

rode away; but a couple of hours later I changed my mind, decided I shouldn't have done it and came back to make amends. My wife shot me in the back as I took the saddle off my horse and, as I died, some man from the bank I had robbed came and hanged my dead body.

During the running of the incident, it became unreal many times, so that I doubted that it ever existed. The location, however, remained stable irrespective of how the incident twisted and changed. In turn, the story unfolded, I was first myself as the murderer, and then the woman I had killed. Then the boy who later became part of the story, and then the wife, I felt regret about. The final story was as follows:

I was walking alongside the barn, on the farm (location of the incident) when I heard a scuffling in the hay loft. As I reached the doorway and looked up I saw a boy of about 19 years of age, whom I had befriended and who lived with us on the farm, kneeling beside my daughter, who I have now established as being about 12 years old. I was angry and shouted to the boy to come down, he picked up a pitchfork and threw it at me, it hit me in the shoulder, and he then slid down the hay and came towards me. As he approached I took the tine from my shoulder and hit him on the side of the head with the handle. My daughter screamed out not to hurt him, and, enraged, I threw the pitchfork at her and hit her squarely in the chest; she fell backwards out of sight on the top of the hay. I was dismayed at what I had done but blamed the boy for the occurrence. Two of the convict workers on the farm had been attracted by the uproar and I ordered these to handcuff the boy to a nearby post in order that I could administer a flogging. On the first stroke the boy said that if I did anything to him he would tell everyone about me. Meaning that he would tell people about the murder and robbery in England. I knew then that I must kill him. The three of

us got him into the back of the wagonette, but in the struggle I was knocked out.

During the resulting exteriorization I saw the top of the hay with the dead girl lying on it. And I blamed the boy for her death, and said to myself that he deserved to hang; but, knowing that I had really killed the girl myself, I actually considered I should hang and to some degree identified myself with the boy. I saw my body get off the wagonette and fix a chain to the beam over the doorway, I saw the chain placed about the boy's throat and experienced the sensation of hanging when he was hung. After this incident, several times I picked up the decision that "I should hang there," and from then on became myself again. After the hanging I rode to a look-out point and there decided that I was sorry for what I had done, and I would go back and make amends. The recovery of this decision, brought a flood of tears. I rode to the farm, and as I took the saddle off the horse my wife shot me through the lower part of the back. The ball passed right through my body and hit my horse in the stomach, eventually killing him too. This produced further tears; and after the body was dead I remained poised over it and decided that I would never change, that I had changed, and this was my reward. I decided that I would put a tube around me to protect me. For I would never trust anyone or change ever again.

At this point, the Auditor requested that I return to the clearing. As I rode up the hill I said that I had never had a chance anyway. That the decision about changing had been made a long time before. I felt as though I were moving rapidly back in time. I felt stuck to a post, and amid feeling of terrific indignity, anger and grief, said that "I had decided never to be curious, and then I had changed and been curious, and here I was, stuck to a post." Immediately this decision was recovered, I was freed from the post and once again flew back in time. Quite suddenly everything felt still, the anger, grief and indignity disappeared. I said "This is where it

began, I was perfect and I made a perfect tube. It was a perfect creation and I decided that I would never change it,” but since it was *the* perfect creation, I must be less than perfect, and so to be perfect I became the tube and it went on from there. Then I saw where the mistake lay. I had said I would never change the tube and then confused the decision into never changing myself. The engram had lost its importance except as an interesting validation of past lives.

Since then I see that always before I was *being perfect*. But I don't have to be anything, I only have to *be*. This seems to have been the restricting feature of this life and doubtless of many other lives, too.

PRECLEAR'S REPORT
SCIENTOLOGIST: MIKE FURSE, D.SCN.
PRECLEAR: CASE NO. 32

Former Condition

Truly willing effect, but only secondary cause. If I wanted to be cause, I had to get someone else to want, need or flatly tell me whatever I wanted to do. Or I had to think that someone else would be happier by my act. I went to extraordinary lengths to avoid being primary cause, and especially as I have a great deal of enterprise, this was evident to me, but I could not pin it down.

Mental Outlook

Searching, and being fairly certain, I am still in a male valence.

Physical Improvement

None, but there was formerly nothing wrong.

What you attribute improvement to

Putting into words the decision of my engram. "I will accept whatever comes." Thus, in 1958 "I can cause whatever I decide to cause," whereas, in the engram, at the time of my decision, this would have been pointless as I was entering a period which I knew would be a pure effect.

Story of Engram

The incident took place in February of 1703, and I was attached to some fighting group, possibly around the Pretender to the English throne.

I was a healthy young boy of about 15, and had been given my first solo assignment. My father seemed to have been an important person, probably first in command, and I was extremely anxious to do a good job, and very excited at this chance. I started out from the Royal encampment about 5 a.m., I was on horseback and thoroughly enjoyed the cold wind and the feel of the horse beneath me, as we crossed country which I knew well. We arrived before dawn near a hermit's cottage. I tethered my black horse to a bush near some trees, some distance from the cottage. I left him in a place where there was plenty of fodder. We were great friends.

I think my message was to my father, to warn him of our force's approach, and speed was second to safety, so I had to remain in hiding until nightfall, when I would continue my journey.

I walked to the hermit's cottage with spring in my step, and tapped a significant rhythm on the door. The hermit was expecting me, and first opened a peephole in the door, to ensure that I was a friend. I entered, and while he was rebolting the doors, I went directly to the fire which awaited me, after a few moments of warming myself I took off my cloak and sat down on a stool by the fire. Meanwhile, apart from enquiring what was happening, and how things were, the old man had been preparing something like porridge in a wooden bowl.

He was wearing a sack brown, monk's habit, with a cowl (round). After I had eaten and got thoroughly warmed through, I took off my jacket and went over to a wide bench bed, and snuggled up under some rugs and went off to sleep. I had a young and active body and was thoroughly tired out after a hard ride, apart from the strain and excitement of riding to the quarter of light of night. I slept until about midday, when I remained for a few moments more in the warmth before I arose, and also before I resumed

the small talk with the old man, who attentively hovered attempting to forestall my needs.

Then I got up and stretched my light young limbs, and tried to restrain the exuberance bubbling to the surface. The old man was faithful, and I didn't want him to suspect how restricted I felt in his small house, but at the end of the day the physical limitations imposed by my imprisonment were too strong for me, and I was pacing the floor, counting the seconds until dark. At last dusk fell, and our goodbyes were said, and my reassurances to the old hermit who had shown me such hospitality. And so I set off with an easy stride, enjoying the fields and the feel of the leaves around my feet, as I trudged over the little hills to where I had tethered my horse. As I approached, the horse whinnied audibly, and I broke into a run to see what was the matter; while releasing the lead I patted and stroked him, and talked reassuringly, having left him all day, and thinking that he must have felt lonely.

But I was suddenly aware of the true reason, as I felt my shoulder grasped, and with one swift stroke I slapped my horse soundly on the flank and whispered "home." Off he went at a gallop and I prayed he would reach my father who would draw the correct conclusions of my message.

The man who had first grasped me had me more firmly now, and he and his companions tied my wrists together behind my back. And set me on course towards a group of trees not far distant. They held me by a lead, long enough to permit me freedom of my legs. Though I knew they were too close to make it worth my while to attempt to escape. I kicked the leaves and breathed deeply, as I made my way through the descending darkness. I could still move freely and thus kept my courage, and used some of my repressed energy.

Blackness descended and we entered a group of trees which surrounded a small stone dwelling, and my hopes sank. The door opened and for a moment I was transfixed. In that instant I felt suspended in time. I realized that liberty was no longer mine, that freedom of movement and the joy of living were at an end. I saw objects which could only mean torture and captivity. In that moment I grew from a carefree youth to man, and I made a decision to fit me for the role in these circumstances. I would accept willingly whatever they would do, and so I took my first step into the room and into my manhood.

They put me behind bars so that I could not lie or sit. In the morning I was sorely tired and aching. Something about my clothes must have given me away for they made little attempt to question me and the third man who came then just ordered my captors to get on with it as if my treatment were a softening up process to prepare me for questioning. So they put me on some kind of contraption I can only describe as the rack. Slowly from a horizontal position the head and feet were descended until I suppose the support described an arch. The descent was very slow, and I was kept there for maybe half an hour, and the rise was even more painful.

I was more or less unconscious at this point, and someone's attempt to raise my head was useless. They lifted me off and put me in a chair. Perhaps an hour later I was led outside and in the bitter cold in only my shirt and tight black trousers, I was tied on to a kind of flat cartwheel, which was lifted on to a post and revolved slowly. This, with a dip where the surface was irregular to add to the rhythm, made me feel very sick, but my being kept flat by my bonds prevented me from relieving the inner agony and thus many minutes passed with waves of sickness coming and going. Until some sort of upper disc with spikes projecting. This did not revolve but gradually descended and I was not sure whether it would stop descending before it had taken slices off my face. I did not so much

as let out a murmur of disapproval, I was truly willing effect, and grateful for having made such a decision, for I could never have endured such horror and still remained my father's son if I had once begun to express what would have previously been my reactions.

Thus came the moment when the spikes ceased to approach my face. They removed this contraption, lifted the wheel off, and released my body. I remember little more than that I was violently and lengthily sick. I was led back to the room and put into a wooden chair with arms to which I was tied and left for some time in solitude. With barely time to re-muster my courage, a man with similar bearing to my father entered and drew up a stool to face me. In that first moment he knew that I would never reveal any useful information, and we both knew that mine (i.e. political) was a hopeless cause, and it was only a matter of honor that my side held out. Somehow I managed to withhold my father's name and my questioner was so convinced that no further torture would get more out of me, we almost talked as equals. As he left he gave me the impression that we would soon be meeting again. No longer as enemies. This all seemed a bit vague and unreal, but feeling as ghastly as I did I suppose it is not surprising. They tried to put me back behind my bars, but I suspect I was too weak to remain upright and I was soon returned to a chair and here ends all I know at the moment.

PRECLEAR'S REPORT
SCIENTOLOGIST: JAMES PEMBRY, H.P.A.
PRECLEAR: CASE NO. 33

Former Condition

Body in fair physical condition, skin color good, slight patch of red enlarged veins on left-hand cheek bone. Ridge pressures evident from processing on forehead, somatics occurring during processing, faint trembling noticeable in jaws with teeth touching.

Mental Outlook

Had a hope at course commencement that ridge pressures would be released and head somatics cleared.

No Physical Improvement

Skin dull, coloring high, heavy patch of red enlarged veins on left-hand cheek bone, right cheek veins now prominent. Ridge pressures as evident as ever. Body somatics. Body in poor physical condition. Face is drawn and shows accumulated strain. Turned on T.B. type cough which interfered with sleep. Trembling more noticeable in jaws, and extended into cheeks.

Mental Position

Now appear to spread through four women's valences on track. Anticipation of improvement now thoroughly blunted. Disgusted that any person should be allowed to end course in such a confusion of half run engram. Feel supervision was insufficient and sloppy.

The Engram

A sound swelled and filled the huge vaulted structure, a multi-phased beat reaching toward a climax of intoxicated ecstasy, the culmination of a life was near.

The great red eyes glowed, the white elongated body throbbed on its dais, above the monitoring crystal floated light cascading in reddish magenta-hued flashes from its many facets as its structure vibrated ever higher in its song of approaching destruction.

Then the sound became one pure all-embracing note, which seemed to echo on through time for ever, filling the whole universe, and as the crystal shattered into seven shining, lustrous duplicates, the white shape split like a broken cocoon, the light in the high lambent red eyes flared and died.

Seven white creatures with glowing red eyes crawled forth, and seven crystals floated vibrant above them. The thought, long formed, caressed them: one to stay” six to leave Alloa and build six more crystal empires.

Along six equal spaced radiant paths the creatures passed, each crystal floating with it, a subdued song of power, vibrant in its magenta flashes through six locks into the control sphere of subspace, inter-galactic vessels, which were designed to form the control and power centre for an Empire.

Alloa was far behind the ship, seemingly hung motionless in a black void. I floated quiescent above the dias on which the body I monitored rested, then as the ship re-entered universe space and time, the blue white-hot incandescence of a star flared around us, the ship exploded and the terrific energies blasted the crystal momentarily into subspace, reappearing in the carbon dioxide ice of Frozen *Ledera III*. The super-heated crystal shattered into a million fragmentary crystals, and I, my beingness and harmony destroyed,

listened for 50 billion years for a lost sound. Slowly, as aeons passed, I realized that life cycles had commenced on this planet and I became interested. At the 35th life cycle I found myself again looking.

It was a yellowish foot of peculiar shape, long and centrally arched, and it was half buried in the sand, caught in mid-stride, and then I was aware of the events before and frantically a tortured refusal beat in my imprisoned mind. The thought appeared “Shock him” and suddenly pain lacerated the body, and my futile resistance crumbled as, one foot in front of the other, the body stumbled across the yellow sands in an eternity of time. The body lurched forward, the ship came closer, until at last in its polished side a reflection of a creature appeared on two legs, a peculiar bloated abdomen and fastened in the centre of its forehead a crystal of red-dish-magenta here glowed.

What was this peculiar numbness and heaviness in my stomach, this haunting memory as the crystal flashed “Lift your right hand and touch the ship.” This inexorable command closed on my vagrant thoughts, with vague uneasiness my body obeyed, the last futile spark of resistance faded, contact occurred, a condenser discharged a flaming pulse, my stomach, body, ship, and sand disappeared in the white hot heart of an atomic blast, and I knew.

The child was happy, its mother serene and thoughtful of its welfare, it was celebrating its third birthday at a table laden with delicacies to titillate its palate, but favored of all was the pink aromatically flavored jelly which glistened as if imbued with life of its own. Angrily a voice spoke: “You glutton, you’ll turn into jelly like the mass which covered and ate your father 50,000 light years beyond our system, when you were but a babe.” The pink mass shimmered and sickness numbed him, he vomited. Days later his

PRECLEAR'S REPORT
SCIENTOLOGIST: MARIANNE CHRISTIE, B.SCN.
PRECLEAR: CASE NO. 35

Former Condition

Fairly good mentally – tendency to disperse. A lot of fear repressed and not able to be got rid of.

Mental Outlook

Probably very close to being entirely clear of all junk (i.e. inhibitions and aberrations).

Physical Improvement

Much healthier and brighter and more in control of my thoughts, actions and life, and can do much more work on much less sleep with practically no physical discomfort whatsoever. Was overweight and have lost at least five to seven pounds weight, which is a great improvement. My color is better and complexion is clearer and eyes very bright.

What you attribute improvement to

All credit to my auditor who has been direct and well controlled. Have never experienced better auditing and my trust in my auditor's ability to help me could not have been higher from the minute we sat opposite each other – consequently my willingness to work with and for her for both of us, could also not have been higher. That is the most important factor of the lot.

Also I was not too aberrated in the first place, so consequently was able to work quickly and achieve the maximum results in the minimum of time. It was a team job and, although the going was

tough at times, “my head was always above water” and I never was unaware of what I was doing or saying or thinking at any time.

The Engram

23,064,000,000 years ago I was a very happy being who, with many others, strayed to the planet Nostra. All that we had there, to show what we were, were little gold identity discs.

On seeing a great number of robots descend from an immense space ship, we wandered down and were a bit teasing to these robots – who seized our discs by clapping their big claw hands upon either side of them and took them from us – for by then we were unable to exert a great deal of force as, though happy, we had lost a great deal of our power. They told us – or the chief did via telepathy – that if we helped them manufacture a new type of body that they were trying to form they would, at a later date, return our original identity discs to us. This we did – but never got them back – at least, I didn’t.

My actual incident started 64,000,000 years later, and the part that was run took place over a period of four months and twenty-one days.

Apparently we were all issued with similar type prototype bodies about five feet tall and by this time were all so thoroughly hypnotized that I thought I was the only being present – but discovered on running the incident that there was a being with each body and that we were all completely and thoroughly enslaved to the beings who ran the robots. Their story was that we were in different ways to help form bones and organs inside these bodies – by different types of experiments – which I did; but others were used to develop the mechanical ability of these bodies. There were two types of being running the robots – orthodox and progressive. Orthodox wanted to retain robot bodies but progressives wanted these new-type ones developed and, as our powers were greater than theirs,

they enticed us to do the work for them – so we were really entrapped.

The story opens when rows of us were standing outside a big temple-like whitish building, and when we were telepathed we walked forward – one at a time up the steps into this building. At the far end was a long white table where five similar bodies to my own were sitting. I progressed to a certain spot where I stood – energy flowed around me up from the floor and its light was reflected on to two mirrors on each side of the wall in front – in the centre of which were vertical reflecting bars of metal and, right in the centre, a round flat disc. The mirror showed mirrors within mirrors and drew the attention inwards and the vertical bars gave the illusion of whirling inwards until the attention was fixated right in the disc which seemed to be a long hole extending into nothingness. When hypnotized thus, one was given the order “go do as before,” telepathically – one bowed, turned and left. This was a split second occurrence and could only be seen at one spot and gave the impression of an infinite power, so that one was led to believe a powerful being was present, while, in fact – as was discovered later – no one was present, and the bodies behind the table were not motivated at all, it was a “being substitute” machine – or another method of entrapment.

I then left, climbed on board a space-ship with five other similar-type bodies and a 12-foot high robot to watch over us, and left for outer space to do my project. I sat in a chair inside the door and immediately lapsed into an unconsciousness which lasted for two months.

On awakening, I walked to a control room, lay on an “operating type” table and caused the body I was motivating to be impregnated by radiation from a lamp, whose rays I resisted, to make the body resistant to radiation. I gave myself a bit of an overdose, but in doing so awakened a bit of awareness within myself and had to

summon the robot to carry the body to a bunk near the end of the space ship. Was aware at the time that he was suspicious of my being more aware than I should have been, also that I was being a bit too much the effect of my body and thought that I mustn't get caught. Here was another trap – becoming the effect of the body, i.e. traps within traps under the guise of experiment.

Went unconscious again but soon was aware again and left the body and space ship, which by this time had landed on another planet and the other bodies were outside getting practice in using the mechanics of their bodies in an atmosphere in which they had to use extra space suits for breathing, and lungs were being developed by them.

When I left, as a being, I went to another part of the planet and took over a walrus's body for about twenty minutes. I had great fun swimming and gambolling with it and then left it and went back to the space ship – my short allowed "holiday" over. I couldn't escape, as both my identities, i.e. body and disc, were in the hands of the robots and I thought I couldn't get along without them, either one or the other.

The space ship soon took off again and this time, after collecting my body and moving it to a type of lounge. I went unconscious for another couple of months or more, on a settee. Just before I did so I caught the robot eyeing me again and felt he knew I knew more than I should have. After. this I awoke and went to another room where I performed an experiment on the body. This entailed placing the body in a dentist-like chair which, when motivated, jerked up and down on a back rod; and I exerted pressure against limbs and chest, forming ridges of energy which helped to form bones and lungs, and at that time nostrils and air passages. This I overdid, too, and felt weak but aware as before, and the robot caught me again; but I was strong enough to stagger the body back to my bunk myself where I lapsed into unconsciousness again. However,

I soon awoke to find a white gas seeping into my room. This was used to catch unwary beings with bodies who had become too much the effect of them, and started one coughing. Very foolishly I got up instead of staying where I was (which was another trap) and staggered to the ship's control room, at the end or stem. I activated an electronic beam, which I should have turned off, and so gave the alarm that I was there and was surprised to see that there was no one there.

I turned to find the robot coming for me, dodged and tripped him up somehow, on recovering saw the other five bodies motivated by beings of my own type (although I didn't know it then) standing there and one, motivated by long distance telepathy over control of himself, shot me and completely disintegrated the front of my body with an energy gun – I convulsed forward and then backwards coughing, breaking my neck in the spasm backwards. Writhed on the floor for a split second, saw the collapsed body of the robot when I had tripped him, hated him for finding me out and causing the complete loss of my identity of which I had become too fond, and left space-ship and body and floated in space.

My body was released through the air lock and I was left contemplating my fate. I had a body but it was no use to me in the state of no solidness to use it against, and no gravity, etc. I bemoaned my loss and degradation and the beautiful sadness of it all. I investigated the body, found it no use and just sat around. The body finally was hit by a meteor and was carried off and I sat around there for 22,999,500,000 years before going off to find a new life and a new game. What a performance!

So much of this incident was related to my present life. As I left the space-ship I felt – well, now you can't hurt me – but of course I hurt – the body doesn't feel except if I make it. I have always had to watch myself for being just a bit too clever – I've had trouble with chest coughs, especially with fogs – trouble with blushing and

curious energy and heat somatics associated with my face. A tendency not to want to get too fond of bodies and get too much sensation from them – so I thought – a tendency to be all alone – have loved to gaze into space and enjoy big spacious countries like Australia (where I was born) and Rhodesia (where I have lived) as well as England, which I find too cramped.

Was always being made to do things first at school and couldn't understand why – had trouble with sea-sickness and vertigo on board ships and in confined spaces like them and felt I was trapped and couldn't get off. Sea-sickness could be attributed to the illusion in the temple place – which also impelled awe – got my compulsion about religion from there.

As a whole, this incident could in many ways be a complete prototype of my present life. Also my biggest pleasure has been in swimming and diving – see the walrus.

I always had complete reality on the pictures in the incident and the occurrences and on being further run on it was able to assume complete responsibility for getting myself into such a situation in the first place and get all situations, happenings and ideas put in their proper perspective.

Many of the somatics, for example, coughing and blushing, are practically non-existent now – I am very concerned about the enslavement of humanity and know that as a being “I am” and need no further identity than my knowledge of my own existence. Further changes, I've no doubt, will be noticeable in my future attitude towards situations but, as the incident was only flattened the day on which I write, I haven't had a chance to put it into practice in everyday life.

PRECLEAR'S REPORT
SCIENTOLOGIST: JACK CAMPBELL, B.SCN.
PRECLEAR: CASE NO. 36

Former Condition

I was in good condition except for unaccountable easy invalidation by others. ARC breaks* always took place on misunderstandings.

Mental Outlook

Brighter, calmer, more certain. Less influenced by entheta*; no “distortion” of incoming opinions, and assignment of significance.

Physical Improvement

Slight constipation over one year now cleared.

What you attribute improvement to

I attribute improvement to the discovery and the handling of the distortion sphere aspect of the Rock* incident contacted.

Engram Synopsis

Seventy-six trillion years ago, being in space, and totally at Knowingness*, I decided to create a game. I closed down to having “A Space,” and created blobs and geometrical forms. Considerations about “to create” postulate a no-creation, and a duration, namely, time.

I mocked up a pyramid, and was most pleased that this was the perfect form, since at all times there were four sides, no matter how near to the point one went. I found some others to whom I could

demonstrate this. They were interested in pyramids, but they had become rather degraded. They could not appreciate the simplicity of the pyramid, and wanted to see the “point” of it. Investigating the point, they became smaller and smaller, and finally, “vanished.”

Enjoying this joke, I went on a “Grand Tour,” doing the same thing with others, but finally grew bored with the ease of deception, and decided to find someone in a group who would be a little more difficult to fool. I tried the same game, and this time the person “found the point,” became confused, and rapidly pulled out so as to discover “what was wrong” with the pyramid. I decided to improve it by enclosing it in a distortion sphere, thus making it more difficult to solve. Having done so, I adopted the view of someone who had never seen the pyramid before. Becoming fascinated by my own creation, I interiorized to check it over. On exteriorizing again, I saw an image of self in the pyramid and was pleased.

I moved to another group and presented the pyramid, rather than self, very quickly. The pyramid, not I, received a lot of admiration. I was concerned at this, and located self at the receipt point of admiration. Due to the distortion sphere (unknown) the admiration was turned to scorn and “dead-ness,” so I checked up by exteriorizing, and again read the emotion as admiration and respect. Interiorized, I once again received scorn. That was painful, and I was overwhelmed by the “wrong emotion,” passing through pain, degradation, woe, shame, regret, blame, unconsciousness and despair.

After two trillion years I decided that the only way out of this was to return to the time when the pyramid was created. I tried to do so, but succeeded only in coming out of the sphere. Again I saw the pyramid, and grew angry, blaming it for all the trouble. I ejected it, hoping to explode it as it left the sphere, but as it did so

the distortion passed from it, and it was restored to its valuable and pleasing original form. I tried to prevent the explosion, and flipped back to the position I was in before, namely, in the distortion sphere, in a part of the hollow where the pyramid had been. I was looking at a distorted picture of the explosion, which I refused to accept as having happened. The factors of this situation I was unable to compute, neither could I go back or sideways in time or space, since I would be forced to see the destruction of my own creation, so I decided to hold everything as it was, and one day to sort it out.

This has been the state ever since: sitting in a distortion sphere not knowing that it exists, fastened to a pyramid that is not there, and looking at a distorted view of an explosion which I know happened, but which I am trying not to look at.

SCIENTOLOGIST'S REPORT
SCIENTOLOGIST: JOHN FUDGE, D.SCN.
PRECLEAR: CASE NO. 37

This engram is actually not one single incident but more like a part of a series of lives ending with the completion of that series.

It was located by E-Meter dial drop and the question "Is this the incident necessary to resolve the case?" An affirmative answer was noted on the meter. It was probably in constant daily restimulation and had been entered on briefly in earlier auditing six years ago. The preclear was anxious because of this to have it completely run out, contacted the time area and entered it with little difficulty.

Located some 2,000,000,000 years ago in an area of the physical universe many galaxies away, it is basic to the preclear's major problems in current life, including a T.B. condition and other intimate problems.

Using the process "What part of that incident can you confront?" it opened up with the aid of finger snaps to pin point exactly occluded portions and the preclear's sense of the reality of the incident increased. At first reluctant to confront the pain the preclear overcame this in a few hours and the major somatics were located and confronted to some degree. The plot had to be located and straightened out as the great force and violence received did not appear reasonable to the preclear till this was done. Progress was held up considerably because throughout the period of the incident special implants were being used on the preclear to bring about hallucination. It was difficult in these circumstances to get the story accurate and comprehensible to the preclear, but though the incident cannot at this date be said to be entirely cleared, its

power to dictate aberrated action can be said to be thoroughly broken.

Only the briefest synopsis can be given here. preclear, after a period of 440 years without a body, arrives in error on a planet which is being taken over by “Black Magic” operators who are very low on the ethical scale and using electronics for evil purposes. Having come originally from a “good” planet he battles for a long, long time against the forces of “black magic,” which, like a fifth column, are subverting the originally “white magic” populace. It is a losing battle, implant after implant gradually weakening his ability and control by causing hallucinated perceptions. Eventually after a period of spiritual torment and grief he abandons his former high goals and goes over to the “Black Magic” faction, not having entirely given up the idea of outwitting it from within. This occurs some 74,000 years after his first arrival on this planet.

He now goes to another planet by space ship and here ensues the more aberrative part of the incident. A deception is accomplished by hypnosis and pleasure implants (rather like opium in their effects) whereby he is deceived into a love affair with a robot decked out as a beautiful red-haired girl who receives all his confidences for a period of 50 years. When he discovers the deception a tremendous unreality factor is thus installed in his memory and, now reduced by this betrayal to ruin, he is softened up for the final implant and degradation. Many serious shocks and operations are performed on him, he has become a very weak being, is given a final implant to “be good” and “obey” and never to return to the home planet. He stayed around in the vicinity of the implant area for several hundred years in a state of apathy, and then came up sufficiently to go in action and move off to another planet about forty-eight galaxies distant.

PRECLEAR'S REPORT
SCIENTOLOGIST: ANN FOX, D.SCN.
PRECLEAR: CASE NO. 38

Location: Planet *Setus*. Time: 3,750 years ago.

I started space training at 17 years of age and, while 21 years old, war broke out. I then married and left my wife with my parents and two sisters. When I was 22 I was given the task of destroying an enemy ship that had broken through the protective screen. During the attack my ship, a one-man attack type, was holed, so I pulled out of the dive, in spite of training which emphasized the danger of doing this.

My thoughts, activated by the shock of near death, turned towards the importance of returning to my now pregnant wife and home, and this, I believe, prevented me pushing on with what looked, at that time, to be a most promising attack.

I then became aware of a body in a space-suit attached by line to a damaged ship. This raised the problem of whether I should save this pilot or keep on going away from a disturbing situation, as I knew that with a holed ship my air supply in the suit would barely outlast the emergency. I was conscious of choking and the feel of hands pulling me through a hatch, followed shortly afterwards by the prick of a hypodermic needle in the upper left arm.

It was then that I realized that the body in question was my own, and that in pulling out of the attack I had suffered a direct hit which threw me out of the ship. This was understandable as this type of ship is a "sitting duck" when turning away from an objective as I well knew. I recall further treatment at base and, after reporting,

was given permission to return home although in rather poor shape with bruised legs and back. (Could have been a type of bends; seemed possible.)

I was aware of a strange attitude in those around me but felt that it was due to my recent experiences. From the “air car” my first sight of the home town was a collection of burnt-out houses and it was then that I realized the meaning of the attitude of my comrades. The city had been blasted with a thermo-nuclear type bomb by the ship that had *not* been stopped by me.

Up to now I do not recall having seen this type of burn as the bodies of all my family were seared rather than burnt. Light fabric, i.e. clothing, etc. had disappeared but furniture, and so on, was still standing, although surface charred. My family were all dead – death was so sudden that from their location I could reconstruct their activity at the time. My wife was lying on the bed and her last act was an attempt to protect the unborn child with one updrawn leg.

It was then that I made the consideration that sentiment was the greatest inhibitor of survival, i.e., if I had been ruthless in the attack on that enemy ship these people would have survived – obviously the cold, calculated efforts of the enemy had been the winning factor.

I threw the bed over on top of my wife’s body and left.

Regarding the rest of the war, I recall the building of a reputation and rank on the basis of “efficiency in carrying out a task.” I do know that a larger power’s (the Empire for want of a better term) intervention as mediator settled the war, although leaving us under their control – a situation which I actively resisted later. I joined the Empire’s forces as “mercenary” and there seems to have been considerable “helling around” as I contacted many incidents

of a callous, destructive nature – second and third dynamic in poor shape even amongst my comrades.

Around about the age of 37, I returned from duties earlier than expected and found a woman, who belonged to me at that time, in bed with one of the space-station personnel. His challenging attitude and the woman's pleas not to hurt him provoked a fight in which I felt that he was playing into my hands. I was watching his body twitching with a broken neck when I was struck from behind, and turning, saw this woman with the neck of a broken glass vase in her hand.

I threw her on the bed and scarified her face with the broken glass – she was very attractive. Afterwards I threw the body over the porch and left her lying on the bed. I left the building and never returned.

I went AWOL for a month, was arrested and went before a court martial. The charge had as its basis information given by the woman on my subversive activities for self-government for *Setus*. The “Director's” attitude was so unjust that I feel he was concerned personally with the lover I had murdered. I know that my attitude to the council, and particularly to the Director (i.e. chairman) was most irrational but this incident keys in with a much earlier incident upon which there is considerable charge. Had trouble in staying out of this previous one.

I was placed under restriction (i.e. constant surveillance) and felt that the game was finished with collapse of career and second Dynamic.

While at a “drinking dive” I got interested in one of the women there who refused favors until I got myself straightened out. To do this I accepted “advice” to go to an old shrine belonging to an ancient religious culture. The whole interior of this Shrine or Temple

was bathed in a glow emanating from the roof. I got the understanding that there was a better game to be had doing good and forsaking the life I had been leading. Didn't have much to lose, did I?

After dumping all I had with me into a box (thoughtfully provided) I was met by attendants who were to show me the way – I had terrific unwillingness to enter this “new way of life” of sacrifice of self.

The preparation was as follows:

I was laid on an operating table, given hypodermic injections through the corner of each eye, deep into the skull. A machine having an amber green lens was swung over my eyes and seemed to pull me into its interior. I later found that I had been fixated into a small glass jar. The body was preserved and placed into a glass-type container, then taken away. It was when I tried to follow that I realized that I was located by this jar on the shelf of the theatre. The taking away of the body and the fact that the attendants left without a backward glance, was responsible for a terrific emotional upset – especially when I realized that the “Council” representing the Empire had been responsible for the situation in which I found myself.

I was later dumped on Earth about 1750 years B.C.

This was followed by life as a Hittite in Anatolia. What I have written here is as close to factual as I am at this stage able to go, and I have not included the cognitions that, looking at this incident, have come to me, apart from the effect of the implants. I do, however, realize that much of my past activity has been influenced by my experiences during this past life on *Setus*. An intolerance of the honesty of any authority, a desire to do good on my terms, coupled with “don't be a sucker” are discernible in much of the past, in

Cromwellian times, and in convict days in Australia, to mention a few that I am aware of at this time.

I realize that I would not be in England now if it were not for this incident. Well, there it is – like all games, good while they last.

PRECLEAR'S REPORT
SCIENTOLOGIST: ANONYMOUS
PRECLEAR: CASE NO. 39

This incident began 17,543 years ago on a "Space Command" post on Earth. I had the idea that I could go to Mars incognito to learn how they handled disorder. The government warned me, but finally gave me unwilling assistance and transport to Mars and through its protective field of force to its surface.

On landing I was immediately surrounded and interrogated by Martian automatons who recognized me instantly because I did not broadcast the same vibrations.

I was taken to a massive hall with insulated walls, where I was seated in front of a grey-green curtain and bombarded with invisible particles which caused confusion. Then I was immediately transferred to a cigar-shaped metal holder and whirled around rapidly to further increase my confusion. At the same time I was told that if I ever did anything or remembered any of this I'd get "zapped," i.e. hammered, again. At the end I felt I was just a heavy little object with practically no life at all. After elementary and technical school I was given a metal body fitted with every conceivable electronic gadget and put as a solitary observer on a space outpost.

When the monotony of the robot life began to bore me I began to give all my reports a double meaning to amuse myself. Without warning my replacement arrived and I was told to join the "Reserve." When I arrived at the barracks two official automatons came out, turned me around, opened my back and began ripping out all my apparatus, the flexes from my legs, the batteries from

my stomach, the computers from my body. Then they threw my empty shell of a body on a scrap heap.

I remained in the right lobe of my head, while my body rusted and disintegrated. When the head disintegrated I found myself outside the body. I hung around for a long while but finally decided I could leave, and I reported back to “Space Command.”

PRECLEAR'S REPORT
JEAN GILL
PRECLEAR: CASE NO. 40

Former Condition

Good health overall. Short-sightedness and tendency to colds in the nose, frequent but never serious. Difficulty in originating communication – always had to overcome all sorts of inner resistances to do it.

Mental Outlook

Have greatly increased subjective reality on past lives – had reality previously only from running a number of preclear's and from having own psychosomatics (usually migraine) run out by overt act-motivator* techniques which did not at the time give reality on specific incidents. I expect improved facility in communication and much more free attention (see contents of engram).

Physical Improvement

Although restimulation from so far incompletely run en-gram had brought on a heavy cold, I feel certain that after settling out – even with engram not completely run out – the tendency to colds in nose will be removed or at least reduced. More energy.

What you attribute improvement to

The engram contained a Fac One* type disabling operation fixing attention in body and implanting “Only the body feels, sees, hears, emotes, etc.; I am a body.” In addition, there was brain surgery to make body useless and deaf. Head ridge in centre of fore-

head and on nose, presumably affecting colds and eyesight, has been much reduced.

The Engram

The incident was dated by the death 25,016 years ago, and occurred over the preceding 14 years.

From vague and fragmentary information, it appears that I was a member of a foreign ruling group in a civilization advanced in electronics, space-travel and mind control, e.g. electronic irradiation and brain operations were used for controlling people.

In some manner not yet clarified I appear to have been concerned with such control operations, although out of sympathy with the ruling group and carrying on secret activities against them. I trained a slave-girl, who I had bought fourteen years before the end and with whom there was a strong bond of love, to be able to undo the effects of an electronic control operation, which I knew I should be subjected to if caught.

This duly happened, though the circumstances are yet vague.

The operation itself and the following three episodes have very considerable reality, as they ran with much pain, emotion and perception, though this was yet limited to own body and to the person or machine immediately concerned therewith.

For the disabling operation, the body was strapped on to an operating table, above which a wheeled electronic machine, running on rails and having different projectors for hitting various points in the body and for diffuse radiation over the whole body, was mounted. This was operated by a person standing on a raised platform, higher than the table and to its right, who adjusted the position of the whole machine and aimed the various individual projectors, and switched them on and off in the required time-cycle.

The first part of the operation consisted in directing a strong beam at the centre of the forehead and below. This I resisted strongly by counter-beams from the forehead which the machine, however, pushed back, forming a ridge. During the presumably very brief time in which the impact-point of the beams was pushed from the projector to the forehead, I was violently interiorized into head, and enormous rage was experienced. This changed briefly to fear and grief, and then to apathy, confusion and unconsciousness as the radiation entered the forehead.

The radiation then proceeded to impose a stress, in some painful way, on all the bones of the skull, including the teeth, making them light up, as it appeared, and the same happened to all the bones of the skeleton. All this interiorized attention. Other radiation produced similar effects on the soft tissues of the body. This was followed by an implant to the effect “Only the body feels, sees, hears, emotes, etc. I am the body...”

A second stage of the operation directed beams at the solar plexus and the sex organs, giving a pleasant sex-type sensation with the implant “I do as I am told.” This was for laying in orders and suggestions concerning specific tasks later, by means of a small portable projector, for use in the army to which apparently the subjects of such operations were later assigned.

This was the usual disabling operation, which I had trained the girl to undo, so, in spite of pain, etc. I had not despaired.

However, imagine my shock and terrible despair when I noted that a leading member of the rulers, apparently a personal enemy, then stepped up and, lifting up first the right eyelid and then the left one, pushed a needle above each eyeball into the frontal brain lobes. This ruined the body as a communication mechanism – for good measure, the ear-drums were also pierced – so that it was impossible to undo the effects of the previous operations.

This produced enormous despair and rage, and body-convulsions which, although held down in the incident, came out in the running of it, apart from the pain of the actual operation.

The chronologically following episode – although it was the first to gain some visual reality – was that after I had been in the army, the girl had traced me and got me to meet her alone. She tried in vain to communicate to me, and finally could not, in her despair, do anything else except make love to me. However, even this was terribly disappointing as she got nothing except body-reaction – so she went away, crying, and left me in a confused and desperate stupor of inability to communicate – unable even to show grief.

The next episode is that I am called to a briefing room in a space-ship by a “commander.” There, by means of a projector beaming on the solar plexus and sex-organs, I get an implant with orders for an individual scouting or perhaps bombing mission in a “saucer” type craft.

In this scene, the projector and beams and the gist of the commands are most real to the effect: “They are only savages, easy meat. Get the town. Don’t ever tell about this. Forget it.”

The final episode is that, seated in the pilot-seat of this “saucer” – which largely runs on exterior or automatic guidance, but requires some little guidance from me at times – I manage to decide to crash the machine, in order to do some damage and to get away from this body which had become a terrible trap.

The crash, with the head in the helmet being pinned against a kind of dashboard, and the legs crushed underneath this, got very real through the pains involved. Following this was an inrush of freezing cold air, and then an explosion with an enormous release of heat. This, hitting the body from below and behind, burnt it up

very fast, enabling me to exteriorize as it shrivels up to a white hot mass.

PRECLEAR'S REPORT
SCIENTOLOGIST: ALIX STANSFIELD, D.SCN.
PRECLEAR: CASE NO. 41

Former Condition

Physically well and overweight, slight skin irritation between the toes. Mentally fairly alert, but a lot of trouble recalling.

Mental Outlook

I have half cognited* that I have not been willing to accept responsibility because of penalties of failure. I feel I am more willing to accept responsibilities now. My memory is worse than ever. Persistence has improved.

Physical Improvement.

None.

The Engram

Still vague and not flat.

It appears that I was in charge of a Sector of a star system and that I caused some destruction in this Sector (like causing its disintegration). The next part of the incident appears to be an observation sphere connected to a larger sphere. I have the idea that it is through this black sphere that a wreck of a space-ship was contacted; the next scene is the space-ship wreck which seems to be some sort of a trap, the trap appears to be a ball of black energy. (I've got the idea I went to investigate this wreck). The next scene seems to be composed of television type screens all over the place, which are handing me pictures, this appears to be in some kind of

flying saucer. I get the idea that there is a special kind of screen that gives out a bright warm light in front of me and a block of ice behind me in this same incident. In this flying saucer everything keeps changing. I have the idea that objects in the room keep changing their shape.

I think that I am packed off to another flying saucer in a block of ice. In this other flying saucer a peculiarly shaped being appears, his head is shaped like a water melon and his body seems to be match-stick thin. In this part of the incident I have the idea that this space-ship is for storing bodies or body parts. The next incident appears to be on a planet similar to this planet Earth and the people seem the same except that they have very long chins; there are a few scenes, but the end seems to occur when I see a new born baby.

Throughout the running of this engram everything keeps changing. The one object that appears all the time is a frame of a television screen.

PRECLEAR'S REPORT
SCIENTOLOGIST: CARL JENSEN, B.SCN.
PRECLEAR: CASE NO. 42

Former Condition

1. Light burning sensations in legs occasionally when in great tension. It did not bother me and it was vanishing after a few minutes.
2. On the death of my father I had a “blank,” not remembering anything from the moment the coffin was brought out of the house, though I attended funeral and went to cemetery.
3. After the divorce from my ex-wife I could not mock up or recall her face.
4. I had a sort of intolerance of gas smell – I had a gas poisoning with unconsciousness in 1922.
5. I had occasionally a sort of pressure on top of my head and sensitivity there in cold, when strong physically and not complaining about health.
6. In recent years I had difficulty working with artificial light – a sort of intolerance of artificial lights during work – and almost I stopped working at night, unless in case of great urgency.
7. Processing, with Scientology, a psychotic last Spring, I noticed for first time a sort of slight difficulty in confronting him at certain moments he was in bad shape. It lasted only a few moments, yet it was there.

Improvements after my below-described engram was run out and entirely flattened.

1. On burning sensations, will report later as they were not often.
2. The “blame” on my father’s death disappeared. Now I have recall of father, funeral and burying.
3. The “blame” on my ex-wife’s face disappeared. I can recall and mock it up.
4. I regained full tolerance of gas smell.
5. My ability to confront was considerably improved in every case, including bad psychotic cases.
6. Intolerance of artificial light during night now entirely vanished.
7. More alert, more awareness.
8. On pressure on top of head I will report later on as it was not frequent.

Improvement Nos 2, 3, 4, 5, 6 I attribute to running out of engrams. However, improvements Nos. 5 and 6 I attribute also to whole ACC work.

A few years ago my father died. He was in a desperate condition. Members of the family wanted him to be operated on (grandpa died during operation for same trouble). I objected and proposed that father should be treated otherwise by a competent doctor applying different therapeutic methods. My opinion was finally accepted, but father died during treatment. After a while a relative said to my mother that “I was responsible for father’s death” because I objected to the operation. This somewhat affected me. Later on when getting The Hubbard Dianetic Auditor’s Course

I noticed a “blank – a total oblivion” on my father’s death, as I could not recall at all the funeral which I had attended and the burying, from the moment the coffin was brought out of the door of the house. A glimpse of father’s coffin in the church was, for the first time, achieved during my first ACC I got in London in 1954, during the application of the process “Recall something you don’t mind forgetting.” But nothing more.

In recent years, after my father’s death, I started feeling burning sensations in my legs, when in great tension. They were occasional, light and did not bother me, and lasted for a few minutes, vanishing as soon as I was relaxing or stopping work. Yet, they were there and they were unexplained.

During the recent 5th London ACC (October 20th to November 29th, 1958) during the process “What can you confront?” these burning sensations appeared again, and for the first time they were developed all over my body.

Then a previous life engram was detected by flash answer and the assistance of the Hubbard Electropsychometer. It was the engram containing the greatest charge and the biggest needle fall on the E-Meter and it was closely associated with the above-mentioned.

- a) Burning sensation of my legs.
- b) “Blank” on my father’s death and a sort of doubt, uncertainty and guilt about the treatment used.
- c) Intolerance of artificial light during night work.

The engram was father’s death on fire (father was burned on fire) and death of mine in battle when trying to rescue father, with a guilt feeling that it was too late and I died failing to save father’s life. The incident happened according to the flash answer verified

by the E-Meter, during the year 549 before Christ, in the ancient town Crotone of South Italy. Sicily (Magna Grecia) during the destruction of the Pythagoras Philosophical School, and the Pythagorean Order. According to historians it happened in the middle of 4th to 5th century before Christ. Yet the flash answer and the E-Meter located this incident in the year 549 B.C.

To run out and completely flatten above engram, were needed fifty hours of “confrontingness Scientology processing.” Here is the incident:

My “father” was a great philosopher – mystic-master, having an occult philosophical school. But a mob of fanatics put fire to the houses of people belonging to the same brotherhood or society. Just after we started processing the engram I have seen a living picture of Pythagoras walking in the garden of his school. Yet my “father’s” burning on the fire was not Pythagoras himself. I could judge from his characteristics. He was rather a little younger than Pythagoras himself.

The mob seized my “father” and brought him to a square to bum him alive on the fire. He was tied on a trunk of a tree and the fire started raging below his body. I was in some town or suburb close to Crotone, A young man of our Order rushed to my house, knocked fiercely on the door and told me that the houses of our Order members were put to fire by the mob, the mob destroyed and burned our philosophical school and were killing our people, and that “father” was in great danger.

I rushed from the balcony into my room and put on in a great hurry a specific for the case, officer’s uniform of the Order. Then I rushed to a nearby gymnasium-camping-like place where there were a lot of young men of our Order and a lot of fine horses. I announced to them the grim news and I asked them to follow me at once and try to save “father” and what could be saved. In the twin-

klings of an eye all of us were on horse-back almost flying to the town. I led them to a square, on the opposite edge which we were confronted by a horrible spectacle. A big fire was raging, and above it, tied on a tree trunk, was “father” in agony, calling for help. All around the fire were soldiers guarding the area, armed with spears, and big, heavy shields. We attacked fiercely and a wild body to body battle took place close to the fire. I had penetrated into the enemy’s ranks, fighting against a group of soldiers, and I reached too close to the fire. At that point a spear was shoved into my stomach and I died looking at the burning father with a feeling of guilt because I came late and failed to rescue father. At that moment there were visible a lot of burning houses in different points of the town, as well as a big building with high marble columns – Doric type, of a classical ancient Greek building style. Close to “father” on the left was visible a big, empty cross, below which a big fire was raging, awaiting some other victim as it seemed, to be crucified and burned. My initial impression was that “father” also was crucified before being burned.

During the last twenty-five hours intensive processing of the engram the whole firing was clarified, as it is given now:

My body was put on a stretcher, brought to a place outside a cemetery and buried in a ditch. Same night young men of our Order exhumed the body and took care of it according to the rituals of the Order, burned it and put the ashes in a nicely decorated vase in an atmosphere of devotion, respect and love. In this incident I was 25 years young and father was around 55 years young. Previously to this incident, at the age of 10, I was in a gymnasium exercising a bow. In a moment when father was close to the target I threw an arrow to the target. At that moment father extended his hand and was wounded by the arrow in his forearm. I rushed to father, and crying, I embraced his feet, asking to be pardoned. Father pardoned me and sent me to bring a doctor. I assisted father to lie down on a

nearby marble seat and rushed to bring the doctor. I returned running with an officially dressed doctor.

Doctor has done four incisions around the arrow on father's forearm and removed the arrow, rinsed the wound with water, put on some oil and herbs and wrapped it with a bandage. Father was almost fainting and in great pain during doctor's intervention. I was also in great agony with strong sorrowful emotion and a sort of guilt for father's suffering at the moment the arrow hit father's forearm, as well as at the moment the doctor was removing the arrow, loudly crying with a lot of tears during the session, so real was this incident which was at the root of the guilt feeling for failing to save father in time when he was burned in the first above-mentioned incident. This guilt feeling had its origin in the guilt feeling of wounding father with the arrow and was responsible for the guilt feeling for the death of present life father. Yet "intention wins" independently of any failure in action. With the marvelous process "What part of that can you be responsible for?" the engram was entirely flattened down to the "clear point." With recent "confrontingness" Scientology process it seems that L. Ron Hubbard and Scientology hit the nucleus of human suffering and behavior.

Lot of strong emotions, efforts, shaking of the body and somatics I have experienced during running both above-described incidents.

I have to add that from early childhood I had Pythagorean inclinations, and that my writings have the "seal" of Pythagorean principle and teaching, that I entered occultism twenty years ago, that I quitted practicing law (I was practicing law for twenty-one years) and entered the "drugless therapy field" and finally Scientology besides naturopathy and chiropractic, having as a basic goal in my life "to help humanity in health and truth on an international scale." Twenty-three years ago I turned to vegetarianism. My basic motive

was that ancient Greek philosophical teachings, and particularly the Pythagorean ones, together with Jesus Christ's teachings, *applied* in everyday life are the highest form of human behaviour and civilization. The above engram gave me one more vivid explanation of the "origin and the why" of my inclination and goals in life.

CONCLUSION

Now what do you think?

Seventy conservative, well-trained Scientologists, the most effective practitioners in today's world mental improvement have gone through these experiences. Seventy sane people have some evidence that they have lived before.

What about the rest of the human race?

Verify the matter yourself. Contact your Ron's Org Scientology Center in the Free Zone.

Ronsorg.space

These Organizations are only interested in Clearing people. They have no real interest in fads and crazes. They exist only for public service. But they have had to view past lives with more than ridicule. Past lives come up too often in auditing to be ignored.

Will they come up in you?

THE END

APPENDIX

A Historical Sketch of Reincarnation and the Subject of Past Lives

The belief in reincarnation predates history itself. It is impossible to trace the subject to a single early beginning but it is certain that traces of it are to be found in all religions. and in the myths of nearly all primitive people.

60,000-10,000 BC

Cro-Magnon man painted the figures of hunted animals in caves, then danced ceremoniously to apologize to the spirits of the hunted animals for having killed them. They believed that the paintings held the souls of the animals, and placed gifts before them during their ritual dances hoping they themselves would take on the strength of the animal spirit.

Roman writers said the belief in reincarnation was prevalent amongst the Gauls and Druids. Traces can also be found in Celtic peasantry.

The American Indian tribes, the Dakota, Huron, Mohave, Sioux and Natovez all had their versions of “the happy hunting ground” after death.

The Eskimos of Greenland, still believe that Man is made up of his body, his soul and his name. After death, the soul finds a new body in the sea or the sky and the name returns from the grave when it is given to a new born babe.

The concept of a future life after death was not unknown to the Zunis, Incas, Okinawins, Papauns, Melanasiens, Fijians, the Dyaks of Borneo, or the Aruntas, Kadhirs and Warramunga tribes.

The Druses of Lebanon and millions in Bengal and Burma believe in rebirth and in Africa the Mandingo. Yoruba. Zulus, Bantus and Baritse all believed strongly in the spirituality of their tribes and future lives.

Predynastic Egypt BC

The aborigines of Egypt laid their dead in graves uniformly facing a single direction. They dismembered their dead believing it would prevent the spirit from returning to his old village.

3500 BC-640 AD

The Egyptians practiced funeral rituals on the dead to ensure their well being in the afterlife. They maintained that the dead return in other forms.

They believed in all powerful guides along the road which passes through death and the grave, and which led into the realm of light and life and into the presence of the divine being Osirus, the conqueror of death. who made men and women “to be born again.”

1500 BC – Beginning of Hinduism

The Aryans settled in India, and Hinduism began. Various strains of Hinduism were formed. Brahmanism and the belief in the caste system began where the future was decided through reincarnation to higher and lower castes as humans or animals.

Sikhism began, originating from a blend of Hinduism and Islam, and also believed that the soul is reborn into many bodies before it becomes good enough to be joined to the infinite.

600-500 BC

Jainism was founded by a Hindu reformer in revolt against the caste system. It has some affinities with Buddhism, notably the doctrine of rebirth and the absence of a belief in the supreme god.

560-480 BC

Guatama Siddhartha Buddha founded Buddhism which spread from India to China, Burma, Japan, Tibet and parts of Southeast Asia.

He taught that there is no escaping the result of ones actions; and that without the cycle of rebirth life is meaningless and without purpose. Rebirth would occur lifetime after lifetime and the individual is regarded as everlasting. The rebirth cycle was believed to continue until the state of Nirvana was reached. Nirvana is the state of liberation from the craving for existence through or from within bodies.

The Buddhist does not deny the higher and lower realms of existence beyond the plane of this world. Nor is there a denial of the gods, even though the doctrine of a single Creator is repudiated. Good deeds done may take you to heaven, but this alone does not constitute the final liberation.

Buddhism, one of the world's oldest surviving religions, civilized two thirds of the world.

427-347 BC

Plato began his philosophy of ideal forms and the belief that physical objects are an impermanent representation of unchanging ideas and that ideas alone give true knowledge.

400 BC

In his classic “Phaedo,” he states, “if it were not for it (reincarnation) life would soon disappear from the universe.” He wrote how Socrates, when being put to death, considered himself nothing less than a spiritual being.

He acknowledges reincarnation fully in the last part of his writing “Republic.”

Several Greek schools of thought, notably the Orphics and Pythagoreans, subscribed to it. The Neoplatonists, and Gnostics also held the theory.

384-322 BC

Aristotle was the pupil of Plato, but with his own philosophy. Aristotle made the soul little more than a faculty or attribute of the body, comparing it to the axness of an ax.

4 BC

The birth of Jesus Christ signaled to the people of the times that Jesus was the reincarnation of earlier prophets. The Gospels tell us, Jesus asked his disciples, “Whom say the people that I am?” His disciples offered the answers popular at the time of Elias, or Jeremiah, or even John the Baptist. The rumor was current that in the person of Jesus, “one of the old prophets is risen again.” Thereafter, faith in the resurrection and immortality became a natural belief.

In the early centuries AD there emerged faith in reincarnation in three marked stages of Judaism. The first was a shadowy idea of the persistence of men after death in the Sheol. The second was the increasing influence of eschatology of the resurrection and judgment. The third demonstrated the wedding of immortality to the

idea of resurrection. From there it formed part of the cabalistic theology of Medieval Jewry.

186-253 AD

Origen, the father of Origenism thought that only in the light of reincarnation could certain scriptural passages be explained.

340-420 AD

Saint Jerome said that reincarnation in a special sense was taught among the early Christians and was given an esoteric interpretation which was communicated to a select few.

553 AD

The second Synod of Constantinople was convened by the Emperor, Justinian. The council met, unattended by the Pope from Rome, and condemned the teaching of reincarnation. "If anyone assert the fabulous pre-existence of souls," they decreed. "and shall submit to the monstrous doctrine that follows from it, let him be anathema." And, thus there was a formal curse upon believers and all references to the subject were expunged from the Bible. Origenism and the belief in the pre-existence of souls was declared heresy.

597 AD

Nonetheless, Saint Augustine, the Roman Monk held a firm belief in the subject. He headed a group of missionaries who landed in England and began conversions to Christianity and indeed to the belief in reincarnation. He became the first Archbishop of Canterbury in 601 AD.

1225-1274 AD

Saint Thomas Aquinas, an Italian philosopher and major theologian of the Catholic Church followed Aristotle's theory regarding the soul as a “form” of the body, and a division between the soul and the body as “unnatural.” For full existence after death the soul must be reunited with the body. His reasoning was that those Saints who pass to heaven or death, await the full consumation of blessedness at the “end” of history with the general resurrection.

This is interpreted as involving the creation in the next life of renewed bodies.

In the middle ages to follow, the belief in reincarnation, though scarcer, was evident. Among those who maintained and propagated this belief were St. Francis Assisi, founder of the Franciscan Order, Johannes Scotus Erigena the Irish monk, and Thomas Capinella the Dominican monk.

1721 AD

The famous “Infant of Lubeck” in Germany was born and talked within the first few hours of his birth. He knew the chief events of the early parts of the Bible at the age of one, of the whole Bible at the age of two, and of world history at the age of three. At the same time he acquired knowledge of both Latin and French. The King of Denmark, hearing of this marvelous child, and disbelieving the rumors, called for the child and was astounded. The child predicted his own death, which occurred when he was four.

Near the same time Jean Cardiac knew the alphabet when he was three months old, could converse in his mother tongue, French, when a year old, in Latin when three, in English when four, and in Greek and Hebrew at six, apart from various other languages. He also picked up a number of other arts and skills before dying at the age of seven in 1726.

Other such child “prodigies” helped rekindle the belief in reincarnation.

More recently Cardinal Mercier, prelate of the Belgian Catholics stated that the doctrine in no way conflicts with Catholic dogma. Dean Inge of St. Paul's Cathedral in London declared, “I find the doctrine (of reincarnation) both credible and attractive.”

François-Marie Voltaire, the satirical French philosopher. observed that “it is not more surprising to be born twice than once.”

Benjamin Franklin, Ralph Waldo Emerson, Henry Ford and Thomas Edison all espoused the belief.

Sigmund Freud and Carl Gustav Jung, discovered early on that Man held a firm belief in his own immortality. This apparently was contrary evidence to already existing theories, and so was attributed to Man's fantasies or imaginations. Thus the spiritual nature of Man was lost to psychology, and from there theories went awry and down the avenue of medicine.

Theories on Man's longing to continue his rebirth cycle are many. Some scientists believe they are demonstrated through Man's attempts to synthesize the experience through drugs and a feeling of enforced exteriorization from the body. Some consider that the motivation for suicide is really an effort to depart from a failing existence and to begin anew.

Much has been said through history to explain away the child genius, the phenomenon of *déjà vu* (French for “already seen”) when people recognize places, people and objects as their own from former existences.

The questions of why people have unaccountable fears, or fetishes, sudden deep friendships, or why lovers sometimes feel they “have known each other for ages,” are all now answered.

1950

L. Ron Hubbard unlocked the secrets of all these phenomena when he wrote his best selling book *Dianetics: The Modern Science of Mental Health*. The techniques of Dianetics in use, opened the door to past lives.

The subject Dianetics, caught on like wildfire, and the book went through reprint after reprint which is still continuing after a quarter of a century.

In 1950, people everywhere were beginning to “process” one another with the book in their laps as a guide. In attempts to alleviate psychosomatic illnesses through the technique of “returning,” past lives soon presented themselves.

The research continued and it was found that if past life experiences were not handled or acknowledged just as the experiences from the person's present life, that the person would not recover. But, when people were permitted to recall their past lives, full knowledge of them brought about not only miraculous recovery, but marked improvement in the person's spiritual well being.

And so, the research progressed from the realm of the mind to the Spirit. Scientology was born, and the phenomena of past life experiences were handled routinely along with all other phenomena in the course of helping people to live happier, better lives.

1968

In 1968, L. Ron Hubbard, accompanied by a group of Scientologists set out to verify past existences on an expedition to areas in the Mediterranean which he had not yet seen this lifetime.

Maps and miniature models of the locations of certain graves and structures called “targets” were made prior to the search, all through past life recall.

This team verified the exact locations, and artifacts of several different lifetimes and events.

A book was written by L. Ron Hubbard about this work called *Mission Into Time*.

It has been found that history as given in textbooks is sometimes faulty both as to date and content. Voltaire was known to have said that “History is a Mississippi of lies.” In some cases more accurate and positive accounts of history have been made through past life accounts.

There are many such studies now occurring in independent circles, to verify past lives against historical occurrences. Once again, after many centuries it is accepted and popular to have awareness of one's past. More and more is being discovered about Man's existence through recall of experiences and former knowledge.

Today in Scientology the existence of past lives is proven fact, born out as truth through the results of tens of thousands of people just like yourself.

Scientology is the subject of fully knowing one's past, present and future.

Welcome to Scientology.

BIBLIOGRAPHY

Bernstein, Morey. *The Search for Bridey Murphy, With New Material*. New York: Doubleday & Co., 1965.

Budge, Sir E. A. Wallis. *The Book of the Dead*. New York: McGraw-Hill Book Company, 1969.

Catholic University of America Washington, D.C. *The New Catholic Encyclopedia*. New York: McGraw-Hill Book Company, 1967.

Cavendish, Richard (Editor) and J. B. Rhine (Special Consultant on Parapsychology). *The Encyclopedia of the Unexplained: Magic, Occultism and Parapsychology*. New York: McGraw-Hill Book Company, 1967.

Choron, Jacques. *Modern Man and Mortality*. New York: Macmillan, 1964.

Cooper, Irving Steiger. *Reincarnation, The Hope of the World*. Wheaton, Illinois: Theosophical Press, 1972.

Ducasse, Curt John. *A Critical Examination of the Belief in Life after Death*. Springfield, Illinois: Thomas, 1961.

Guillaumont, A. *Les "Kephalaia Gnostica" d'Evagre le Pontique (The Kephalaia Gnostica of Evagrius Ponticus)*. Paris: 1963.

Harden S. J., John A. *The Catholic Catechism: A Contemporary Catechism of the Teachings of the Catholic Church*. Garden City, New York: Doubleday & Company, Inc., 1975.

Harrington, Alan. *The Immortalist; An Approach to the Engineering of Man's Divinity*. New York: Random House, 1969.

Hendin, Dr. Herbert. *Suicide and Scandinavia, A Psychoanalytic Study of Culture and Character*. New York: Grune, 1964.

Hess, Hamilton, A. Adams, H. D. Altendorf. *Canons of the Council of Sardica, AD 343*. Oxford Theological Monographs, Volume 1, Oxford: Oxford University Press, 1958.

Julian Press. *Reincarnation an East-West Anthology; Including Quotations from the World's Religions and from over 400 Western Thinkers*. New York: Julian Press, 1961.

Langone, John. *Death is a Noun; A View of the End of Life*. Boston: Little, 1972.

Leek, Sybil. *Reincarnation the Second Chance*. New York: Stein and Day, 1974.

Lutoslawski, Wincenty. *Pre-existence and Reincarnation*. London: G. Allen and Unwin Ltd., 1928.

Marshall Cavendish Corporation New York. *Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural*. Italy: Bpreclear Publishing Ltd., 1970.

Montgomery, Ruth. *Here and the Hereafter*. New York: Coward – McCann, Inc. New York, Fifth Impression 1968.

Origen. *On First Principles*. Translation by G. W. Butterworth. London: Society for Promoting Christian Knowledge, 1936.

Origen. *Prayer, Exhortation to Martyrdom*. Translation by John Joseph O'Meara. Periodical: Ancient Christian Writers, Number 19. Westminster, Maryland: Newman Press, 1954.

Oxford University Press, Cambridge University Press. *The New English Bible: Old and New Testaments*.

Random House New York. *The Random House Dictionary of the English Language: The Unabridged Edition*. New York: Random House, Inc., First Printing 1966.

Thödol, Bardo. *The Tibetan Book of the Dead*. Translation by Lama Kazi Dawa-Samdub. Edited by W. Y. Evans-Wentz. London: Oxford University Press, Milford, 1927.

Toynbee, Arnold, Arthur Koestler & Others. *Life After Death*. New York: McGraw-Hill Book Company, 1976.

Toynbee, Arnold, Arthur Koestler & Others. *Man's Concern with Death*. New York: McGraw-Hill Book Company, First United States Edition 1969.

ABOUT THE AUTHOR

Lafayette Ronald Hubbard was born on March 13, 1911, in Tilden, Nebraska. He spent his childhood on a ranch in Montana.

Following his family's move to the Far East, Hubbard had the opportunity to study Eastern philosophies at an early age. His rich grandfather allowed him to travel to Asia and broaden his horizons. The impressions he gained as a teenager at that time had a lasting influence on him.

His life was driven by his tireless spirit of research and his great thirst for knowledge. The central theme was always to understand the nature of Man, and to analyze the particularities of his behavior, in order to be able to draw conclusions on how to eliminate his mental barriers, so as to allow mankind to have full access to its capabilities.

At the age of 19, Hubbard returned to America and studied at the University of Washington where, among other things, he participated in one of the first nuclear physics courses. During his study period, he made a living as a writer, but his passion was always his research into the human spirit.

The Second World War also influenced his life; in 1944, he was assigned to the Philippines region. The injuries sustained during this period only made him further develop his research, and did not prevent him from pursuing his projects. On the contrary, he used his own condition to test the methods he had worked on, and thus restore his own physical and mental health.

In 1950, he published the book *Dianetics: The Modern Science of Mental Health*, a book on the anatomy of the human mind with detailed guidelines for the treatment of traumatic experiences. A

very important key step. In this book, he presented the results of nearly twenty years of research, and simultaneously a working method applicable by everyone. The book was a great success.

The Dianetics Research Foundation was created to be able to continue the research, which paved the way for Scientology, and also furthered the development of Dianetics. Both totally dedicated to improving the capacities of human beings. Dianetics and Scientology were then in full expansion and everywhere groups emerged that worked with these methods. Over the years, an organization was created on a worldwide level: the church of Scientology. Hubbard explicitly refused any cooperation with organizations wishing to use Scientology to manipulate people. Its objective was to develop a possible path for all human beings, leading to the liberation from undesirable spiritual barriers, and allowing each individual to become himself again. It was not to create a perfect man, but to allow everyone to be themselves and to reach their full potential.

In 1966, Hubbard retired from any official position at the church of Scientology to focus on his research. He transferred more and more responsibilities to his replacements, which eventually led to the weakening of his organization.

The absence of L. Ron Hubbard at the management level had serious consequences. A gradual process began, leading to changes in fundamental methods, a continuous increase in prices and ever more severe restrictions for its members. From the late 1970s to the mid-1980s, many highly qualified practitioners were excluded and expelled by the church of Scientology, or left the organization on their own, despite the fact that it had been their spiritual home for many years.

In 1984, the “Free Zone” was founded by Captain Bill Robertson; an association of Scientologists, who wanted to freely use Hubbard’s original methods, for themselves and others, without the

oppressive control of the church of Scientology. They sought a friendly gathering of people, without hierarchy, designed as a network. Within this network, Ron's Org is a community of many people using the path developed by Hubbard to bring people towards greater spiritual freedom and self-determination.

In later years, Hubbard no longer made public appearances, his communication lines were cut off. The cause and year of his death are uncertain. He most likely died in the early 1980s, but officially the church of Scientology announced his death in 1986.

Like every important person who has ever existed, and who has brought progress and change to the world, there are many myths and legends about the life history of L. Ron Hubbard. Without first-hand or second-hand data, we really cannot be certain what is true or false.

But what is certain and is really important is that Hubbard has given us a huge wealth of knowledge and a way to use it, and that is our current goal!

As he writes so well:

The first principle of my own philosophy is that wisdom is meant for anyone who wishes to reach for it. It is the servant of the commoner and king alike and should never be regarded with awe.

The second principle of my own philosophy is that it must be capable of being applied.

The third principle is that any philosophic knowledge is only valuable if it is true or if it works.

His intention was that this knowledge would really be used for the benefit of all:

“FOR I KNOW NO MAN WHO HAS ANY MONOPOLY UPON THE WIS-
DOM OF THIS UNIVERSE. IT BELONGS TO THOSE WHO CAN USE IT TO
HELP THEMSELVES AND OTHERS.”

GLOSSARY

Aberrations: Irrational or deranged behaviour or thought on, or about, a specific subject or subjects, resulting from the influence of the Reactive Mind upon the individual in relationship to that subject or subjects.

A.C.C.: Advanced Clinical Course. Basically a theory and research course which gives a much further insight into the phenomena of the mind and the rationale of research and investigation.

Anaten: An abbreviation of analytical attenuation meaning diminution or weakening of the analytical awareness of an individual for a brief or extensive period of time.

ARC Break: A sudden drop or cutting of one's affinity, reality, or communication with someone or something. Upsets with people or things come about because of a lessening or sundering of Affinity, Reality, or Communication or Understanding. It is pronounced by its letters A-R-C break.

Auditing: The application of Scientology processes and procedures to someone by a trained auditor. Also called Processing.

Auditor: One who has been trained in the technology of Scientology. An auditor applies standard technology to preclears. Scientology auditing is done on the principle of making an individual look at his own existence, and improve his ability to confront what he is and where he is. An auditor is the person trained in the technology and whose job it is to ask the person to look, and get him to do so. The word auditor is used because it means one who listens, and a Scientology auditor does listen.

Bank: A colloquial name for the **Reactive mind**.

Buttons: Items, words, phrases, subjects or areas that are easily restimulated in an individual by the words or actions of other people, and which cause him discomfort, embarrassment or upset, or make him laugh uncontrollably.

Charge: Harmful energy or force accumulated and stored within the reactive mind, resulting from the conflicts and unpleasant experiences that a person has had. Auditing discharges this charge so that it is no longer there to affect the individual.

Clear: A thetan (the person himself – not his body or name, his mind or anything else – that which is aware of being aware) who can be at cause knowingly and at will over *mental* matter, energy, space and time as regards the first dynamic (survival for self). A Clear is a being who has attained this state by completing the Saint Hill Clearing Course and been declared Clear by the Saint Hill Qualifications Division.

Clearing: Scientology training and processing of an individual to bring him to the state of Clear.

Cognition: A preclear origination indicating he has “Come to realize.” It's a “What do you know, I...” statement. Something a preclear suddenly understands or feels.

Confront: An action of being able to face. The ability to be there comfortably and perceive. Confront itself is a result and an end product. It itself isn't a doingness, it's an ability. To face without flinching or avoiding.

Counter-effort: The effort which counters one's survival. Any effort the environment can exert against you. What we're talking about when we talk about a counter-effort is the force of impact of an engram. The force of impact which gives the preclear an engram is a counter-effort.

Counter-intention: Opposite or contrary intention.

Dope-off: The phenomenon of a person getting tired, sleepy, foggy (as though doped).

Dub-in: Imaginary recall – there is no pain dub-in.

Dynamics: The urge, thrust and purpose of life – SURVIVE – in its eight manifestations.

- **The First Dynamic** is the urge toward survival of self.
- **The Second Dynamic** is the urge toward survival through sex or children. This dynamic actually has two divisions. Second Dynamic (a) is the sexual act itself and Second Dynamic (b) is the family unit, including the rearing of children.
- **The Third Dynamic** is the urge toward survival through a group of individuals or as a group. Any group or part of an entire class could be considered to be a part of the Third Dynamic. The school, the club, the team, the town, the nation are examples of groups.
- **The Fourth Dynamic** is the urge toward survival through all mankind and as all mankind.
- **The Fifth Dynamic** is the urge toward survival through life forms such as animals, birds, insects, fish and vegetation, and is the urge to survive as these.
- **The Sixth Dynamic** is the urge toward survival as the physical universe and has as its components **Matter, Energy, Space and Time**, from which we derive the word **MEST**.

- **The Seventh Dynamic** is the urge toward survival through spirits or as a spirit. Anything spiritual, with or without identity, would come under the Seventh Dynamic. A sub-heading of this Dynamic is ideas and concepts such as beauty, and the desire to survive through these.
- **The Eight Dynamic** is the urge toward survival through a Supreme Being, or more exactly, Infinity.

Effort: The physical force manifestation of motion. A sharp effort against an individual produces pain. A strenuous effort produces discomfort. Effort can be recalled and re-experienced by the pre-clear.

E-Meter (Hubbard Electrometer): An electronic instrument for measuring the mental state and change of state of Homo sapiens and uncleared individuals. The E-Meter is not intended or effective for the diagnosis, treatment or prevention of any disease.

E-meter cans: or Meter cans : Electrodes for the E-meter.

Engram: A mental image picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival – it is a recording in the Reactive Mind of something which actually happened to the individual in the past and which contained pain and unconsciousness both of which are recorded in the mental image picture called an engram.

Entheta: Means enturbulated theta (thought or life); especially refers to communications, which, based on lies and confusions, are slanderous, choppy or destructive in an attempt to overwhelm or suppress a person or group.

Exteriorization: The state of the thetan, the individual himself, being outside his body. When this is done, the person achieves a certainty that he is himself and not his body.

Fac one (Facsimile One): The basic on the service facsimile chain. It is called Facsimile One because it is the first proven-up whole track incident which, when audited out of a long series of people, was found to alleviate such things as asthma, sinus troubles, chronic chills and a host of other ills. The one basic engram on top of which all this life engrams are mere locks.

Facsimile: Any mental picture, that is unknowingly created and part of the time track is a facsimile, whether an engram, secondary, lock or pleasure moment.

Flash answer: The first flash response, the first impression a person receives in answer to a question. Instantaneous reply, the first thing that flashes into the preclear's mind at the snap of the auditor's fingers.

Flat: (flattening) Meaning that the incident when “flat” has been discharged of all bad consequences to the preclear.

Grouper: A Dianetic term meaning that part of an incident which is similar to parts of other incidents and which tends to make all the incidents group together as if they were one.

Havingness: That which permits the experience of mass and pressure. The feeling that one owns or possesses.

Holder: Any engram command which makes an individual remain in an engram knowingly or unknowingly. A species of command. These include such things as “stay here,” “sit right there and think about it,” “come back and sit down,” “I can't go,” “I mustn't leave,” etc.

Implant: A painful and forceful means of overwhelming a being with artificial purpose or false concepts in a malicious attempt to control and suppress him.

Incident: An experience, simple or complex, related by the same subject, location, perception or people that takes place in a short and finite time period such as minutes, hours or days: also, mental image of such experiences.

Invalidate: (invalidation) Refuting or degrading or discrediting or denying something someone else considers to be fact.

Knowingness: (Knowledge) Being certainness. A capability for truth; it is not data. Knowingness would be self-determined knowledge.

Mental picture: Copies of the physical universe as it goes by. In Scientology we call a mental image picture a facsimile when it is a “photograph” of the physical universe sometime in the past.

Mind: The mind is a communication and control system between the thetan and his environment.

Misemotion: Anything that is unpleasant emotion such as antagonism, anger, fear, grief, apathy or a death feeling.

Mock-up: To get an imaginary picture of. A mock-up is something the thetan puts up and says is there. “Mock-up” is derived from the World War II phrase which indicated a symbolized weapon or area of attack. Here, it means in essence, something which a person makes up himself.

Motivator: An aggressive or destructive act received by the person or one of the dynamics. It is called a motivator because it tends to prompt that one pays it back-it “motivates” a new overt. Something which the person feels has been done to him, which he is not willing to have happen.

Overt Act – Motivator: A sequence wherein someone who has committed an overt – a harmful or contra-survival act – has to

claim the existence of motivators, i.e., consider that he has been wronged by another. This consideration is characterized by constant complaint with no real action undertaken to resolve the situation, which indicates that the motivator is being held in place to justify overt acts committed by the individual. (*See also Monitor and overt individually.*)

Overt: An overt act is not just injuring someone or something; an overt act is an act of omission or commission which does the least good for the least number of dynamics or the most harm to the greatest number of dynamics*.

Postulate: (noun) A self-determined conclusion, decision or resolution based on data of the past, known or unknown (the postulate is always known), and upon the evaluation of data by the individual or on impulse without data. It resolves a problem of the past, decides on problems or observations in the present or sets a pattern for the future.

Postulate: (verb) To conclude, decide or resolve a problem or set a pattern for the future or to nullify a pattern of the past.

Preclear: A person who, through Scientology Processing, is finding out more about himself and life. Abbreviated as preclear.

Process: A set of questions asked by an auditor to help a person find out things about himself or life. More fully, a process is a patterned action, done by the auditor and preclear under the auditor's direction, which is invariable and unchanging, composed of certain steps or actions calculated to release or free a thetan. There are many processes and these are aligned with the levels taught to students and with grades as applied to preclears, all of which lead the student or the preclear gradiently to higher understanding and awareness. Any single process is run only so long as it produces change and no longer.

Processing: See Auditing.

Psychosomatic: *Psycho* of course refers to mind and *somatic* refers to body; the term psychosomatic means the mind making the body ill or illnesses which have been created physically within the body by derangement of the mind. A chronic pain which amounts to a physical illness with which the preclear has been afflicted for a very long time. They turn on and they don't turn off.

Reactive Mind: That portion of a person's mind which works on a stimulus-response basis (given a certain stimulus, it gives a certain response) which is not under his volitional control and which exerts force and the power of command over his awareness, purposes, thoughts, body and actions.

Restimulation: The reactivation of an existing incident.

Ridge: A ridge is essentially suspended energy in space. Ridges, however, exist in suspension around a person and are the foundation upon which facsimiles are built.

Rock (the): That which a person has used to reach people or things with and is determined in value by its creativeness or destructiveness. It is simply a reach and withdraw mechanism which makes a ridge. The rock is an object not a significance.

Service Facsimile: These are called "service facsimiles." "Service" because they serve him. "Facsimiles" because they are in mental image picture form. They explain his disabilities as well. The facsimile part is actually a self-installed disability that "explains" how he is not responsible for being able to cope. So he is not wrong for not coping.

Session: A precise period of time during which the auditor listens to the preclear's ideas about himself.

Somatics: Painful or uncomfortable physical perceptions stemming from the reactive mind.

Terminals: Anything or anyone who can receive, relay or send a communication.

Theta: theta is thought, life force, élan vital, the spirit, the soul, or any other of the numerous definitions it has had for some thousands of years.

Thetan: The person himself – not his body or name, the physical universe, his mind or anything else – that which is aware of being aware – the identity that **is** the individual. (From Theta (Θ), the Greek symbol for “thought” or perhaps “spirit”).

Theta body: A thetan very often carries with him a theta body which he mocked up on the past track and which is a number of facsimiles of old bodies he has misowned and is carrying along with him as control mechanisms which he uses to control the body he is using.

Theta Trap: All theta traps have one thing in common: they use electronic force to knock the thetan into forgetting, into unknowingness, into effect.

Time track: the consecutive record of mental image pictures which accumulates through the preclear's life or lives. It is very exactly dated.

Tone: The emotional condition of an engram or the general condition of an individual.

Valence: A valence is a false or true identity. The preclear has his own valence. Then there are available to him the valences of all persons who appear in his engrams.