

fore in Scientology to explain the changed attitudes of some persons.

A spokesman from the Church of Scientology, 2005 W. 9th St., denied that the church has said that of McMaster.

Regarding the circumstances of McMaster's resignation, the spokesman said reports had been made by Scientologists last year that McMaster was "holding the founder in contempt in public," was becoming money-motivated and was accused of conduct unbecoming a minister of the church.

"We started making every attempt to get him to undergo spiritual rehabili-

tion, but these attempts were thwarted," said the spokesman. A telegram was sent recalling McMaster for rest and spiritual counseling, but no reply was made, said the official.

Later Expelled

"At that point he left and went into hiding and tendered his resignation, but not through proper authorities," said the spokesman. For McMaster's "betrayal of trust" and other acts, he was later expelled

from the church, the spokesman said.

McMaster left New York by freighter to his home in Durban, South Africa, but only after expressing the hope for some rapprochement with Hubbard.

While in Durban McMaster said he was approached by Scientologists who offered to give him some "Class A auditing (interviewing)" free of charge. "I accepted it as a peace offering but I asked my mother to come with me," said McMaster.

"It wasn't auditing. It was a security check—they were trying to find some crime I'd committed," McMaster said.

'Closed Book'

"At this stage, they left me and I realized that Scientology was a closed book for me," he said.

McMaster said he has not denounced the techniques of Dianetics and Scientology "and never will." But the organization in charge has "built a structure and called it God," he said.

McMaster in February, 1966 became the first of thousands to achieve "clear" status.

If McMaster disagreed with the practices in Scientology, why didn't he quit sooner? "I felt that as long as I could get out and deliver the sane truth, this would show that all this ethics stuff (internal security) was perfectly unnecessary," he said. "It didn't work," he said.

"Dianetics, the Modern Science of Mental Health",
by L. RON HUBBARD, a handbook of dianetic therapy, published
in June 1950 by Hermitage House, New York, New York,
contains the following synopsis concerning dianetics,
the basis of Scientology:

THE creation of dianetics is a milestone for Man
comparable to his discovery of fire and superior to his inventions of
the wheel and arch.

Dianetics (Gr., *dianoua*—thought) 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 psycho-somatic 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 psychiatrist, psycho-analyst and intelligent layman can successfully and invariably treat all psycho-somatic 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 psycho-analysis, 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: SURVIVAL

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 psycho-somatic 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 psycho-somatic 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 laboratory test with complicated apparatus but can be made in a 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 anaesthetized 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 circumstance 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 anaesthetic, 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% 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 psycho-somatic 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 psycho-somatic 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 relieve 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 psycho-somatic illnesses of the *release* are reduced, ordinarily, to a level where they do not thereafter trouble him. In a *clear*, psycho-somatic 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 not 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 a presumable test "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 psycho-analyst, 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 foetus 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 has 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 is

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 foetus 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" or "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 foetus.

This matter of prenatal life is discussed here at length in this synopsis to give the reader a perspective on the subject. We are deal-

ing here with an exact science, precision axioms and new skills of application. By them we gain a command over aberration and psycho-somatic 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.