

CHAPTER II

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 psycho-somatic 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. Color blindness 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 color blindness 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 amongst 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 amongst 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 aberree¹ (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 psycho-somatic 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 psycho-somatic 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 happen 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,

¹ Aberree is a neologism meaning an aberrated person.

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 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 psycho-somatic 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" (re-living). "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 hyp-

notism 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 amongst the gathering on this faculty, independent of returning, brought forth the fact that one-half of those present remembered 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 aged 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 imaginal 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 aberree, 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 builded 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 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 seven times one. It will answer, properly, seven. Now multiply six times one but continue to hold down the seven. Six times one is six but the answer you will get is forty-two. Continue to hold down seven and put other problems on the machine. They are wrong, not as problems, but as answers. Now fix seven 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 ten times ten is seven hundred. 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 seven." 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 moralist 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.