is the discovery that the problems of thought and mental function can be resolved within the bounds of the finite universe, which is to say that all data needful to the solution of mental action and Man's endeavor can be measured, sensed and experienced as scientific truths independent of mysticism or metaphysics. The various axioms are not assumptions or theories—the case of past ideas about the mind—but are laws which can be subjected to the most vigorous laboratory and clinical tests.

The first law of Dianetics is a statement of the Dynamic Principle of Existence.

THE DYNAMIC PRINCIPLE OF EXISTENCE IS: SURVIVE!

No behavior or activity has been found to exist without this principle. It is not new that life is surviving. It is new that life has as its entire dynamic urge *only* survival.

Survival is divided into four dynamics. Survival can be understood to lie in any one of the dynamics and by faulty logic can be explained in terms of any one dynamic. A man can be said to survive for self alone and by this all behavior can be formulated. He can be said to survive for sex alone and by sex alone all behavior can be formulated. He can be said to survive for the group only or for Mankind only, and in either of these the entire endeavor and behavior of the

individual can be equated and explained. These are four equations of survival, each one apparently true. However, the entire problem of the purpose of Man cannot be resolved unless one admits all four dynamics in each individual. So equated, the behavior of the individual can be estimated with precision. These dynamics then embrace the activity of one or many men.

DYNAMIC ONE: The urge of the individual to reach the highest potential of survival in terms of *self* and his immediate symbiotes.

DYNAMIC TWO: The urge of the individual to reach the highest potential of survival in terms of *sex*, the act and the creation of children and their rearing.

DYNAMIC THREE: The urge of the individual to reach the highest potential of survival in terms of the *group*, whether civil, political, or racial and the symbiotes of that group.

DYNAMIC FOUR: The urge of the individual to reach the highest potential of survival in terms of *Mankind* and the symbiotes of Mankind.

Thus motivated, the individual or a society seeks survival and no human activity of any kind has other basis: experiment, investigation and long testing demonstrated that the *unaberrated individual*, the Clear, was motivated in his actions and decisions by *all* the above dynamics and not one alone.

The Clear, the goal of Dianetic therapy, can be created from psychotic, neurotic, deranged, criminal or normal people if they have organically sound nervous systems. He demonstrates the basic nature of Mankind and that basic nature has been found uniformly and invariably to be *good*. That is now an established *scientific fact*, not an opinion.

The Clear has attained a stable state on a very high plane. He is persistent and vigorous and pursues life with enthusiasm and

satisfaction. He is motivated by the four dynamics as above. He has attained the full power and use of hitherto hidden abilities.

The inhibition of one or more dynamics in an individual causes an aberrated condition, tends toward mental derangement and psychosomatic illness and causes the individual to make irrational conclusions and act, still in an effort to survive, in destructive ways.

Dianetic technique deletes, without drugs, hypnotism, surgery, shock or other artificial means, the blocks from these various dynamics. The removal of these blocks permits the free flow of the various dynamics and, of course, results in a heightened persistency in life and a much higher intelligence.

The precision of Dianetics makes it possible to impede or release these dynamics at will with invariable results.

The hidden source of all inorganic mental disturbance and psychosomatic illness was one of the discoveries of Dianetics. This source had been unknown and unsuspected, though vigorously sought, for thousands of years. That the discovered source *is* the source requires less laboratory proof than would have been necessary to have proven the correctness of William Harvey's discovery of the circulation of the blood. The proof does not depend upon a laboratory test with complicated apparatus, but can be made in any group of men by any intelligent individual.

The *source of aberration* has been found to be a hitherto unsuspected sub-mind which, complete with its own recordings, underlies what Man understands to be his "conscious" mind. The concept of the unconscious mind is replaced in Dianetics by the discovery that the "unconscious" mind is the *only* mind which is *always* conscious. In Dianetics this sub-mind is called the *reactive mind*. A holdover from an earlier step in Man's evolution, the reactive mind possesses vigor and command power on a cellular level. It does not "remember": it records and uses the recordings only to produce action. It does not "think": it selects recordings and impinges them upon the "conscious" mind and the body without the knowledge or consent of the individual. The only information the individual

has of such action is his occasional perception that he is not acting rationally about one thing or another and cannot understand why. There is no “censor.”

The reactive mind operates exclusively on physical pain and painful emotion. It is not capable of differentiative thought, but acts on the stimulus-response basis. This is the principle on which the animal mind functions. It does not receive its recordings as memory or experience, but only as forces to be reactivated. It receives its recordings as cellular *engrams* when the “conscious” mind is “unconscious.”

In a drugged state, when anesthetized as in an operation, when rendered “unconscious” by injury or illness, the individual yet has his reactive mind in full operation. He may not be “aware” of what has taken place, but, as Dianetics has discovered and can prove, everything which happened to him in the interval of “unconsciousness” was fully and completely recorded. This information is unappraised by his conscious mind, neither evaluated nor reasoned. It can, at any future date, become reactivated by similar circumstances observed by the awake and conscious individual. When any such recording, an engram, becomes reactivated, it has command power. It shuts down the conscious mind to greater or lesser degree, takes over the motor controls of the body and causes behavior and action to which the conscious mind, the individual himself, would never consent. He is, nevertheless, handled like a marionette by his engrams.

The antagonistic forces of the exterior environment thus become entered into the individual himself without the knowledge or consent of the individual. And there they create an interior world of force which exerts itself not only against the exterior world, but against the individual himself. Aberration is caused by what has been done *to*, not done *by* the individual.

Man has unwittingly long aided the reactive mind by supposing that a person, when “unconscious” from drugs, illness, injury or anesthetic, had no recording ability. This permits an enormous

amount of data to enter into the reactive bank since none have been careful to maintain silence around an “unconscious” person. The invention of language and the entrance of language into the engram bank of the reactive mind seriously complicates the mechanistic reactions. The engrams containing language impinge themselves upon the conscious mind as commands. Engrams then contain command value much higher than any in the exterior world. Thought is directed and motivated by the irrational engrams. Thought processes are disturbed not only by these engramic commands, but also by the fact that the reactive mind reduces, by regenerating unconsciousness, the actual ability to think. Few people possess, because of this, more than 10 percent of their potential awareness.

The entire physical pain and painful emotion of a lifetime—whether the individual “knows” about it or not—is contained, recorded, in the engram bank. Nothing is forgotten. And all physical pain and painful emotion, no matter how the individual may think he has handled it, is capable of re-inflicting itself upon him from this hidden level unless that pain is removed by Dianetic therapy.

The engram and only the engram causes aberration and psychosomatic illness.

Dianetic therapy may be briefly stated. Dianetics deletes all the pain from a lifetime. When this pain is erased in the engram bank and refiled as memory and experience in the memory banks, all aberrations and psychosomatic illnesses vanish, the dynamics are entirely rehabilitated and the physical and mental being regenerate. Dianetics leaves an individual full memory, but without pain. Exhaustive tests have demonstrated that hidden pain is not a necessity, but is invariably and *always* a liability to the health, skill, happiness and survival potential of the individual. It has *no* survival value.

The method which is used to refile pain is another discovery. Man has unknowingly possessed another process of remembering of which he has not been cognizant. Here and there a few have known

about it and used it without realizing what they did or that they did something which Man as a whole did not know could be done. This process is *returning*. Wide awake and without drugs an individual can *return* to any period of his entire life providing his passage is not blocked by engrams. Dianetics developed techniques for circumventing these blocks and reducing them from the status of Powerful Unknown to useful memory.

The technique of therapy is done in what is called a Dianetic *reverie*. The individual undergoing this process sits or lies in a quiet room accompanied by a friend or professional therapist who acts as *auditor*. The auditor directs the attention of the patient to the patient's self and then begins to place the patient in various periods of the patient's life merely by telling him to "go there" rather than "remember."

All therapy is done, not by remembering or associating, but by travel on the *time track*. Every human being has a time track. It begins with life and it ends with death. It is a sequence of events complete from portal to portal, as recorded.

The conscious mind, in Dianetics, is called by the somewhat more precise term of *analytical mind*. The analytical mind consists of the "I" (the center of awareness), all computational ability of the individual and the standard memory banks—which are filled with all past perceptions of the individual, awake or normally asleep (all material which is not engramic). No data are missing from these standard banks, all are there, barring physical organic defects, in full motion, color, sound, tactile, smell and all other senses. The "I" may not be able to reach his standard banks because of reactive data which bar portions of the standard banks from the view of "I". Cleared, "I" is able to reach all moments of his lifetime without exertion or discomfort and perceive all he has ever sensed, recalling them in full motion, color, sound, tone and other senses. The completeness and profusion of data in the standard banks is a discovery of Dianetics, and the significance of such recalls is yet another discovery.

The auditor directs the travel of “I” along the patient’s time track. The patient knows everything which is taking place, is in full control of himself and is able to bring himself to the present whenever he likes. No hypnotism or other means are used. Man may not have known he could do this, but it is simple.

The auditor, with precision methods, recovers data from the earliest “unconscious” moments of the patient’s life, such “unconsciousness” being understood to be caused by shock or pain, not mere unawareness. The patient thus contacts the cellular-level engrams. Returned to them and progressed through them by the auditor, the patient re-experiences these moments a few times, when they are then erased and refiled automatically as standard memory. So far as the auditor and the patient can discover, the entire incident has now vanished and does not exist. If they searched carefully in the standard banks, they would find it again, but refiled as “Once aberrative, do not permit as such into computer.” Late areas of “unconsciousness” are impenetrable until early ones are erased.

The amount of discomfort experienced by the patient is minor. He is repelled mainly by engramic commands which variously dictate emotion and reaction.

In a *Release*, the case is not progressed to the point of complete recall. In a *Clear*, full memory exists throughout the lifetime, with the additional bonus that he has photographic recall in color, motion, sound, etc., as well as optimum computational ability.

The psychosomatic illnesses of the *Release* are reduced, ordinarily, to a level where they do not thereafter trouble him. In a *Clear*, psychosomatic illness has become non-existent and will not return since its actual source is nullified permanently.

The Dianetic *Release* is comparable to a current normal or above. The Dianetic *Clear* is to a current normal individual as the current normal is to the severely insane.

Dianetics elucidates various problems with its many discoveries, its axioms, its organization and its technique. In the progress of its development many astonishing data were thrust upon it, for when

one deals with natural laws and measurable actualities which produce specific and invariable results, one must accept what Nature holds, not what is pleasing or desired. When one deals with facts rather than theories and gazes for the first time upon the mechanisms of human action, several things confound him, much as the flutterings of the heart did Harvey or the actions of yeasts did Pasteur. The blood did not circulate because Harvey said it could nor yet because he said it did. It circulated and had been circulating for eons. Harvey was clever and observant enough to find it, and this was much the case with Pasteur and other explorers of the hitherto unknown or unconfirmed.

In Dianetics, the fact that the analytical mind was inherently *perfect* and remained structurally capable of restoration to full operation was not the least of the data found. That Man was good, as established by exacting research, was no great surprise. But that an unaberrated individual was vigorously repelled by evil and yet gained enormous strength was astonishing, since aberration had been so long incorrectly supposed to be the root of strength and ambition according to authorities since the time of Plato. That a man contained a mechanism which recorded with diabolical accuracy when the man was observably and by all presumable tests “unconscious” was newsworthy and surprising.


To the layman, the relationship of prenatal life to mental function has not entirely been disregarded, since for centuries beyond count people were concerned with “prenatal influence.” To the psychiatrist, the psychologist and psychoanalyst, prenatal memory had long been an accepted fact since “memories of the womb” were agreed to influence the adult mind. But the prenatal aspect of the mind came as an entire surprise to Dianetics: an unwanted and, at the time, unwelcome observation. Despite existing beliefs—which are not scientific facts—that the fetus had memory, the psychiatrist and other workers believed, as well, that memory could not exist in a human being until myelin sheathing was formed around the nerves. This was as confusing to Dianetics as it was to psychiatry.

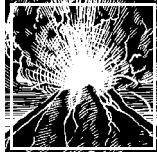
After much work over some years, the exact influence prenatal life had on the later mind was established by Dianetics with accuracy.

There will be those who, uninformed, will say that Dianetics “accepts and believes in” prenatal memory. Completely aside from the fact that an exact science does not “believe,” but establishes and proves facts, Dianetics emphatically does *not* believe in prenatal memory. Dianetics had to invade cytology and biology and form many conclusions by research; it had to locate and establish both the reactive mind and the hidden engram banks never before known before it came upon “prenatal” problems. It had been discovered that the engram recording was probably done on the cellular level, that the engram bank was contained in the cells. It was then discovered that the cells, reproducing from one generation to the next, within the organism, apparently carried with them their own memory banks. The cells are the first echelon of structure, the basic building blocks. They built the analytical mind. They operate, as the whip, the reactive mind. Where one has human cells, one has potential engrams. Human cells begin with the zygote, proceed in development with the embryo, become the fetus and finally the infant. Each stage of this growth is capable of reaction. Each stage in the growth of the colony of cells finds them fully cells, capable of recording engrams. In Dianetics, prenatal memory is not considered since the standard banks which will someday serve the completed analyzer in the infant, child and man are not themselves complete. There is neither “memory” nor “experience” before the nerves are sheathed as far as Dianetic therapy is concerned. But Dianetic therapy is concerned with *engrams*, not memories, with *recordings*, not experience. And wherever there are human cells, engrams are demonstrably possible and when physical pain was present, engrams can be demonstrated to have been created.

The engram is a recording like the ripples in the groove of a phonograph record: it is a complete recording of everything which occurred during the period of pain. Dianetics can locate, with its techniques, any engram which the cells have hidden, and in therapy

the patient will often discover himself to be upon the prenatal cellular time track. There he will locate engrams and he goes there only because engrams exist there. Birth is an engram and is recovered by Dianetics *as a recording*, not as a *memory*. By return and the cellular extension of the time track, zygote pain storage can be, and is, recovered. It is *not* memory. It impinged upon the analytical mind and it obstructed the standard banks where memory is stored. This is a very great difference from prenatal memory. Dianetics recovers *prenatal engrams* and finds them responsible for much aberration and discovers that any longing for the womb is not present in any patient, but that engrams sometimes dictate a return to it, as in some regressive psychoses which then attempt to remake the body into a fetus.

This matter of prenatal life is discussed here at length in this synopsis to give the reader a perspective on the subject. We are dealing here with an exact science, precision axioms and new skills of application. By them we gain a command over aberration and psychosomatic ills. And with them we take an evolutionary step in the development of Man which places him yet another stage above his distant cousins of the animal kingdom. 



HOW *to* READ *this* BOOK

DIANETICS IS AN ADVENTURE. It is an exploration into *Terra Incognita*, the human mind, that vast and hitherto unknown realm half an inch back of our foreheads.

The discoveries and developments which made the formulation of Dianetics possible occupied many years of exact research and careful testing. This was exploration; it was also consolidation. The trail is blazed, the routes are sufficiently mapped for you to voyage in safety into your own mind and recover there your full inherent potential, which is not, we now know, low but very, very high. As you progress in therapy, the adventure is yours to know why you did what you did when you did it, to know *what* caused those Dark and Unknown Fears which came in nightmares as a child, to know *where* your moments of pain and pleasure lay. There is much which an individual does not know about himself, about his parents, about his “motives.” Some of the things you will find may astonish you, for the most important data of your life may be not memory, but engrams in the hidden depths of your mind: not articulate, but only destructive.

You will find many reasons why you “cannot get well” and you will know at length, when you find the dictating lines in the engrams, how amusing those reasons are, especially to you.

Dianetics is no solemn adventure. For all that it has to do with suffering and loss, its end is always laughter—so foolish, so misinterpreted were the things which caused the woe.

Your first voyage into your own *Terra Incognita* will be through the pages of this book. You will find as you read that many things “you always knew were so” are articulated here. You will be gratified to know that you held not opinions, but scientific facts, in many of your concepts of existence. You will find, too, many data that have long been known by all, and you will possibly consider them far from news and be prone to underevaluate them. Be assured that underevaluation of these facts kept them from being valuable, no matter how long they were known, for a fact is never important without a proper evaluation of it and its precise relationship to other facts. You are following here a vast network of facts which, reaching out, can be seen to embrace the whole field of Man in all his works. Fortunately you do not have to concern yourself with following far any one of these lines until you are done. And then these horizons will stretch wide enough to satisfy anyone.

Dianetics is a large subject, but that is only because Man is himself a large subject. The science of his thought cannot but embrace all his actions. By careful compartmenting and relating of data, the field has been kept narrow enough to be easily followed. Mostly this handbook will tell you, without any specific mention, about yourself and your family and friends, for you will meet them here and know them.

This volume has made no effort to use resounding or thunderous phrases, frowning polysyllables or professorial detachment. When one is delivering answers which are simple, he need not make the communication any more difficult than is necessary to convey the ideas. “Basic language” has been used, much of the nomenclature is colloquial; the pedantic has not only not been employed, it has also


been ignored. This volume communicates to several strata of life and professions; the favorite nomenclatures of none have been observed since such a usage would impede the understanding of others. And so bear with us, psychiatrist, when your structure is not used, for we have no need for structure here; and bear with us, doctor, when we call a cold a cold and not a catarrhal disorder of the respiratory tract. For this is, essentially, engineering and these engineers are liable to say anything. And scholar, you would not enjoy being burdened with the summation signs and the Lorentz-FitzGerald-Einstein equations, so we shall not burden the less puristic reader with scientifically impossible Hegelian grammar which insists that absolutes exist in fact.

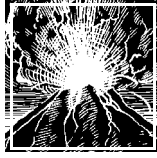
The plan of the book might be represented as a cone which starts with simplicity and descends into wider application. This book follows, more or less, the actual steps of the development of Dianetics. First there was the Dynamic Principle of Existence, then its meaning, then the source of aberration and finally the application of all as therapy and the techniques of therapy. You won't find any of this very difficult. It was the originator who had the difficulty. You should have seen the first equations and postulates of Dianetics! As research progressed and as the field developed, Dianetics began to simplify. That is a fair guarantee that one is on a straight trail of science. Only things which are poorly known become more complex the longer one works upon them.

It is suggested that you read straight on through. By the time you get to the end, you should have an excellent command of the subject. The book is arranged that way. Every fact related to Dianetic therapy is stated in several ways and is introduced again and again. In this way the important facts have been pointed up to your attention. When you have finished the book, you can come back to the beginning and look through it and study what you think you need to know.

Almost all the basic philosophy and certainly all the derivations of the master subject of Dianetics were excluded here, partly because

this volume had to stay under half a million words and partly because they belong in a separate text where they can receive full justice. Nevertheless, you have the scope of the science with this volume in addition to therapy itself.

You are beginning an adventure. Treat it as an adventure. And may you never be the same again. 



The SCOPE of DIANETICS

A SCIENCE OF MIND is a goal which has engrossed thousands of generations of Man. Armies, dynasties and whole civilizations have perished for the lack of it. Rome went to dust for the want of it. China swims in blood for the need of it. And down in the arsenal is an atom bomb, its hopeful nose full-armed in ignorance of it.

No quest has been more relentlessly pursued or has been more violent. No primitive tribe, no matter how ignorant, has failed to recognize the problem as a problem, nor has it failed to bring forth at least an attempted formulation. Today one finds the aborigine of Australia substituting for a science of mind a “magic healing crystal.” The shaman of British Guiana makes shift for actual mental laws with his monotonous song and consecrated cigar. The throbbing drum of the Goldi medicine man serves in the stead of an adequate technique to alleviate the lack of serenity in patients.

The enlightened and Golden Age of Greece yet had but superstition in its principal sanatoria for mental ills, the Aesculapian temple. The most the Roman could do for peace of mind for the sick was to appeal to the *Penates*, the household divinities, or sacrifice to *Febris*, goddess of fevers. And an English king, centuries after,

could have been found in the hands of exorcists who sought to cure his deliriums by driving the demons from him.

From the most ancient times to the present, in the crudest primitive tribe or the most magnificently ornamented civilization, Man has found himself in a state of awed helplessness when confronted by the phenomena of strange illnesses or aberrations. His desperation in his efforts to treat the individual has been but slightly altered during his entire history and, until this twentieth century passed midterm, the percentages of his alleviations, in terms of individual mental derangements, compared evenly with the successes of the shamans confronted with the same problems. According to a modern writer, the single advance of psychotherapy was clean quarters for the madman. In terms of brutality in treatment of the insane, the methods of the shaman or Bedlam have been far exceeded by the “civilized” techniques of destroying nerve tissues with the violence of shock and surgery—treatments which were not warranted by the results obtained and which would not have been tolerated in the meanest primitive society, since they reduce the victim to mere zombism, destroying most of his personality and ambition and leaving him nothing more than a manageable animal. Far from an indictment of the practices of the “neurosurgeon” and the ice pick which he thrusts and twists into insane minds, they are brought forth only to demonstrate the depths of desperation Man can reach when confronted with the seemingly unsolvable problem of deranged minds.

In the larger sphere of societies and nations, the lack of such a science of mind was never more evident; for the physical sciences, advancing thoughtlessly far in advance of Man’s ability to understand Man, have armed him with terrible and thorough weapons which await only another outburst of the social insanity of war.

These problems are not mild ones: they lie across every man’s path; they wait in company with his future. As long as Man has recognized that his chief superiority over the animal kingdom was a thinking mind, so long as he understood that his mind alone was

his weapon, he has searched and pondered and postulated in efforts to find a solution.

Like a jigsaw puzzle spilled by a careless hand, the equations which would lead to a science of the mind and, above that, to a master science of the universe, were stirred round and round. Sometimes two fragments would be united; sometimes, as in the case of the Golden Age of Greece, a whole section would be built. Philosopher, shaman, medicine man, mathematician: each looked at the pieces. Some saw they must all belong to different puzzles. Some thought they all belonged to the same puzzle. Some said there were really six puzzles in it, some said two. And the wars went on and the societies sickened or were dispersed, and learned tomes were written about ever-increasing hordes of madmen.

With the methods of Bacon, with the mathematics of Newton, the physical sciences went on consolidating and advancing their frontiers. And like a derelict battalion, careless of how many allied ranks it exposed to destruction by the enemy, studies of the mind lagged behind.

But after all, there are just so many pieces in any puzzle. Before and after Francis Bacon, Herbert Spencer and a very few more, many of the small sections had been put together, many honest facts had been observed.

To adventure into the thousands of variables of which that puzzle was composed, one had only to know right from wrong, true from false, and use all Man and Nature as his test tube.

Of what must a science of mind be composed?

1. An answer to the goal of thought.
2. A single source of all insanities, psychoses, neuroses, compulsions, repressions and social derangements.
3. Invariant scientific evidence as to the basic nature and functional background of the human mind.
4. Techniques (the art of application) by which the discovered single source could be invariably cured, ruling out, of course,

the insanities of malformed, deleted or pathologically injured brains or nervous systems and, particularly, iatrogenic psychoses (those caused by doctors and involving the destruction of the living brain itself).

5. Methods of prevention of mental derangement.
6. The cause and cure of all psychosomatic ills, which number, some say, 70 percent of Man's listed ailments.

Such a science would exceed the severest terms previously laid down for it in any age, but any computation on the subject should discover that a science of mind ought to be able to be and do just these things.


A science of the mind, if it were truly worthy of that name, would have to rank in experimental precision with physics and chemistry. There could be no "special cases" to its laws. There could be no recourse to Authority. The atom bomb bursts whether Einstein gives it permission or not. Laws native to Nature regulate the bursting of that bomb. Technicians, applying techniques derived from discovered natural laws, can make one or a million atom bombs all alike.

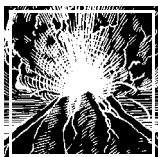
After the body of axioms and technique was organized and working as a science of mind, in rank with the physical sciences, it would be found to have points of agreement with almost every school of thought about thought which had ever existed. This is again a virtue and not a fault.

Simple though it is, Dianetics does and is these things:

1. It is an organized science of thought built on definite axioms: statements of natural laws on the order of those of the physical sciences.
2. It contains a therapeutic technique with which can be treated all inorganic mental ills and all organic psychosomatic ills, with assurance of complete cure in unselected cases.

3. It produces a condition of ability and rationality for Man well in advance of the current norm, enhancing rather than destroying his vigor and personality.
4. Dianetics gives a complete insight into the full potentialities of the mind, discovering them to be well in excess of past supposition.
5. The basic nature of Man is discovered in Dianetics, rather than hazarded or postulated, since that basic nature can be brought into action in any individual completely. And that basic nature is discovered to be *good*.
6. The single source of mental derangement is discovered and demonstrated on a clinical or laboratory basis by Dianetics.
7. The extent, storage capacity and recallability of the human memory is finally established by Dianetics.
8. The full recording abilities of the mind are discovered by Dianetics with the conclusion that they are quite dissimilar to former suppositions.
9. Dianetics brings forth the non-germ theory of disease, complementing biochemistry and Pasteur's work on the germ theory to embrace the field.
10. With Dianetics ends the "necessity" of destroying the brain by shock or surgery to effect "tractability" in mental patients and "adjust" them.
11. A workable explanation of the physiological effects of drugs and endocrine substances exists in Dianetics and many problems posed by endocrinology are answered.
12. Various educational, sociological, political, military and other human studies are enhanced by Dianetics.
13. The field of cytology is aided by Dianetics, as well as other fields of research.

This, then, is a skeletal sketch of what would be the scope of a science of mind and of what is the scope of Dianetics. 



The CLEAR

DIANETICALLY, THE OPTIMUM individual is called the *Clear*. One will hear much of that word, both as a noun and a verb, in this volume, so it is well to spend time here at the outset setting forth exactly what can be called a Clear, the goal of Dianetic therapy.

A Clear can be tested for any and all psychoses, neuroses, compulsions and repressions (all aberrations) and can be examined for any autogenic (self-generated) diseases referred to as psychosomatic ills. These tests confirm the Clear to be entirely without such ills or aberrations. Additional tests of his intelligence indicate it to be high above the current norm. Observation of his activity demonstrates that he pursues existence with vigor and satisfaction.

Further, these results can be obtained on a comparative basis. A neurotic individual, possessed also of psychosomatic ills, can be tested for those aberrations and illnesses, demonstrating that they exist. He can then be given Dianetic therapy to the end of clearing these neuroses and ills. Finally, he can be examined, with the above results. This, in passing, is an experiment which has been performed many times with invariable results. It is a matter of laboratory test

that all individuals who have organically complete nervous systems respond in this fashion to Dianetic clearing.

Further, the Clear possesses attributes, fundamental and inherent but not always available in an uncleared state, which have not been suspected of Man and are not included in past discussions of his abilities and behavior.

First there is the matter of perceptions. Even so-called normal people do not always see in full color, hear in full tone, or sense at the optimum with their organs of smell, taste, tactile and organic sensation.

These are the main lines of communication to the finite world which most people recognize as reality. It is an interesting commentary that while past observers felt that the facing of reality was an absolute necessity if the aberrated individual wished to be sane, no definition of how this was to be done was set forth. To face reality in the present, one would certainly have to be able to sense it along those channels of communication most commonly used by Man in his affairs.

Any one of Man's perceptions can be aberrated by psychic derangements which refuse to permit the received sensations to be realized by the analytical portion of the individual's mind. In other words, while there may be nothing wrong with the mechanisms of color reception, circuits can exist in the mind which delete color before the consciousness is permitted to see the object. Colorblindness can be discovered to be relative or in degrees in such a way that colors appear to be less brilliant, dull or, at the maximum, entirely absent. Anyone is acquainted with persons to whom "loud" colors are detestable and with persons who find them insufficiently "loud" to notice. This varying degree of colorblindness has not been recognized as a psychic factor, but has been nebulously assumed to be some sort of a condition of mind when it was noticed at all.

There are those persons to whom noises are quite disturbing, to whom, for instance, the insistent whine of a violin is very like having a brace and bit applied to the eardrum; and there are those to whom

fifty violins, played loudly, would be soothing; and there are those who, in the presence of a violin, express disinterest and boredom; and, again, there are persons to whom the sound of a violin, no matter if it be playing the most intricate melody, is a monotone. These differences of sonic (hearing) perception have, like color and other visual errors, been attributed to inherent nature or organic deficiency or assigned no place at all.

In a like manner, from person to person, smells, tactile sensations, organic perceptions, pain and gravity vary widely and wildly. A cursory check around among his friends will demonstrate to a man that there exist enormous differences of perception of identical stimuli. One smells a turkey in the oven as wonderful, one smells it with indifference, another may not smell it at all. And somebody else may maintain that roasting turkey smells exactly like hair oil, to be extreme.

Until we obtain Clears, it remains obscure why such differences should exist. For in the largest measure, such wild quality and quantity of perception is due to aberration. Because of pleasurable experiences in the past and inherent sensitivity, there will be some difference among Clears and a Clear response should not be assumed automatically to be a standardized, adjusted middle ground, that pallid and obnoxious goal of past doctrines. The Clear gets a maximum response compatible with his own desire for the response. Burning cordite still smells dangerous to him, but it does not make him ill. Roasting turkey smells good to him if he is hungry and likes turkey, at which time it smells very, very good. Violins play melodies, not monotones, bring no pain and are enjoyed to a fine full limit if the Clear likes violins as a matter of taste—if he doesn't, he likes kettledrums, saxophones or, indeed, suiting his mood, no music at all.

In other words, there are two variables at work. One, the wildest, is the variable caused by aberrations. The other, and quite rational and understandable, is caused by the personality.

Thus the perceptions of an aberree* (non-Cleared individual) vary greatly from those of the Cleared (unaberrated) individual.

Now there are the differences of the actual organs of perception and the errors occasioned by these. Some of these errors, a minimum, are organic: punctured eardrums are not competent sound-recording mechanisms. The majority of perceptic (sense message) errors in the organic sphere are caused by psychosomatic errors.

Glasses are seen on noses everywhere around, even on children. The majority of these spectacles are perched on the face in an effort to correct a condition which the body itself is fighting to uncorrect again. Eyesight, when the stage of glasses is entered (not because of glasses), is deteriorating on the psychosomatic principle. And this observation is about as irresponsible as a statement that when apples fall out of trees, they usually obey gravity. One of the incidental things which happens to a Clear is that his eyesight, if it had been bad as an aberree, generally improves markedly and, with some slight attention, will recover optimum perception in time. (Far from an optician's argument against Dianetics, this assures rather good business, for Clears have been known at treatment's end to have to buy, in rapid succession, five pairs of glasses to compensate adjusting eyesight, and many aberrees Cleared late in life settle down ocularly at a maximum a little under optimum.)

The eyesight was reduced in the aberree on an organic basis by his aberrations so that the perceptic organ itself was reduced from optimum operating function. With the removal of aberrations, repeated tests have proven that the body makes a valiant effort to reconstruct back to optimum.

Hearing, in addition to other perceptics, varies organically over a wide range. Calcium deposits, for instance, can make the ears "ring" incessantly. The removal of aberrations permits the body to readjust toward its reachable optimum: the calcium deposit disappears and the ears stop ringing. But far and beyond this very specific case, there

**Aberree* is a neologism meaning an aberrated person.

are great differences in hearing on the organic basis. Organically as well as aberrationally, hearing can become remarkably extended or closely inhibited so that one person may hear footsteps a block away as a normal activity and another would not hear a bass drum thundering on the porch.

That the various perceptions differ widely from individual to individual on an aberrational and psychosomatic basis is the least of the discoveries outlined here. Ability to recall is far more fantastic in its variation from person to person.

An entirely new recall process, which was inherent in the mind but which had not been noticed, came to light in the process of observing Clears and aberrees. This recall process is possible in only a small proportion of aberrees in its fullest sense. It is standard, however, in a Clear. Naturally, no intimation is made here that the scholars of past ages have been unobservant. We are dealing here with an entirely new and hitherto non-existent object of inspection: the Clear. What a Clear can do easily, quite a few people have, from time to time, been partially able to do in the past.

An inherent, not a taught, ability of the remembering mechanisms of the mind can be termed, as a technical word of Dianetics, *returning*. It is used in its dictionary sense, with the addition of the fact that the mind has it as a normal remembering function as follows: the person can “send” a portion of his mind to a past period on either a mental or combined mental and physical basis and can re-experience incidents which have taken place in his past in the same fashion and with the same sensations as before. Once upon a time an art known as hypnotism used what was called “regression” on hypnotized subjects, the hypnotist sending the subject back in one of two ways to incidents in his past. This was done with trance techniques, drugs and considerable technology. The hypnotic subject could be sent back to a moment “entirely” so that he gave every appearance of being the age to which he was returned with only the apparent faculties and recollections he had at that moment: this was called “revivification” (reliving). “Regression” was a technique by which

part of the individual's self remained in the present and part went back to the past. These abilities of the mind were supposed native only in hypnotism and were used only in hypnotic technique. The art is very old, tracing back some thousands of years and existing today in Asia as it has existed, apparently, from the dawn of time.

Returning is substituted for "regression" here because it is not a comparable thing and because "regression," as a word, has some bad meanings which would interrupt its use. *Reliving* is substituted for "revivification" in Dianetics because, in Dianetics, the principles of hypnotism can be found explained and hypnotism is not used in Dianetic therapy, as will be explained later.

The mind, then, has another ability to remember. Part of the mind can "return," even when a person is wide awake, and re-experience past incidents in full. If you want to test this, try it on several people until one is discovered who does it easily. Wide awake, he can "return" to moments in his past. Until asked to do so, he probably will not know he has such an ability. If he had it, he probably thought everybody could do it (the type of supposition which has kept so much of this data from coming to light before). He can go back to a time when he was swimming and swim with full recall of hearing, sight, taste, smell, organic sensation, tactile, etc.

A "learned" gentleman once spent some hours demonstrating to a gathering that the recall of a smell as a sensation, for instance, was quite impossible since "neurology had proven that the olfactory nerves were not connected to the thalamus." Two people in the gathering discovered this ability to *return* and, despite this evidence, the learned gentleman continued the dispute that olfactory recall was impossible. A check among the gathering on this faculty, independent of returning, brought forth the fact that one-half of those present remembered a smell by smelling it again.

Returning is the full performance of imagery recall. The entire memory is able to make the organ areas re-sense the stimuli in a past incident. Partial recall is common: not common enough to be

normal, but certainly common enough to have merited considerable study. For it again is a wide variable.

Perception of the present would be one method of facing reality. But if one cannot face the reality of the past then, in some part, he is not facing some portion of reality. And if it is agreed that facing reality is desirable, then one would have to face yesterday's reality as well if he were to be considered entirely "sane" by contemporary definition. To "face yesterday" requires a certain condition of recall to be available. One would have to be able to remember. But how many ways are there of remembering?

First there is the *return*. That is new. It gives the advantage of examining the moving pictures and other sense perceptions recorded at the time of the event with all senses present. He can also return to his past conclusions and imaginings. It is of considerable aid in learning, in research, in ordinary living, to be able to be again at the place where the data desired was first inspected.

Then there are the more usual recalls. Optimum recall is by the *return* method of single or multiple senses, the individual himself remaining in present time. In other words, some people, when they think of a rose, see one, smell one, feel one. They see in full color, vividly—with the "mind's eye" to use an old colloquialism. They smell it vividly. And they can feel it even to the thorns. They are thinking about roses by actually recalling a rose.

These people, thinking about a ship, would see a specific ship, feel the motion of her if they thought of being aboard her, smell the pine tar or even less savory odors and hear whatever sounds there were about her. They would see the ship in full-color motion and hear it in full-tone audio.

These faculties vary widely in the aberree. Some, when told to think of a rose, can merely visualize one. Some can smell one but not see it. Some see it without color or in very pale color. When told to think of a ship, some aberrees only see a flat, colorless, still picture such as a painting of a ship or the photograph of one. Some perceive a vessel in motion without color but with sound. Some hear

the sound of a ship but fail to see any picture whatever. Some merely think of a ship as a concept that ships exist and that they know about them and fail to see, feel, hear, smell or otherwise sense anything on a recall basis.

Some past observers have called this “imagery,” but the term is so inapplicable to sound and touch, organic sensation and pain that *recall* is used uniformly as the technical Dianetic term. The value of recall in this business of living has occupied such scant attention that the entire concept has never been formulated previously. It is therefore detailed at some length here, as above.

It is quite simple to test recalls. If one will ask his fellows what *their* abilities are, he will gain a remarkable idea of how widely varied this ability is from individual to individual. Some have this recall, some have that, some have none but operate on concepts of recall only. And remember, if you make a test on those around you, that any perception is filed in the memory and therefore has a recall which is to include pain, temperature, rhythm, taste and weight with the above mentioned sight, sound, tactile and smell.

The Dianetic names for these recalls are *visio* (sight), *sonic* (sound), *tactile* (touch), *olfactory* (smell), *rhythmic*, *kinesthetic* (weight and motion), *somatic* (pain), *thermal* (temperature) and *organic* (internal sensations and, by new definition, emotion).

Then there is another set of mental activities which can be summated under the headings of *imagination* and *creative imagination*. Here again is abundant material for testing.

Imagination is the recombination of things one has sensed, thought or intellectually computed into existence, which do not necessarily have existence. This is the mind’s method of envisioning desirable goals or forecasting futures. Imagination is extremely valuable as a part of essential solutions in any mental problem and in everyday existence. That it is recombination in no sense deprives it of its vast and wonderful complexity.

A Clear uses imagination in its entirety. There is an imagination impression for sight, smell, taste, sound—in short, for each one of the

possible perceptions. These are manufactured impressions on the basis of models in the memory banks combined by conceptual ideas and construction. New physical structures, tomorrow in terms of today, next year in terms of last year, pleasure to be gained, deeds to be done, accidents to avoid, all these are imaginational functions.

The Clear has full color-visio, tone-sonic, tactile, olfactory, rhythmic, kinesthetic, thermal and organic imagination in kind. Asked to envision himself riding in a gilded coach and four, he “sees” the equipage moving in full color, he “hears” all the noises which should be present, he “smells” the smells he thinks should be there, and he “feels” the upholstery, the motion, and the presence in the coach of himself.

In addition to standard imagination there is *creative imagination*. This is a very wide undimensional ability, quite variable from individual to individual, possessed in enormous quantity by some. It is included here, not as a portion of the operation of the mind treated as a usual part of Dianetics, but to isolate it as an existing entity. In a Clear who possessed *creative imagination*, even if inhibited, as an aberration, it is present and demonstrable. It is inherent. It can be aberrated only by prohibition of its general practice, which is to say, by aberrating the persistence in its application or encysting the whole mind. But creative imagination, that possession by which works of art are done, states built and Man enriched, can be envisioned as a special function, independent in operation and in no way dependent for its existence upon an aberrated condition in the individual, since the examination of its activity in and use by a Clear possessing it adequately demonstrates its inherent character. It is rarely absent in any individual.

Finally, there is the last, but most important activity of the mind. Man is to be regarded as a sentient being. His sentience depends upon his ability to resolve problems by perceiving or creating and understanding situations. This rationality is the primary, high-echelon function of that part of the mind which makes him a Man, not just another animal. Remembering, perceiving,

imagining, he has the signal ability of resolving conclusions and of using conclusions resolved to resolve further conclusions. This is rational Man.

Rationality, as divorced from aberration, can be studied in a Cleared person only. The aberrations of the aberree give him the appearance of irrationality. Though such irrationality may be given the gentler names of “eccentricity” or “human error” or even “personal idiosyncrasy,” it is, nevertheless, irrationality. The personality does not depend upon how irrationally a man may act. It is not a personality trait, for instance, to drive while drunk and kill a child on a crosswalk—or even to risk killing a child by driving while drunk. Irrationality is simply that: the inability to get right answers from data.

Now it is a curious thing that although “everybody knows” (and what a horrible amount of misinformation *that* statement lets circulate) it is “human to err,” the sentient portion of the mind which computes the answers to problems and which makes man Man is *utterly incapable of error*.

This was a startling discovery when it was made, but it need not have been. It could have been deduced some time before, for it is quite simple and easy to understand. The actual computing ability of Man is never in error, even in a very severely aberrated person. Observing the activity of such an aberrated person, one might thoughtlessly suppose that that person’s computations were wrong. But that would be an observer error. Any person, aberrated or Clear, computes perfectly *on the data stored and perceived*.

Take any common calculating machine (and the mind is an exceptionally magnificent instrument far, far superior to any machine it will invent for ages to come) and put a problem on it for solution. Multiply 7 times 1. It will answer, properly, 7. Now multiply 6 times 1 but continue to hold down the 7; 6 times 1 is 6 but the answer you will get is 42. Continue to hold down 7 and put other problems on the machine. They are wrong, not as problems, but as answers. Now fix 7 so that it stays down no matter what keys

are touched and try to give the machine away. Nobody will want it because, obviously, the machine is crazy. It says 10 times 10 is 700. But is the calculating portion of the machine really wrong or is it merely being fed the wrong data?

In the same way the human mind, being called upon to resolve problems of a magnitude and with enough variables to confound any mere calculating machine a thousand times an hour, is prey to incorrect data. Incorrect data gets into the machine. The machine gives wrong answers. Incorrect data enters the human memory banks, the person reacts in an “abnormal manner.” Essentially, then, the problem of resolving aberration is the problem of finding a “held-down 7.” But of that, much, much more, later. Right now we have accomplished our immediate ends.

These are the various abilities and activities of the human mind in its constant task of resolving and putting into solution a multitude of problems. It perceives, it recalls or returns, it imagines, it conceives and then resolves. Served by its extensions—the perceptics and the memory banks and the imaginations—the mind brings forth answers which are invariably accurate, modified only by observation, education and viewpoint.

And the basic purposes of that mind and the basic nature of Man, as discoverable in the Clear, are constructive and good, uniformly constructive and uniformly good, the solutions modified only by observation, education and viewpoint.


Man is good.

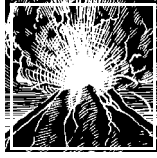
Take away his basic aberrations and with them go the evil of which the Scholastic and the Moralists were so fond. The only detachable portion of him is the “evil” portion. And when it is detached, his personality and vigor intensify. And he is glad to see the “evil” portion go because it was *physical pain*.

Later, there are experiments and proofs for these things and they can be measured with the precision so dear to the heart of the physical scientist.

The Clear, then, is not an “adjusted” person, driven to activity by his repressions now thoroughly encysted. He is an unrepressed person, operating on self-determinism. And his abilities to perceive, recall, return, imagine, create and compute are outlined as we have seen.

The Clear is the goal in Dianetic therapy, a goal which some patience and a little study and work can bring about. Any person can be Cleared unless he has been so unfortunate as to have had a large portion of his brain removed or to have been born with a grossly malformed nervous structure.

We have seen the goal of Dianetics here. Let us now inspect the goal of Man. 



The GOAL of MAN

THE GOAL OF MAN, the lowest common denominator of all his activities, the Dynamic Principle of his Existence, has long been sought. Should such an answer be discovered, it is inevitable that from it many answers would flow. It would explain all phenomena of behavior; it would lead toward a solution of Man's major problems; and, most of all, it should be workable.

Consider all knowledge to fall above or below a line of demarcation. Everything above this line is not necessary to the solution of Man's aberrations and general shortcomings and is inexactly known. Such a field of thought could be considered to embrace such things as metaphysics and mysticism. Below this line of demarcation could be considered to lie the finite universe. All things in the finite universe, whether known or as yet unknown, can be sensed, experienced or measured. The known data in the finite universe can be classified as *scientific truth* when it has been sensed, experienced and measured. All factors necessary to the resolution of a science of the mind were found within the finite universe and were discovered, sensed, measured and experienced, and became scientific truth. The finite universe contains TIME, SPACE, ENERGY and LIFE. No other factors were found necessary in the equation.

TIME, SPACE, ENERGY and LIFE have a single denominator in common. As an analogy, it could be considered that TIME, SPACE, ENERGY and LIFE began at some point of origin and were commanded to continue to some nearly infinite destination. They were told nothing but *what* to do. They obey a single order and that order is “SURVIVE!”

THE DYNAMIC PRINCIPLE OF EXISTENCE IS SURVIVAL.

The goal of life can be considered to be infinite survival. Man, as a life form, can be demonstrated to obey in all his actions and purposes the one command: SURVIVE!

It is not a new thought that Man is surviving. It is a new thought that Man is motivated *only* by survival.

That his single goal is survival does not mean that he is the optimum survival mechanism which life has attained or will develop. The goal of the dinosaur was also survival and the dinosaur isn't extant anymore.

Obedience to this command SURVIVE! does not mean that every attempt to obey is uniformly successful. Changing environment, mutation, and many other things militate against any one organism attaining infallible survival techniques or form.

Life forms change and die as new life forms develop just as surely as one life organism, lacking immortality in itself, creates other life organisms, then dies as itself. An excellent method, should one wish to cause life to survive over a very long period, would be to establish means by which it could assume many forms. And death itself would be necessary in order to facilitate the survival of the life force itself, since only death and decay could clear away older forms when new changes in the environment necessitated new forms. Life, as a force existing over a nearly infinite period, would need a cyclic aspect in its unit organisms and forms.

What would be the optimum survival characteristics of various life forms? They would have to have various fundamental characteristics, differing from one species to the next just as one environment differs from the next.

This is important, since it has been but poorly considered in the past that a set of survival characteristics in one species would not be survival characteristics in another.

The methods of survival can be summed under the headings of food, protection (defensive and offensive) and procreation. There are no existing life forms which lack solutions to these problems. Every life form errs, one way or another, by holding a characteristic too long or developing characteristics which may lead to its extinction. But the developments which bring about successfulness of form are far more striking than their errors. The naturalist and biologist are continually resolving the characteristics of this or that life form by discovering that need rather than whim govern such developments. The hinges of the clamshell, the awesome face on the wings of the butterfly, have survival value.

Once survival was isolated as the only *dynamic** of a life form which would explain all its activities, it was necessary to study further the action of survival. And it was discovered that when one considered pain and pleasure, he had at hand all the necessary ingredients with which to formulate the action life takes in its effort to survive.

* In order to establish nomenclature in Dianetics which would not be too complex for the purpose, words normally considered as adjectives or verbs have occasionally been pressed into service as nouns. This has been done on the valid principle that existing terminology, meaning so many different things, could not be used by Dianetics without making it necessary to explain away an old meaning to bring forth a new. To remove the step of explaining the old meaning and saying then that one doesn't mean *that*, thus entangling our communications inextricably, and to obviate the ancient custom of compounding ponderous and thundering syllables from the Greek and Roman tongues, this principle and some others have been adopted for nomenclature. *Dynamic* is here used as a noun and will so continue to be used throughout this volume. Somatic, perceptic and some others will be noted, defined when used.

As will be seen in the accompanying graph, a spectrum of life has been conceived to span from the zero of death or extinction toward the infinity of potential immortality. This spectrum was considered to contain an infinity of lines, extending ladder-like toward the potential of immortality. Each line, as the ladder mounted, was spaced a little wider than the last, in a geometric progression.

The thrust of survival is away from death and toward immortality. The ultimate pain could be conceived as existing just before death and the ultimate pleasure could be conceived as immortality.

Immortality could be said to have an attractive type of force, and death a repelling force, in the consideration of the unit organism or the species. But as survival rises higher and higher toward immortality, wider and wider spaces are encountered until the gaps are finitely impossible to bridge. The urge is away from death, which has a repelling force, and toward immortality, which has an attracting force; the attracting force is pleasure, the repelling force is pain.

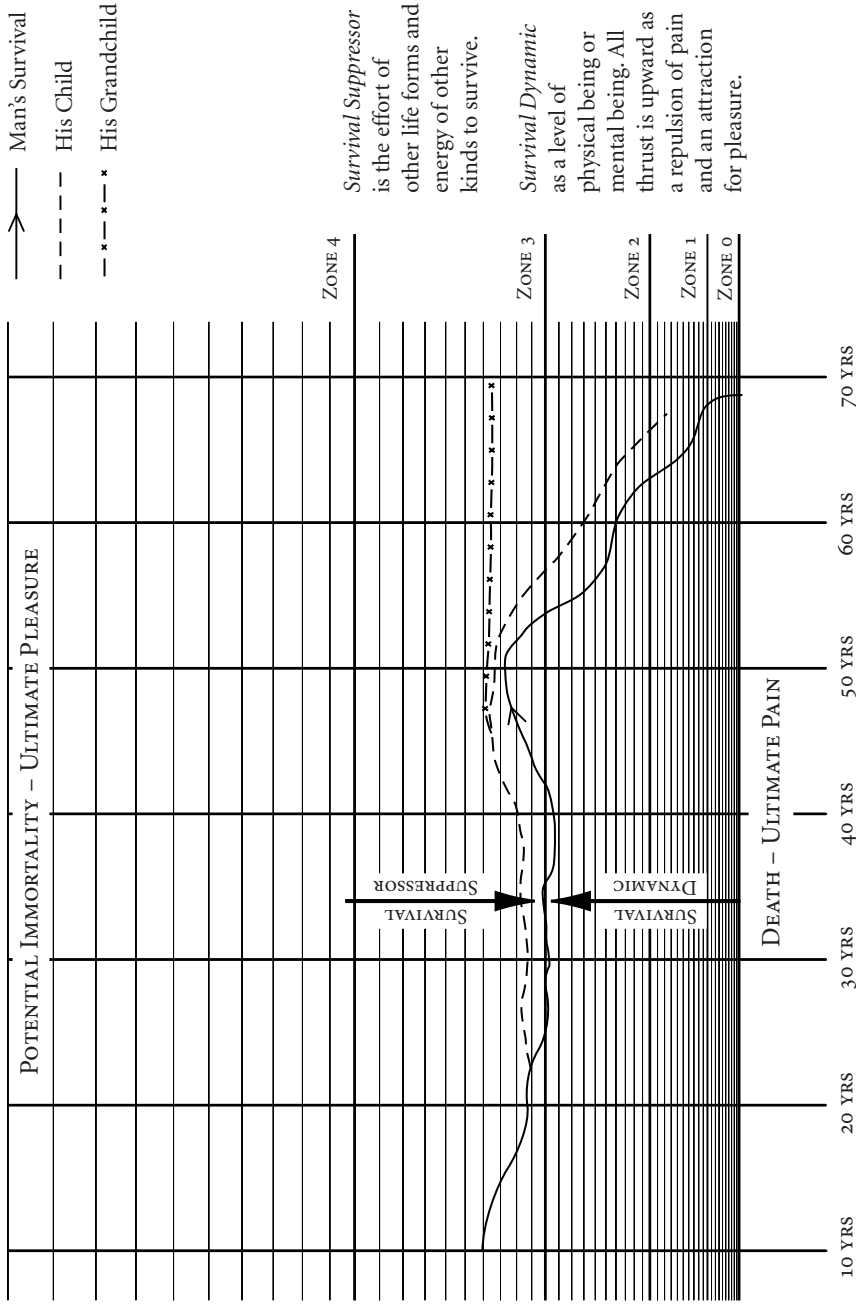
For the individual, the length of the arrow could be considered to be at a high potential within the fourth zone. Here the survival potential would be excellent and the individual would enjoy existence.

From left to right could be graphed the years.

The urge toward pleasure is dynamic. Pleasure is the reward; and the seeking of the reward—survival goals—would be a pleasurable act. And to ensure that survival is accomplished under the mandate SURVIVE! it seems to have been provided that reduction from a high potential would bring pain.

Pain is provided to repel the individual from death; pleasure is provided to call him toward optimum life. *The search for and the attainment of pleasure is not less valid in survival than the avoidance of pain.* In fact, on some observed evidence, pleasure seems to have a much greater value in the cosmic scheme than pain.

DESCRIPTIVE GRAPH OF SURVIVAL



——— Man's Survival
 - - - - His Child
 - * - * - * His Grandchild

Lines in a geometric progression of spacing, the inner widths being both a quantity of pleasure possible and survival forecast for the organism. Showing lessening degrees of non-survival as immortality is approached.

Survival Suppressor is the effort of other life forms and energy of other kinds to survive.

Survival Dynamic as a level of physical being or mental being. All thrust is upward as a repulsion of pain and an attraction for pleasure.

Now it would be well to define what is meant by *pleasure* aside from its connection with immortality. The dictionary states that pleasure is “gratification; agreeable emotions, mental or physical; transient enjoyment; opposed to pain.” Pleasure can be found in so many things and activities that a catalog of all the things and activities Man has, does and may consider pleasurable alone could round out the definition.

And what do we mean by *pain*? The dictionary states: “physical or mental suffering; penalty.”

These two definitions, in passing, are demonstrative of an intuitive type of thought which runs through the language. Once one has a thing which leads to the resolution of hitherto unsolved problems, even the dictionaries are found to have “always known it.”

If we wished to make this graph for a life-form cycle, it would be identical except that the value of the years would be increased to measure eons. For there is no difference, it seems, except magnitude, in the scope of the individual and the scope of the species. This inference could be drawn even without such remarkable evidence as the fact that a human being, growing from zygote to adult, evolves through all the forms which the whole species is supposed to have evolved through.

Now there is more in this graph than has been remarked as yet. The physical and mental state of the individual varies from hour to hour, day to day, year to year. Therefore, the level of survival would form either a daily curve or the curve of a life on a measure of hourly or yearly position in the zones. And there would be two curves made possible by this: the physical curve and the mental curve. When we get toward the back of the book, the relationships between these two curves will be found vital and it will also be seen that, ordinarily, a sag in the mental curve will precede a sag in the physical curve.

The zones, then, can apply to two things: the physical being and the mental being. Therefore, these four zones can be called zones of the states of being. If a person is happy mentally, the survival level

can be placed in Zone 4. If the person is extremely ill physically, he might be plotted, on estimation of his illness, in Zone 1 or close to death.

Very unprecise but nevertheless descriptive names have been assigned to these zones:

Zone 3 is one of general happiness and well-being.

Zone 2 is a level of bearable existence.

Zone 1 is one of anger.

Zone 0 is the zone of apathy.

These zones can be used as a Tone Scale by which a state of mind can be graded. Just above death, which is 0, would be the lowest mental apathy or lowest level of physical life, 0.1. A Tone 1, where the body is fighting physical pain or illness or where the being is fighting in anger, could be graded from 1.0, which would be resentment or hostility, through Tone 1.5, which would be a screaming rage, to a 1.9, which would be merely a quarrelsome inclination. From Tone 2.0 to Tone 3.0, there would be an increasing interest in existence, and so forth.

It so happens that the state of physical being or mental being does not long remain static. Therefore, there are various fluctuations. In the course of a single day an aberree may run from 0.5 to 3.5, up and down, as a mental being. An accident or illness could cause a similar fluctuation in a day.

These are, then, figures which can be assigned to four things: the mental state on an acute basis and the mental state on a general, average basis, and the physical being on an acute basis and the physical being on a general basis. In Dianetics, we do not much employ the physical Tone Scale. The mental Tone Scale, however, is of vast and vital importance!

These values of happiness, bearable existence, anger and apathy are not arbitrary values. They are deduced from observation of the behavior of emotional states. A Clear is usually found varying around Tone 4, plus or minus in an average day. He is a general

Tone 4, which is one of the inherent conditions of being Clear. A norm in current society, at a wild guess, is probably around a general Tone 2.8.

In this descriptive graph, which is two-dimensional, the vital data for the solution of the problem of the life dynamic are workably combined. The horizontal lines are in terms of geometric progression beginning with the zero line immediately above death. There are ten lines for each zone and each zone denotes a mental or physical state of being, as noted. Geometric progression, so used, leaves ever-increasing spaces between the lines. The width of this space is the survival potential existing at the moment the top point of the survival dynamic arrow is within that space. The further away from death the top point of the survival dynamic arrow is, the better chance the individual has of survival. Geometric progression reaches up toward the impossible of infinity and cannot, of course, reach infinity. The organism is surviving through time from left to right. Survival optimum—immortality—lies in terms of time to the right. Potential only is measured vertically.

The *survival dynamic* actually resides within the organism as inherited from the species. The organism is part of the species as a railroad tie might be said to be part of a railroad as seen by an observer on a train, the observer being always in “now”—although this analogy is not perhaps the best.

Within itself, the organism possesses a repulsive force toward pain sources. The source of the pain is not a driving force any more than the thorn bush which tears the hand was a driving force; the organism repulses the potential pain of a thorn.

At the same time, the organism has at work a force which attracts it to the sources of pleasure. Pleasure does not magnetize the organism into drawing near. It is the organism which possesses the attraction force. It is inherent.

The repulsion of pain sources adds to the attraction for pleasure sources to operate as a combined thrust away from death and toward immortality. The thrust away from death is no more powerful

than the thrust toward immortality. In other words, in terms of the survival dynamic, pleasure has as much validity as pain.

It should not be read here that survival is always a matter of keeping an eye on the future. Contemplation of pleasure, pure enjoyment, contemplation of past pleasures, all combine into harmonies which, while they operate automatically as a rise toward the survival potential by their action within the organism physically, do not demand the future as an active portion of the mental computation in such contemplation.

A pleasure which reacts to injure the body physically, as in the case of debauchery, discovers at work a ratio between the physical effect (which is depressed toward pain) and the mental effect of experienced pleasure. There is a consequent lowering of the survival dynamic. Averaging out, the future possibility of strain because of the act, added to the state of being at the moment the debauchery was experienced, again depresses the survival dynamic. Because of this, various kinds of debauchery have been in indifferent odor with Man throughout his history. This is the equation of “immoral pleasures.” And any action which has brought about survival suppression or which can bring it about, when pursued as a pleasure, has been denounced at some time or another in Man’s history. Immorality is originally hung as a label upon some act or class of actions because they depress the level of the survival dynamic. Future enforcement of moral stigma may depend largely upon prejudice and aberration and there is, consequently, a continuous quarrel over what is *moral* and what is *immoral*.

Because certain things practiced as pleasures are actually pains—and how easy it will be to trace out why when you’ve finished this volume—and because of the *moral equation* as above, pleasure itself, in any aberrated society, can become decried. A certain kind of thinking, of which more, later, permits poor differentiation between one object and another. Confusing a dishonest politician with all politicians would be an example of this. In ancient times the Roman was fond of his pleasures and some of the things he called

pleasure were a trifle strenuous on other species such as Christians. When the Christian overthrew the pagan state, the ancient order of Rome was in a villain's role. Anything, therefore, which was Roman was villainous. This went to such remarkable lengths that the Roman love of bathing made bathing so immoral that Europe went unwashed for some fifteen hundred years. The Roman had become a pain source so general that everything Roman was *evil* and it stayed evil long after Roman paganism perished. Immorality, in such a fashion, tends to become an involved subject. In this case it became so involved that pleasure itself was stigmatized.

When half the survival potential is struck from the list of lawful things, there is a considerable reduction in survival indeed. Considering this graph on a racial scale, the reduction of survival potential by one-half would forecast that direful things lay in wait for the race. Actually, because Man is after all Man, no set of laws, however enforced, can completely wipe away the attraction of pleasure. But in this case, enough *was* removed and banned to occasion precisely what happened: the Dark Ages and the recession of society. Society brightened only in those periods such as the Renaissance in which pleasure became less unlawful.

When a race or an individual drops into the second zone, as marked on the chart, and the general tone ranges from the first zone barely into the third, a condition of insanity ensues. Insanity is irrationality. It is also a state in which non-survival has been so closely approached continually that the race or the organism engages in all manner of wild solutions.

In further interpretation of this descriptive graph, there is the matter of the *survival suppressor*. This, it will be seen, is a thrust downward out of potential immortality at the race or organism represented as the *survival dynamic*. The survival suppressor is the combined and variable threats to the survival of the race or organism. These threats come from other species, from time, from other energies. These are also engaged in the contest of survival to

potential immortality in terms of their own species or identities. Thus there is a conflict involved. Every other form of life or energy could be plotted in a descriptic as the *survival dynamic*. If we were to use a duck's survival dynamic in a descriptic graph, we would see the duck seeking a high *survival* level and Man would be a part of the duck's *suppressor*.

The balance and nature of things do not permit the infinity of the goal of immortality to be reached. In fluctuating balance and in almost unlimited complexity, life and energies ebb and flood out of the nebulous, into forms and, through decay, into the nebulous once more.* Many equations could be drawn concerning this, but it is outside the sphere of our present interest.

In terms of the zones of the descriptic, it is of relative concern what the extent of the force of the suppressor is against the survival dynamic. The dynamic is inherent in individuals, groups and races, evolved to resist the suppressor through the eons. In the case of Man, he carries with him another level of offensive and defensive techniques: his cultures. His primary technology of survival is mental activity governing physical action in the sentient echelon. But every life form has its own technology, formed to resolve the problems of food, protection and procreation. The degree of workability of the technology any life form develops (armor or brains, fleetness of foot or deceptive form) is a direct index of the survival potential, the relative immortality, of that form. There have been vast upsets in the past: Man, when he developed into the world's most dangerous animal (he can and does kill or enslave any life form, doesn't he?), overloaded the suppressor on many other life forms and they dwindled in number or vanished.

A great climatic change, such as the one which packed so many mammoths in Siberian ice, may overload the suppressor on a life form. A long drought in the American Southwest in not too ancient times wiped out the better part of an Indian civilization.

*The Veda; also Lucretius' *Nature of Things*.

A cataclysm such as an explosion of the core of the Earth, if that were possible, or the atom bomb or the sudden cessation of burning on the Sun would wipe out all life forms *on Earth*.

And a life form can even overload the suppressor on itself. A dinosaur destroys all his food and so destroys the dinosaur. A bubonic plague bacillus attacks its hosts with such thorough appetite that the whole generation of *Pasteurella pestis* vanishes. Such things are not intended by the suicide to be suicide: the life form has run up against an equation which has an unknown variable, and the unknown variable unfortunately contained enough value to overload the suppressor. This is the “didn’t know the gun was loaded” equation. And if the bubonic plague bacillus overloads its own suppressor in an area and then ceases to trouble its food and shelter (the animals), then the animals consider themselves benefited.

Reckless and clever and well-nigh indestructible, Man has led a course which is a far cry from “tooth and claw” in every sphere. And so have the redwood tree and the shark. Just as a life form, Man, like every life form, is “symbiotic.” Life is a group effort. Lichens and plankton and algae may do very well on sunlight and minerals alone, but they are the building blocks. Above such existence, as the forms grow more complex, a tremendous interdependence exists.

It is very well for a forester to believe that certain trees willfully kill all other varieties of trees around them and then conclude a specious “attitude” of trees. Let him look again. What made the soil? What provides the means of keeping the oxygen balance? What makes it possible for rain to fall in other areas? These willful and murderous trees. And squirrels plant trees. And Man plants trees. And trees shelter trees of another kind. And animals fertilize trees. And trees shelter animals. And trees hold the soil so less well-rooted plants can grow. Look anywhere and everywhere and we see life as an assist for life. The multitude of the complexities of life as affinities for life is not dramatic. But they are the steady, practical, important reason life can continue to exist at all.

A redwood tree may be first out for redwood trees and although it does an excellent job of seeming to exist as redwood alone, a closer glance will show it has dependencies and is depended upon.

Therefore, the dynamic of any life form can be seen to be assisted by many other dynamics and combines with them against the suppressive factors. *None survive alone.*

Necessity has been declared to be a very wonderful thing. But necessity is a word which has been taken rather loosely for granted. Opportunism seems to have been read largely into necessity. What is necessity? Besides being the “mother of invention,” is it a dramatic, sudden thing which excuses wars and murders, which touches a man only when he is about to starve? Or is necessity a much gentler and less dramatic quantity? “Everything,” according to Leucippus, “is driven by necessity.” This is a keynote of much theorizing down through the ages. *Driven*, that is the key to the error. Driven, things are driven. Necessity drives. Pain drives. Necessity and pain, pain and necessity.

Recalling the dramatic and overlooking the important, Man has conceived himself, from time to time, to be an object of chase by necessity and pain. These were two anthropomorphic (manlike) things which, in full costume, stuck spears at him. It can be said to be a wrong concept merely because it does not work to produce more answers.

Whatever there is of necessity is *within* him. Nothing is driving him except his original impetus to survive. And he carries that within himself or his group. Within him is the force with which he fends off pain. Within him is the force with which he attracts pleasure.

It chances to be a scientific fact that Man is a self-determined organism to the outermost limit that any form of life can be, for he still depends upon other forms of life and his general environment. But he is self-determined. This is a matter which will be covered later. But right here it is necessary to indicate that he is not inherently a determined organism in the sense that he is driven on this wonderful stimulus-response basis which looks so neat in certain

textbooks and works so completely unworkably in the world of Man. The happy little illustrations about rats do not serve when we are talking about *Man*. The more complex the organism, the less reliably the stimulus-response equation works. And when one reaches that highest complexity, Man, he has reached a fine degree of variability in terms of stimulus-response. The more sentient, the more rational an organism, the more that organism is self-determined. Self-determinism, like all things, is relative. Compared to a rat, however, Man is very self-determined indeed. This is only a scientific fact because it can easily be proven.

The more sentient the man, the less he is a “push-button” instrument. Aberrated and reduced, he can, of course, in a limited degree, be made to perform like a marionette; but then it is understood that the more aberrated a person is, the closer he approaches the intelligence quotient of an animal.

Given this self-determinism, it is interesting to observe what a man does with it. While he can never escape the “didn’t know it was loaded” equation in terms of cataclysm or the unexpected gain of some other life form, he operates in a high zone level of survival potential. But here he is, self-determined, rational, his primary weapon, his mind, in excellent working order. What are his necessity instincts?

Necessity, according to that very sentient if rapidly subject-changing article, the dictionary, is “the state of being necessary; that which is unavoidable; compulsion.” It also adds that necessity is “extreme poverty,” but we don’t want *that*. We are talking about survival.

The compulsion mentioned can be re-evaluated in terms of the survival dynamic. That is interior in the organism and the race. And what is “necessary” to survival?

We have seen and can prove clinically that there are two factors at work. The necessity of avoiding pain is a factor because, degree by degree, little things, not much in themselves, can amount to large pains which, compounded in that rapid geometric progression,

bring on death. Pain is the sadness of being bawled out for poor work, because that may lead to being fired, which may lead to starvation, which may lead to death. Run any equation into which pain has entered and it can be seen that it reduces down to possible non-survival. And if this were all there were to surviving and if necessity were a vicious little gnome with a pitchfork, it seems rather obvious that there would be scant reason to go on living. But there is the other part of the equation: pleasure. That is a more stable part than pain, Stoics to the contrary, as clinical tests in Dianetics prove.

There is therefore a necessity for pleasure, for working, as happiness can be defined, toward known goals over not unknowable obstacles. And the necessity for pleasure is such that a great deal of pain can be borne to attain it. Pleasure is the positive commodity. It is enjoyment of work, contemplation of deeds well done; it is a good book or a good friend; it is taking all the skin off one's knees climbing the Matterhorn; it is hearing the kid first say daddy; it is a brawl on the Bund at Shanghai or the whistle of amour from a doorway; it's adventure and hope and enthusiasm and "someday I'll learn to paint"; it's eating a good meal or kissing a pretty girl or playing a stiff game of bluff on the stock exchange. It's what Man does that he enjoys doing; it's what Man does that he enjoys contemplating; it's what Man does that he enjoys remembering; and it may be just the talk of things he knows he'll never do.


Man will endure a lot of pain to obtain a little pleasure. Out in the laboratory of the world, it takes very little time to confirm that.

And how does necessity fit this picture? There is a necessity for pleasure, a necessity as live and quivering and vital as the human heart itself. He who said that a man who had two loaves of bread should sell one to buy white hyacinth, spoke sooth. The creative, the constructive, the beautiful, the harmonious, the adventurous, yes, and even escape from the maw of oblivion, these things are pleasure and these things are necessity. There was a man once who had walked a thousand miles just to see an orange tree and another

who was a mass of scars and poor-set bones who was eager just to get a chance to “fan another bronc.”

It is very well to dwell in some Olympian height and write a book of penalties and very well to read to find what writers said that other writers said, but it is not very practical.

The pain-drive theory does not work. If some of these basics of Dianetics were only poetry about the idyllic state of Man, they might be justified in that. But it happens that out in the laboratory of the world, they work.

Man, in affinity with Man, survives. And that survival is pleasure. 

GLOSSARY OF TERMS

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in this book. Technical terms appear in bold type. Beside each definition you will find the page on which it first appears, so you can refer back to the text if you wish.

This glossary is not meant to take the place of standard language dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

–The Editors

aberrated: affected by *aberration*, any deviation or departure from rationality. Page 4.

aberration: any deviation or departure from rationality. Used in Dianetics to include psychoses, neuroses, compulsions and repressions of all kinds and classifications. From the Latin, *aberrare*, to wander from; Latin, *ab*, away, *errare*, to wander. It means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. The word is also used in its scientific sense. It means departure from a straight line. If a line should go from A to B, then if it is “aberrated” it would go from A to some other point, to some other point, to some other point, to some other point, to some other point and finally arrive at B. Taken in its scientific sense, it would also mean the lack of straightness or to see crookedly as, in example, a man sees a horse but thinks he sees an elephant. Page 1.

aberrative: causing or producing aberration. Page 8.

acute: brief or having a short course as opposed to chronic (long-lasting). Page 41.

Aesculapian: having to do with *Aesculapius*, the god of medicine in ancient Greece and Rome, whose descendants, priest-physicians, practiced their art in magnificent temples. Because it was supposed

that a visit from Aesculapius brought about a cure of the sick in dreams, patients were put to sleep (using drugs and/or hypnosis) and their dreams interpreted. Page 17.

algae: simple organisms that live in oceans, lakes, rivers, ponds, etc. Algae look like, but differ from, plants by not having leaves, roots or stems and include seaweed. Algae use sunlight as energy to produce their own food. Page 46.

amour: a French word meaning love or affection. Page 49.

analogy: a comparison between two things that are similar in some respects, often used to help explain something or make it easier to understand. Page 36.

analytical mind: that mind which computes—the “I” and his consciousness. Page 7.

anthropomorphic: described or thought of as having human form or attributes. From Greek *anthropo*, human and *morpho*, form or structure. Page 47.

arsenal: an establishment for the manufacture and storage, or for storage alone, of weapons and ammunition of all kinds, for the military and naval forces of the country. Page 17.

articulate: expressed distinctly; given utterance vocally or with distinct, audible sounds. Page 13.

articulated: expressed, formulated or presented with clarity and effectiveness. Page 14.

aspect(s): one side or part of something; a facet, phase or part of a whole. Page 9.

auditor: the individual who administers Dianetic therapy. To audit means “to listen” and also “to compute.” Page 7.

Authority: a supposed expert or collection of experts whose views and opinions on a subject are likely to be accepted without question and in disregard of observable facts. Page 20.

awed: filled with *awe*, an overwhelming feeling of mixed wonder and fear produced by something thought of as mysterious, powerful or the like. Page 18.

axioms: statements of natural laws on the order of those of the physical sciences. Page 1.

bacillus: a rod-shaped *bacterium* (plural is *bacteria*), which is an individual single-cell microscopic organism, some of which cause disease. From Latin “little rod.” Page 46.

Bacon: Francis Bacon (1561-1626), influential English philosopher who believed that any bias or prejudice in scientific thinking must be abandoned and that accurate observation and experimentation were vital to science. He helped develop the scientific method of solving problems. Page 19.

bank(s): a storage place for information, as in early computers where data was stored on a group or series of cards called a bank. Page 6.

bar: obstruct, prevent, hinder or impede. Page 7.

battalion: a military unit of approximately five hundred to eight hundred soldiers. Page 19.

bawl(ed) (someone) out: reprimand or scold (someone) loudly or severely. Page 49.

Bedlam: an old insane asylum (in full, *St. Mary of Bethlehem*) in London, known for its inhumane treatment of its inmates. Page 18.

biochemistry: the science dealing with the chemistry of living matter. Page 21.

bluff, game of: a reference to playing a game in which one uses boastful language, not intended to be carried out, but merely tried with the purpose of influencing another who allows himself to be affected by it. It alludes to a game of cards where one places a bet or challenges an opponent, pretending to hold a better hand of cards than one actually does. Page 49.

borne: endured or tolerated. Page 49.

brace and bit: a tool for boring, consisting of a removable drill (bit) fitted into a rotating handle (brace). Page 24.

brawl: a rough and noisy fight, usually in a public place and one involving a large number of people. Page 49.

British Guiana: former name of *Guyana*, an independent republic on the northeast coast of South America. Page 17.

bubonic plague: a highly contagious and often fatal epidemic disease transmitted by fleas from infected rats, prevalent throughout Europe and Asia in the fourteenth century. Also known as Black Death. Page 46.

Bund: a famous landmark in Shanghai, China, a boulevard along the Huang-p'u River lined with parks and European-style buildings. Page 49.

but: no more than; just; only, as in "*The enlightened and Golden Age of Greece yet had but superstition.*" Page 17.

called upon: asked or required, as in "*the human mind, being called upon to resolve problems.*" Page 33.

cataclysm: a sudden and violent physical action producing changes in the Earth's surface, such as an earthquake or devastating flood. Page 46.

catarrhal: marked by inflammation of the membranes in the nose and throat, causing an increase in the production of mucus, as happens in the common cold. From Greek *cata*, down and *rhein*, to flow. Page 15.

sensor: in Freudian theory, that restraining force which keeps undesirable and distasteful ideas, impulses and feelings in the unconscious of an individual. Page 5.

cessation: a temporary or complete stopping. Page 46.

chances: happens or comes about. Page 47.

circuits: in electricity, complete routes traveled by an electrical current and which carry out specific actions. In Dianetics the term is used to describe parts of the mind acting as circuits do, performing various functions. Page 24.

circumventing: finding a way around (an obstacle). Page 7.

Clear: the optimum individual; no longer possessed of any engrams. Dictionary: Bright; unclouded, hence, serene; clean; audible; discriminating; understanding; free from doubt; sure; innocent; net, as profit over expenses; free from debt; free from any entanglement. *v.t.* To make clear, as of dirt or obstruction; to enlighten; to free from guilt, blame, etc.; to open for passage; to disentangle. *v.i.* To become clear and bright. *n.* A clear space or part. Page 1.

coach and four: a coach with the four horses which pull it. Page 31.

cognizant: fully aware of or having knowledge of something. Page 6.

colloquial: characteristic of or appropriate to ordinary or familiar conversation rather than formal speech or writing; informal. Page 14.

commentary: a fact or piece of evidence that explains or illustrates a condition or characteristic. Page 24.

compartmenting: dividing into separate aspects, functions or the like. Page 14.

compounding: forming new words by joining together words or syllables (for example, cookbook, blackbird, etc.). Page 37.

compulsions: irresistible impulses that are irrational or contrary to one's own will. Page 19.

confound: 1. to make feel confused; bewilder. Page 9.
2. throw (something) into confusion. Page 33.

consecrated: set apart as holy; made or declared sacred for religious use. Page 17.

cordite: a smokeless, explosive powder used to propel ammunition out of guns. The name refers to the cord-like lengths in which it was made. Page 25.

cosmic: relating to the universe as a whole, in contrast to the Earth alone. Page 38.

cure: solve a problem or deal with a situation in a way that rectifies (makes or sets right, remedies) or eliminates it. Page 1.

cursory: performed rapidly with little attention to detail. Page 25.

cytology: the branch of biology dealing with the structure, function and life history of cells. Page 10.

Dark Ages: the period in European history from the A.D. 400s to the early 1300s. The term refers to the intellectual darkness, such as lack of learning and schooling during this period, the loss of many artistic and technical skills and the virtual disappearance of the knowledge of the previous Greek and Roman civilizations. Page 44.

debauchery: excessive and unrestrained indulgence of one's appetites, especially for sensual pleasures. Page 43.

decried: strongly disapproved of, openly criticized or condemned. Page 43.

deduced: formed as a conclusion from things already observed or known. Page 32.

deed: something that is done, performed or accomplished; an act. Page 31.

delirium(s): a state of extreme mental excitement, marked by restlessness, confused speech and hallucinations. Page 18.

denominator: something common to or characteristic of a number of things, people, etc. Page 35.

deranged: disturbed mentally; insane. Literally, put out of order, disordered, disarranged. Page 3.

derelict: guilty of neglect of duty. Page 19.

descriptic: 1. of or relating to something that describes, explains or gives the characteristic details of. Page 39.

2. a graph which describes, explains or gives the characteristic details of something. Page 45.

detachment: the act of being disconnected, separated or removed from association with. Specifically, in the sense used here it means a disinterest in or remoteness from the concerns of others, as in "*professorial detachment.*" Page 14.

diabolical: extreme or exceedingly great in degree. Page 9.

Dianetics: (Greek *dia*, through, and *nous*, mind or soul); what the mind (or soul) is doing to the body. Page 1.

direful: dreadful; terrible. Page 44.

Dynamic: the urge, thrust and purpose of life – SURVIVE! – in its four manifestations: self, sex, group and Mankind. Page 2.

dynamic: from the Greek *dunamikos*, powerful. Hence, motivating or energizing force (of existence or life), as in *Dynamic Principle of Existence*. Page 2.

dynasties: prominent and powerful families or groups of people whose members retain their power and influence through several generations. From the Greek *dynasteia*, “lord.” Page 17.

ebb and flood: a decline and increase; constant fluctuation, as the outward and inward movement of ocean tides. Page 45.

echelon: a level, as in a step-like arrangement or order. An *echelon* is one of a series in a field of activity. Page 1.

Einstein: Albert Einstein (1879-1955), German-born American physicist whose theories on the nature of mass and energy led to development of the atomic bomb. Page 15.

elucidates: makes clear, explains. Page 8.

embryo: the unborn young of a human in the earliest stages of development, specifically from conception to about the eighth week. Page 10.

encyst(ing): enclose or encapsulate something in, or as if in, a resistant covering. From *en*, to bring or put into a certain state or condition; *cyst*, a closed, protective sac. Page 31.

endeavor: activity or effort. Page 2.

endocrine: of or having to do with the system of glands which secretes hormones (chemical substances) from certain organs and tissues in the body. These glands and their hormones regulate the growth, development and function of certain tissues and coordinate many processes within the body. For example, some of these glands increase blood pressure and heart rate during times of stress. Page 21.

endocrinology: the branch of biology dealing with the endocrine glands and their secretions, especially in relation to their processes or functions. Page 21.

engram: a moment of “unconsciousness” containing physical pain or painful emotion and all perceptions and is not available to the analytical mind (conscious, aware mind) as experience. Page 5.

engram bank: the storage place in the body where engrams, with all their percepts, are recorded and retained and from which engrams act upon the analytical mind and the body. By *percepts* is meant impressions or mental results of perceiving by the senses; things that are perceived. Page 6.

equated: put in the form of an equation. Page 3.

equation: 1. a mathematics term showing that two things are of the same value or equal each other. Also, by extension, any situation or problem with several variable factors that has been calculated and proven with mathematical precision. Page 3.

2. a set of factors, such as different facts or ideas, that all affect a situation and must be considered together. Page 35.

equipage: a carriage and all that accompanies it, such as horses, attendant servants, etc. Page 31.

erased: of an engram, caused to “vanish” entirely by recountings, at which time it is filed as memory and experience. Page 6.

evolutes: develops by *evolution*, the natural process from an early or partially developed stage to a more highly organized condition by gradual modification. Page 40.

exhaustive: leaving no part unexamined or unconsidered; complete; thorough. Page 6.

faculty: an inherent capability of the mind or body, such as the sense of smell. Page 27.

fan a bronc: wave or flap a hat against the sides of a bucking horse that is trying to get a rider off its back, as in a rodeo (a public exhibition of cowboy skills, as bronco riding and calf roping). A bronc or bronco

is a wild untrained horse of North America; using a hat in this way serves to balance the rider and further enliven the horse. Page 50.

far cry: quite some distance; a long way; hence only remotely related; very different. Page 46.

Febris: in Roman mythology, *Febris* (fever) was the goddess who protected people against fevers. Page 17.

fetus: the unborn human in the womb, from after the second month of pregnancy until birth. Page 9.

field: a sphere of activity, interest, action or operation, etc. Page 2.

fleetness of foot: able to run fast. Page 45.

for all: in spite of the fact. *For all* implies that something is true even though there are some obstacles or opposing conditions. Page 14.

formulated: expressed in precise form; stated definitely or systematically. Page 2.

frowning: contracting the brow, as an expression of concentration or deep thought. "*Frowning polysyllables*" refers to the delivery of large words (polysyllables) with a look of concentration or deep thought in order to impress someone. Page 14.

Galen: (ca. 129-200) Greek physician who believed that the liver converted food into blood which then flowed into the rest of the body and was absorbed. His undisputed authority in medicine discouraged original research and inhibited medical progress until the sixteenth century when British physician William Harvey (1578-1657) discovered that blood circulated throughout the body and was propelled by the heart, thus refuting Galen's theories.

geometric progression: a series of numbers, such as 1, 2, 4, 8, 16, 32, 64, 128, 256, 512, 1024, etc., where each number is multiplied by a constant quantity (in this example, by 2), in order to arrive at the next number. This results in each next number changing by greater and greater amounts as the progression advances. Page 38.

gilded: covered with or as if with a thin layer of gold. Page 31.

gnome: in folklore, any of a race of small, misshapen, dwarf-like beings, supposed to dwell in the earth and guard its treasures. Page 49.

Goldi medicine man: medicine man of the Goldi people, traditionally hunters and fishermen, who inhabit a valley in southeastern Siberia. In the ceremonies of their medicine men, the drum is employed to communicate with spirits. Page 17.

gun was loaded, didn't know the: from a defensive statement used to explain an accidental shooting which has come to mean an act committed which has destructive consequences but with a lack of foreknowledge, prediction or observation. Page 46.

Harvey: William Harvey (1578-1657), English physician who, using scientific procedures and experimentation, discovered that blood circulates and that the heart propels it through the body, thus refuting the theories of Galen. Page 4.

hazarded: proposed as a guess. Page 21.

Hegelian grammar: a reference to the correct usage of certain terms by Georg Wilhelm Friedrich Hegel (1770-1831), German philosopher who determined that the world contained absolutes. Hegel's use of language reflected this view. For example, in the use of the word "accurate" and the omission of "very accurate" or "not quite accurate," the latter two being considered "bad grammar." Page 15.

hitherto: up to this time; until now. Page 2.

humanities: branches of learning concerned with human thought and relations, as distinguished from the sciences; especially literature, philosophy, history, etc. (Originally, *the humanities* referred to education that would enable a person to freely think and judge for himself, as opposed to a narrow study of technical skills.) Page 1.

hyacinth, buy white: a reference to a line of poetry by American writer James Terry White (1845-1920) which reads: "If thou of fortune be bereft/And in thy store there be but left/Two loaves—sell one, and with the dole/Buy hyacinths to feed thy soul." (*Bereft* means deprived or stripped of. *Dole* means a small portion. *Hyacinths* are

- plants having fragrant clusters of bell-shaped flowers in different shades.) Page 49.
- “I”**: (in philosophy and other fields) the source of thinking; the person himself, as distinct from the body, who is aware of being self; the soul. Page 7.
- idiosyncrasy**: a characteristic, habit, mannerism or the like that is peculiar to an individual. Page 32.
- idyllic**: serenely beautiful; untroubled and happy. Page 50.
- imagery**: the formation of mental images, figures or likeness of things, or of such images collectively. Page 28.
- impetus**: driving force or motive; impulse. Page 47.
- incidental**: happening in an unplanned or unpredictable way, along with something else. Page 26.
- indictment**: any charge, accusation or serious criticism. Page 18.
- indifferent**: rather poor or bad; not good at all. Page 43.
- inextricably**: beyond all possibility of being disentangled. Page 37.
- inherently**: in a manner that is existing in someone’s or something’s internal character as a permanent and inseparable element, quality or attribute. Page 9.
- in kind**: with the same thing; in something of the same kind or in the same way as that received or borne. Page 31.
- inorganic**: not belonging to the body or its parts (such as its organs) or physical things. Page 1.
- in the stead of**: in the place of a person or thing as occupied by a successor or substitute. Page 17.
- intimation**: something suggested or implied. Page 27.
- intuitive**: known directly and instinctively, without being discovered or consciously perceived. Page 40.

keynote: the central or most important point or theme of something.

Page 47.

late: at a time period in or near the present time. Page 8.

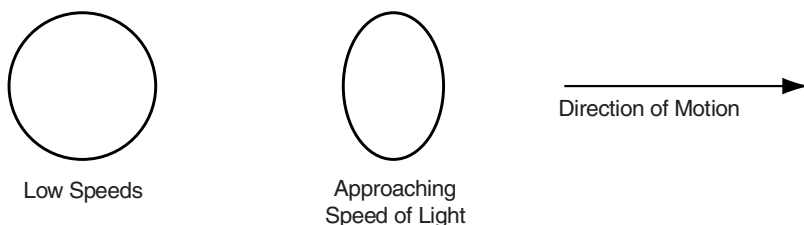
Leucippus: Greek philosopher (fourth century B.C.) who believed that all matter was made up of atoms, that all observable properties of an object result from the behavior of these atoms, and that this behavior of atoms was completely determined in advance. He held that everything came about for a reason and by necessity. Page 47.

lichens: gray, green or yellow plants appearing in often flat patches on rocks and other surfaces. Page 46.

line of demarcation: that which marks the boundaries or limits of, or divides something so that its divided parts are separate and identifiable.

Page 35.

Lorentz-FitzGerald-Einstein equations: a reference to the equations of Hendrik Lorentz (1853-1928) and George Francis FitzGerald (1851-1901) who concluded that a moving body exhibits a contraction or shrinking in the direction of its motion by an amount that depends on how closely it approaches the speed of light. These findings later contributed to the work of Albert Einstein (1879-1955). Page 15.



loud: offensively bright. Page 24.

Lucretius: (ca. 98-55 B.C.) Roman poet and author of the unfinished instructional poem *On the Nature of Things*, published in six volumes, which sets forth in outline a complete science of the universe. Page 45.

magic healing crystal: a type of crystal considered to have the power to heal, as is found among certain primitive medicine men in Australia who are said to believe that healing crystals were placed on Earth by

- gods of the sky. *Crystal* is a transparent rock-like substance resembling ice. Page 17.
- makes shift:** temporarily substitutes something of an inferior kind or uses inferior means. Page 17.
- mammoths:** large extinct mammals related to the elephant, that had hair and long curved tusks, existed mainly in the Northern Hemisphere and died out more than 10,000 years ago. Page 45.
- Man:** the human race or species; humankind; Mankind. Page 2.
- man:** a human being, without regard to sex or age; a person. Page 2.
- mandate:** an order or command. Page 38.
- marionette:** a puppet manipulated from above by strings attached to its jointed limbs. Page 5.
- Matterhorn:** a famous mountain peak in the Alps rising 14,692 feet (4,478 meters). It is located on the border of Switzerland and Italy. Page 49.
- maw:** anything that seems like a gaping hole that devours things or people. Page 49.
- mechanism(s):** 1. a structure or system (of parts, components, etc.) that together perform a particular function as would occur in a machine, as in “*gazes for the first time upon the mechanisms of human action*” or “*a man contained a mechanism which recorded with diabolical accuracy.*” Page 9.
2. the agency or means by which an effect is produced or a purpose is accomplished, likened to the structure or system of parts in a mechanical device for carrying out some function or doing something, as in “*he is the optimum survival mechanism which life has attained.*” Page 36.
- mechanistic:** of or pertaining to a *mechanism*, a structure or system (of parts, components, etc.) that together perform a particular function as would occur in a machine. Page 6.
- memory:** anything which, perceived, is filed in the standard memory bank and can be recalled by the analytical mind. Page 5.

metaphysics: the branch of philosophy concerned with the ultimate nature of existence or the nature of ultimate reality that is above or goes beyond the laws of nature or is more than physical. First applied to writings of Aristotle (384-322 B.C.), the term literally means “after physics,” as these writings followed his works entitled *The Physics*.

Page 2.

midterm: the midpoint or approximate midpoint of a period of time.

Page 18.

militate: to operate or work against, or have a substantial effect or influence on something, especially a negative one. Page 36.

mind’s eye: the ability to imagine or remember images or scenes, to “see” things with the mind; the ability of seeing a mental vision consisting of an imaginary or recollected sight, as opposed to one actually seen at the time. Page 29.

monotone: characterized by an uninterrupted sameness, due to complete lack of distinction in emphasis, importance, quality, etc. Literally, a *monotone* is a vocal utterance or series of speech sounds in one unvaried tone. Page 25.

Moralist: a teacher or student of morals; a thinker or writer concerned with moral principles and problems, specifically any of the Christian Moralists of the Middle Ages (fifth through fourteenth centuries). In their writings, the Moralists dictated that a person should follow certain virtues (qualities of goodness) in determining whether actions are right or wrong, good or evil, and that evil people deserved an unhappy life. Page 33.

mother of invention: from the saying “necessity is the mother of invention” which means that an urgent need often prompts one to work out a new solution. Page 47.

motor: of, pertaining to or involving muscular movement. Page 5.

mutation: a sudden structural change in the hereditary material of an organism’s cells resulting in a new trait or characteristic not found in the parents, as distinguished from a variation resulting from generations of gradual change. *Hereditary* means having to do with

- traits or characteristics transmitted from generation to generation through reproduction. Page 36.
- myelin sheathing:** a whitish material that surrounds some nerve cells and that aids transmission of nerve impulses. Prior to 1950, prevailing theory held that the human child was incapable of recording memory until the formation of myelin sheathing after birth. Page 9.
- mysticism:** the belief that personal communication or union with truth or the divine (God, gods or goddesses) is achieved through direct perception or sudden insight rather than through rational thought. Page 2.
- naturalist:** a person who studies nature, especially by direct observation of animals and plants. Page 37.
- Nature:** the creative and regulative physical power which is conceived of as operating in the material world and as the immediate cause of all of its phenomena. Often represented as having human qualities or character, i.e., Mother Nature. Page 9.
- nebulously:** in a hazy, vague, indistinct or confused manner. Page 24.
- nebulous, the:** the formless matter supposed to have existed before the creation of the universe, characterized as hazy, vague, lacking definite form or feature. From a Latin word *nebula*, meaning a mist, vapor or cloud. Page 45.
- neologism:** a recently coined word or a recently extended meaning of an existing word. Page 26.
- neurology:** the scientific study or knowledge of the anatomy, functions and diseases of the nerves and the nervous system. Page 28.
- neuroses:** plural of *neurosis*, an emotional state containing conflicts and emotional data inhibiting the abilities or welfare of the individual. Page 19.
- neurosurgeon:** one who practices surgery on any part of the nervous system, including the brain. Page 18.
- Newton:** Sir Isaac Newton (1642-1727), English scientist and mathematician whose discoveries and theories about the laws of

gravitation and motion laid the foundation for much of the scientific progress since his time. Page 19.

nomenclature: a set or system of names or terms, as those used in a particular science or art. Page 14.

object of chase: something that is attacked or hunted, such as an animal or bird that is hunted by Man or by another animal for food. Page 47.

oblivion: the state or condition of being forgotten or unknown. Page 49.

obscure: not easily understood. Page 25.

obviate: to do away with or prevent by effective measures. Page 37.

occasioned: brought about or caused something. Page 26.

ocularly: relating to the eyes or eyesight. Page 26.

odor: (of good or bad) repute, favor or estimation. Page 43.

olfactory: of or pertaining to the sense of smell; used in smelling. Page 28.

Olympian: characteristic of *Mount Olympus*, the highest mountain in Greece, believed to be the home of the gods. Page 50.

opportunism: the art, policy or practice of taking advantage of opportunity or circumstances, especially with little regard for principles or ultimate consequences. Page 47.

order of, on the: resembling to some extent; like. Page 2.

organic: of or belonging to the body or body parts. Page 7.

organic sensation: the condition of the organism (or organs in the body) during the moment of the engram. Page 24.

ornamented: furnished with *ornaments*, accessories, articles or details used to beautify the appearance of something to which it is added or of which it is a part, as in “*the most magnificently ornamented civilization.*” Page 18.

pagan: characterized by the worship of many gods, as in the religions of the ancient Romans and Greeks. Page 44.

pain-drive theory: the psychological practice of inflicting pain, deprivation (the action of removing or withholding something from the enjoyment or possession of someone) or other unpleasant consequences on an individual to make him or her avoid what is considered by the practitioner undesirable action or behavior. Page 50.

pallid: lacking sparkle or liveliness; dull. Page 25.

Pasteur: Louis Pasteur (1822-1895), French chemist who in the late 1800s formulated *the germ theory of disease*, that disease was spread by germs attacking the body. He was noted for his discovery that the desired production of alcohol in the process of fermentation is indeed due to yeast (a small single-celled organism). He found that wine turns bitter because of germs that enter the wine while it is being made and showed these germs can be killed by applying controlled heat. This became known as *pasteurization* and was also applied to killing the germs in milk. (*Fermentation* is a chemical process that breaks down organic materials, such as when the microscopic organism yeast breaks down sugar into alcohol and carbon dioxide gas.) Page 9.

Pasteurella pestis: the name for the bacteria that causes bubonic plague. See also bubonic plague. Page 46.

pathologically: through or by disease. Page 20.

pedantic: things that show unnecessary stress on minor or trivial points of learning, displaying a scholarship lacking in judgment or sense of proportion. Page 14.

Penates: in ancient Roman religious belief, the gods of a household or state. Page 17.

perceptic: any sense message such as a sight, sound, smell, etc. Page 26.

phonograph record: a vinyl disc (normally 12 inches in diameter) with grooves (indentations) in it, on which music, voice or other sounds are recorded. A needle is lowered upon the disc which is spinning on a rotating, round table. The needle fits in the grooves of the record and transfers the sound recorded in the grooves to speakers for playback. Page 10.

physics: the science that deals with matter, energy, motion and force, including what these things are, why they behave as they do and the relationship between them. Page 1.

pine tar: a thick sticky brown to black substance obtained from pine wood, with a distinct odor and used in paints and varnishes. Page 29.

plane: a level of existence, consciousness or development. Page 3.

plankton: a collection of small microscopic organisms, including algae, that float or drift in great numbers in fresh or salt water at or near the surface and serve as food for fish and other larger organisms. Page 46.

Plato: (427-347 B.C.) Greek philosopher noted for his works on law, mathematics, philosophy and natural science. Plato believed that artists and poets do not create because they possess some special knowledge but rather they are seized by irrational inspiration, a sort of “divine madness.” Page 9.

polysyllables: words consisting of several (poly), especially four or more *syllables*, a word or part of a word pronounced with a single sounding of the voice. For example: simplicity (sim plic i ty). “*Frowning polysyllables*” refers to the large words sometimes employed by those who act very learned and serious. Page 14.

ponderous: of grave importance, seriousness, weightiness (used figuratively) and unpleasantly dull. Page 37.

portal: a doorway or gateway that is large or elaborate in construction; the entrance, with the immediately surrounding parts of a building, church, etc. Hence poetically, a “door” or “gate”; a means of entrance. Page 7.

postulates: things that are suggested or assumed to be true as a basis for reasoning. Page 15.

presumable: capable of being taken for granted; entitled to belief without examination or direct evidence. Hence, something that is assumed to be correct or workable without close inspection. Page 9.

profusion: a great quantity or amount. Page 7.

psychic: of or pertaining to the human mind; mental. Page 24.

psychoses: conflicts of commands which seriously reduce the individual's ability to solve his problems in his environment to a point where he cannot adjust himself to some vital phase of his environmental needs. Page 11.

psychosomatic: any physical disorder or ill generated by the body itself. Page 1.

puristic: characterized by *purism*, rigid adherence to or insistence upon purity or correctness, especially in language or style. Page 15.

quarters: living spaces. Page 18.

quivering: having a light, rapid motion; vibrating, as something alive might do. Page 49.

racial: concerning all Mankind; the human race. Page 3.

railroad tie: any of the parallel crossbeams to which the rails of a train track are fastened. Page 42.

reactive mind: the cellular-level mind which is not “unconscious” but is always conscious—the hidden mind, hitherto unknown. Page 4.

read (largely) into: introduce an additional idea or element or significance into something, frequently implying that the insertion is unwarranted or erroneous. Page 47.

realized: presented or brought before the mind with vividness and clarity. Page 24.

realm: any sphere or region. Page 13.

recession: a diminishing or declining in terms of prosperity, artistic and technical skills and learning (as from the virtual disappearance of the knowledge of the previous Greek and Roman civilizations during the Dark Ages). Page 44.

record: a vinyl disc (normally 12 inches in diameter) with grooves (indentations) in it, on which music, voice or other sounds are recorded. A needle is lowered upon the disc which is spinning on a rotating, round table. The needle fits in the grooves of the record and

transfers the sound recorded in the grooves to speakers for playback.

Page 10.

recourse to: the act or instance of turning to something for aid, use or help. Page 20.

redwood: a giant tree, native to California and Oregon, remains of which existed between 180 million and 135 million years ago. Redwoods are among the oldest and largest of living things, some reaching over 2,000 years of age and with heights of 350 feet (106.68 meters) and trunk diameters of as much as 30 feet (9.14 meters). Page 46.

regressive: moving back into a worse condition; declining. Page 11.

Release: any person who has been advanced to a state approximating 1950 normal by Dianetic therapy, whether advanced from a psychotic or neurotic condition. The act of releasing by therapy. Page 1.

Renaissance: the period in European history from the early 1300s to the 1600s marked by a revival of art, literature and learning. During this period, many scholars and artists rejected the culture of the Dark Ages and recaptured the spirit of the Greek and Romans in their own artistic works. *Renaissance* is from a Latin word for “reborn.” Page 44.

rendered: caused to be or become; made. Page 5.

repression(s): the actions, processes or results of suppressing into the unconscious or keeping out of the conscious mind unacceptable memories or desires. Page 19.

resounding: expressed in a rich, full or impressive manner. Page 14.

reverie: a light state of “concentration” not to be confused with hypnosis; in reverie the person is fully aware of what is taking place in the present. Page 7.

sanitaria: plural of *sanitarium*, an institution for the treatment and recuperation of the mentally ill or those with chronic illnesses. Page 17.

scant: barely sufficient or adequate. Page 30.

Scholastic: a person who was part of *Scholasticism*, a system of Christian thought extending from the beginning of the ninth century to

the latter part of the fifteenth century (end of the Middle Ages). Scholasticism was an effort to coordinate and bring into alignment the religious beliefs of Christian faith with philosophic reason and thus to give a rational content to and deeper understanding of that faith. In so doing, Scholastics discussed and wrote about such matters as Man's relationship to God, evil, sin, etc. Page 33.

science: knowledge; comprehension or understanding of facts or principles, classified and made available in work, life or the search for truth. A science is a connected body of demonstrated truths or observed facts systematically organized and bound together under general laws. It includes trustworthy methods for the discovery of new truth within its domain and denotes the application of scientific methods in fields of study previously considered open only to theories based on subjective, historical or undemonstrable, abstract criteria. The word *science* is used in this sense—the most fundamental meaning and tradition of the word—and not in the sense of the *physical* or *material* sciences. Page 1.

science of (mind): in such uses as *science of art*, *science of mind*, the application of scientific methods in fields of study formerly considered open only to theories based on opinion or abstract data which cannot be proven or demonstrated. Page 1.

sentient: conscious or capable of perceptions; consciously perceiving. Page 31.

shaman: a priest or priestess who is said to relay messages between the natural and supernatural worlds and to use magic to cure ailments, predict the future and to contact and control spiritual forces. One technique for the cure of the sick involved singing special songs and blowing tobacco smoke over the person, as tobacco was believed to have magical powers. Page 17.

signal: remarkable; notable. Page 32.

somatic: Dianetic neologism for pain, any body condition experienced when contacting an engram; the pain of a psychosomatic illness. Page 30.

sooth: truth, reality or fact. Page 49.

specious: seeming to be good, sound, correct, logical, etc., without really being so. Page 46.

spectrum: the entire range or extent of something, arranged by degree, with opposite values at its limits. Page 38.

Spencer, Herbert: (1820-1903) English philosopher known for his application of the scientific doctrines of evolution to philosophy and ethics. Spencer claimed that knowledge was of two kinds: (1) knowledge gained by the individual, and (2) knowledge gained by the race. He also believed that there is a basic and final reality beyond our knowledge, which he called the “Unknowable.” Page 19.

standard memory bank: the storage place in the mind where all consciously perceived data (sight, sound, hearing, smell, organic sensation, kinesthesia, tactile as well as past mental computations) are recorded and retained and from which they are relayed to the analytical mind. Includes all data of a conscious nature from conception to “now.” (*Kinesthesia* means weight and muscular motion.) Page 7.

stiff: difficult, requiring persistence. Page 49.

stigma: a mark of disgrace, something that detracts from the character or reputation of a person, group, etc. Page 43.

stigmatized: characterized or marked as disgraceful or very bad. Page 44.

stimuli: plural of *stimulus*, any action or agent that causes or changes an activity in an organism, organ or part, as something that starts a nerve impulse, activates a muscle, etc. Page 25.

Stoics: members of an ancient Greek (300 B.C.) school of philosophy or their followers who acted unaffected by joy, grief, pleasure or pain. The school believed in the calm acceptance of all occurrences as the unavoidable result of unalterable destiny. From the Greek *stoa* (a porch), the place where this philosophy was taught. Page 49.

summed: added together, summed up. Page 30.

summation signs: symbols used in higher mathematics to show the total amount of things added together. Page 15.

Suppressor: the exterior forces which reduce the chances of the survival of any form. Page 39.

symbiote(s): any entity of life or energy which assists an individual or Man in his survival. Page 3.

synopsis: a brief or condensed statement giving a general view of something. Page 1.

tactile: the sense of touch. Page 7.

Terra Incognita: an unknown or unexplored region. Latin “unknown land.” Page 13.

thalamus: a relay center in the brain for sensory information. Page 28.

therapy: the administration and application of Dianetics techniques and procedures to resolve problems concerning human behavior and psychosomatic illness. Page 3.

thunderous: of or related to powerful and persuasive language using long words to impress others. Page 14.

time track: the timespan of the individual from conception to present time on which lies the sequence of events of his life. Page 7.

tomes: books, especially very heavy, large books. Page 19.

tooth and claw: marked by fierce or savage struggle, such as in a jungle. *Tooth and claw* is a variation of *tooth and nail*, often used in the phrase *to fight with tooth and nail*, with the use of one’s teeth and nails as weapons. Page 46.

tract: a system of organs or body parts that work together to provide for the passage of something such as air, food or bodily waste products. Page 15.

tractability: the condition of being tractable (easily managed or controlled). Page 21.

trail is blazed: the path has been laid out and the route marked for others to follow. Literally, to *blaze a trail* is to lay out as a path by marking trees with white by chipping off a piece of bark. Page 13.

trance: a half-conscious state seemingly between sleeping and waking in which ability to function voluntarily may be suspended. Page 27.

transient: lasting only a short time; existing briefly; temporary. Page 40.

treatment: the practice of Dianetics techniques and procedures to resolve problems concerning human behavior and psychosomatic illness. Page 1.

unaberrated: not affected by *aberration*. Page 3.

undimensional: not having specified dimensions. Hence, unrestricted, unbounded or limitless. Page 31.

universe: everything that exists everywhere; the whole space time continuum in which we exist, together with all the matter and energy within it, as opposed to the observable universe only. Page 2.

unwittingly: unknowingly; unconsciously; without awareness. Page 5.

valiant: boldly courageous; brave. Page 26.

variable(s): something subject to change. The term is most commonly used in mathematics and science where it represents something unknown or unpredictable. A *variable* is often contrasted with a *constant* which is known and unchanging. Page 19.

Veda: the earliest learned writings of which there is any record. The most ancient sacred literature of the Hindus, telling about evolution, about Man coming into this universe and the curve of life which is birth, growth, degeneration and decay. The word *veda* means knowledge. Page 45.

visio: recall by seeing a past sight with the “mind’s eye.” Page 30.

well-nigh: very nearly; almost. Page 46.

well, would be: would be suitable, proper or appropriate under the circumstances. Page 40.


woe: deep distress or misery; misfortune. Page 14.

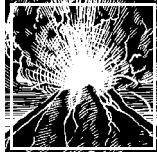
yeast: a microscopic single-celled organism capable of converting sugar into alcohol and carbon dioxide and hence used for producing alcohol in beer and wine, and for making bread rise. Page 9.

yet: 1. though the case be such; nevertheless; in spite of that. Page 5.
2. though the case be such; nevertheless; in spite of that, as in “*The enlightened and Golden Age of Greece yet had but superstition.*” Page 17.

yield: produce or give forth (results, products, etc.). Page 2.

zombyism: the state of lacking energy, enthusiasm or the ability to think independently, likened to a *zombie*, a dead body brought back to life again. Page 18.

zygote: a female reproductive cell that has been fertilized by a male reproductive cell. Page 10. 



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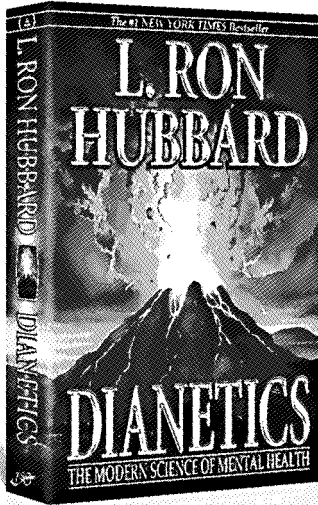
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