

The
**Technical
Bulletins**
of
Dianetics and Scientology

by
L. Ron Hubbard
Founder of Dianetics and Scientology

VOLUME II
1953–1954

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TECHNICAL BULLETINS

1953–1954

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1953

At the beginning of 1953, Ron was in England, operating from his office in London and delivering lectures. New lines for the issue of technical releases and updates were established with the Associate Newsletter and Professional Auditor's Bulletin.

In April, he released a book covering his breakthroughs on the technology of communication in management, entitled How to Live Though an Executive.

The Factors were also released in April. A masterpiece of simplicity and wisdom, these thirty statements comprise, as Ron put it, a "summation of the considerations and examinations of the human spirit and the material universe completed between 1923 and 1953 A.D."

During the summer months, he traveled across Europe continuing his research. Before the year was over he was again back in the US, delivering the first and second American Advanced Clinical Courses.

Scientology

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PART III*

Preclears Must Be Audited According to Their Condition

A preclear must be processed according to the condition he is in.

If he is near the top of the genetic entity scale—if he is about as high as he can go as a genetic entity, but the thetan is asleep or in terrible condition—you will be able to process him by the first book. This process will appeal to him. And the funny part of it is that this is the process which will work on him.

Your goal is to unsnarl this case and get him up to the point where he can perceive energy manifestations. You are not trying to clean up every engram on the genetic line. You are only trying to get him unburdened enough so that his thetan can take over.

Of course, you can use “Technique 80”—but do you have to? Perhaps this case can go back to the first moment of pain or unconsciousness in his life and blow out a whole chain of material in practically no time. He will come up the Tone Scale.

As you bring him up, he will get premonitions of danger. He will sense death in the afternoon. He will want to stop processing. And why? Because the genetic entity is about to come under the control of the thetan. The genetic entity feels pretty fine, but the thetan is a wreck. Naturally the preclear wants to stay as he is.

Now, while this case is running as a genetic entity he will have somatics. You had better process them out. You may find that this person cannot take much more than first-book processing. With it you can make him feel a lot better. This does not mean that you should forget what you have learned since reading the first book—it means only that you should not forget what you learned when you read the first book. On some cases you can use it; on some cases it is all you can use.

For the occluded case you will need another level of processing. *Science of Survival* and the later 1951 techniques, particularly Effort Processing, are what he will accept. If you can get him into effort, he will be overjoyed. He will run efforts and counter-efforts with great enthusiasm.

*[Editor's Note: Parts I and II of this series of articles appear in *Technical Bulletins* Volume I.]



But then, using the E-Meter, you will notice that he is showing signs of dropping into whole track material. You may try to nudge him in that direction. You may say “It sounds as though you are outside your body, running it from a distance.”

Oh, no—he’s not going to have anything to do with that. He’s right where he wants to be—stuck in a body. And he’ll run efforts and somatics and sometimes secondaries. If you try to get him out of his body, he will refuse.

Then there is the individual who is always outside his body, watching it, walking around it. In early processing we tried to get these individuals into their bodies. We told them to get into valence.

These preclears got upset about being told to get into their bodies. They didn’t like that kind of processing. All this time they have been walking around a body saying, “I wonder why I am tied to this post.” All the auditor has to do is say, “Yes, you are tied to this post, but now we are going to get you untied and off of it.” That is processing which this individual will gobble up. Black and White, Ridge Running, and the late techniques will be just what this individual wants.

The point in all this is: **GETTING IN ADVANCE OF THE IMMEDIATE GOAL OF YOUR PRECLEAR SWAMPS HIM.** The preclear must be processed at his own level. That is why the auditor must know both the old methods and the new methods.

In processing, you should not overlook the things we learned in 1949 and 1950, and you should not overlook the things we will learn in 1953 and 1954. Don’t believe that we have to accept just what we have now. Don’t believe that “this is it.” What we have today is no more IT than the first book was IT. New techniques do not make the old ones unusable. They make them better and more understandable and **MORE** usable, on the cases for which they are designed.

If you know your old materials and your new materials, you are going to solve more cases. You will not take a preclear who is exteriorized and try to sell him on getting into his body. He doesn’t want a body. You will not take the genetic-entity preclear and try to get him out of his body before he is even a healthy genetic entity.

What we are doing with the new techniques is not throwing out the old techniques but making them more applicable to processing. Before *Science of Survival* we had very little in the way of a map of human behavior. When we got that map, we found that first-book processing fitted into a certain slot and made sense there. Very little has been added to that chart in *Science of Survival*, but something has been added to its applicability. The behavior of motion on the Tone Scale has made that chart more usable.

If you know about motion, you can use the chart better. But knowing about motion is not a substitute for knowing the columns of behavior and manifestation. It is a refinement.

Scientology is being refined and improved, but it is still Scientology.

L. RON HUBBARD
Founder



Philadelphia Doctorate Course Supplementary Lectures

London, England
12–23 January 1953

Ron gave the following lectures in London, which are supplementary to his Philadelphia Doctorate Course lectures. They cover Standard Operating Procedure, Issue 5.

- 12 Jan. 1953 Agree and Disagree—Have, Not Have
- 12 Jan. 1953 Anchor Points—Driving Them In and Out
- 14 Jan. 1953 Group Processing and Individual Processing
- 14 Jan. 1953 SOP 5 Long Form Step I: Quality of Mock-ups at Different Levels of the Tone Scale
- 16 Jan. 1953 SOP 5 Long Form Step II: Stage Fright, Commanding People
- 16 Jan. 1953 Demonstration
- 19 Jan. 1953 SOP Long Form Step III: on Theta Clearing
- 19 Jan. 1953 SOP Long Form Step III (cont.): Spacation
- 21 Jan. 1953 SOP Long Form Step IV: GITA, Case Conditions
- 21 Jan. 1953 SOP 5 Long Form Step IV (cont.)
- 23 Jan. 1953 SOP 5 Long Form Step V
- 23 Jan. 1953 Concluding Long Form of Step V
Admiration Processing
- 23 Jan. 1953 SOP 5 Long Form Step VI

PROCESSING NOTES

30 January 1953

Because the basic unit of the material universe is 2, end of terminal processing is the most important single process in Scientology; it has a very definite bearing on jealousy and so on. The thetan may not be convinced of this, but he is haled into the body because the body is convinced; therefore, No. 5 level case must do end of terminal mock-ups until he has resolved all the body's difficulties about this, and has freed himself. This is the reason why *Self Analysis* has such effectiveness.

On the subject of rehabilitation of artists: an artist, before he becomes one, and that means a writer, musician, etc., does a lot of daydreaming about how wonderful it would be to have a lot of people standing around listening to his works, or looking at them, or people reading his material and being thrilled by it. After he begins to write or paint professionally, he reads about his work from newspapers and critics (who are very close in a matter of distance to him when he hears or sees them) and does not contact the general public and does not really know his reaction to his material. He has made the mistake of believing that he has entered the field of reality as superior to the field of actuality. After an artist finishes a piece of work, whether it is a story or anything else, he should mock up the audience reading him. This is really his most solid guarantee of any appreciation. The editors, the critics, are amongst the world's stupidest and nastiest people. This cures the artist at once of stage fright about his work, anxiety concerning it, and gives him that self-confidence which alone is possibly responsible for this artistic ability. A writer who has "burned-out" as a writer, who has relied upon reality to give him appreciation—and, although it might have done so, the only appreciation he ever found in reality was from the editors (and nasty characters they are at best)—he should go back and mock up people throughout the world reading and enjoying his material. This should rehabilitate him entirely on the subject of his art, for he has become convinced that there is no such thing as an end of terminal out there, and he believes at last that he is simply writing into the thin air, to coin a phrase.

L. RON HUBBARD
Founder

[*Editor's Note:* This is the text of a typewritten manuscript, dated 30 January 1953.]



Charter Members
Professional Members
Staff
Students

BULLETIN TO AUDITORS

Two types of processing show signs of success. One is "Nobility Processing," and the other is "Real Processing."

Nobility Processing is done by having the preclear mock up either simply as a concept or in actual mock-up form people, things and energy and also himself and receive from these mock-ups the sensation of such things as nobility, truth, frankness, constancy, purity, virtue, pride, honesty, power, strength, beauty, glory, sacrifice, faithfulness, love, admiration, appreciation, gratitude, courage and, lowest of the scale, sexual emotion. There is apparently a great scarcity of these high-level sensations and the preclear does not know that he himself is furnishing the sensation, but thinks he is receiving it from an exterior source. The process turns on extremely severe somatics and must be continued for some time until the somatics run out—perhaps as much as from fifteen to twenty hours. The least this does is disabuse the preclear of the pretenses of many who have surrounded him and he will turn up a great many locks.

Real Processing: This is the highest order, and also the lowest order, of Concept Processing possible under *Scientology 8-8008*. The level of this process is such that it does not incur agreement with the MEST universe.

The process is run in dichotomy-brackets (see below).

In Dianetics we work with the highest level of common denominator: survive. In Scientology, at this time, our highest common denominator is the postulate by which the thetan creates or agrees with space, energy and objects.

It has been for some time abundantly apparent that the MEST universe was an illusion and perception of and existence in the MEST universe was attained only through a long line of agreement. The Axioms trace the common denominator of those agreements which brought a being into the state of the MEST universe thetan or *Homo sapiens*. Natural law has been found to be the common denominator of agreements on the subjects of space, energy as manifested in the material universe. This leaves the highest common denominator of the MEST universe: illusion.

Real Processing is run in terms of concepts but mock-ups can be added to these although they are not completely necessary.

Dichotomy-brackets are run on the concept "The MEST universe is actual," "The MEST universe is not actual"; for MEST universe in each case may be

substituted any space, energy, emotion, effort or object or, of course, perception. A dichotomy-bracket on the subject “There are engrams,” “Engrams do not exist” or “The whole track is actual and the incidents on it are actual,” “The whole track and the incidents on it are not actual.” This last adequately resolves the efforts an auditor has made to convince others of the whole track.

The keynote of reality is agreement, but in this process we use “conviction,” for one has to be convinced before he believes, before he agrees.

A dichotomy-bracket consists of the following: preclear convincing others of a reality; preclear convincing others of the nonexistence of that reality; others convincing the preclear of the existence of a reality; others convincing the preclear of the nonexistence of a reality; others convincing others that a reality exists; others convincing others that a reality does not exist; plus and minus for the whole bracket of any one subject is run.

In view of the fact that only energy which is in the confusion of plus and minus (a maybe of flows) stays in existence or persists, it is obvious that that space and energy which surrounds one is in a state of maybe. It therefore has the positive-negative aspect which is cared for by these flows and the dichotomy-bracket on the subject of existence of anything. A test dichotomy-bracket can be run on the subject of pain as follows: (This addressed to any specific chronic somatic seems to have considerable power to solve it.) Pc: “Pain (or the pain) does exist,” “Pain (or the pain) does not exist” (convincing others or self) and so on throughout the bracket.

The primary test of this is simply to run “The MEST universe does exist,” “The MEST universe does not exist.” A rather strange phenomenon occurs when this is done (the flows should be regulated and measured by reading the run against an E-Meter—in this way the preclear does not hang up and a considerable amount of time is saved, the E-Meter telling the auditor when to go on to the next part of the bracket or when to change plus to minus or minus to plus).

In the above processes we have a new ability to remedy a chronic somatic and a new way to remedy a case Level V. Of these processes “Real Processing” is apparently the more gratuitous.

I have tested these things as of 28 January 1953, having evolved them earlier this month. These techniques are well within the bounds of *Scientology 8-8008* and do not change or alter earlier material.

L. RON HUBBARD
Founder



Scientology

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Part IV

Preclears Should Be Processed; Education Isn't Auditor's Task

Don't educate your preclear: Process him.

In the early days, before 1950, I processed many people by what later became Dianetics. Most of the people I processed don't know to this day that they have been processed by Dianetics. If two of my clients had even got together, one of them would have said, "Isn't it wonderful! Zoroastrianism has been known about all these years!"

And the other would say, "Where did you hear about that?"

"Down at First and Asafetida Streets" (which is where I was practicing).

"Oh, really?" the other would say. "Well, I know a fellow down there, too—it must be a different fellow, though—he talks about electronics all the time."

In other words, a preclear would come in and say, "I hurt," or "I'm unhappy," and I would just use anything on him that worked. Pretty soon he would say, "What is this you are using?" and I would have to tell him something. But what could I tell him?

Did you ever go down to the library and pick out a book that had been read by many people? You look through it and you find the lines that are marked. The people who read this book didn't read it to learn a single, cockeyed thing. All they were looking for was something that would agree with them. They would comb through the book, page after page, and finally they would underline "God is good."

Do you reeducate people like this? No. The preclear says, "This stuff you are doing is Chinese acupuncture, isn't it?" You say, "Sure, sure. Let's go over that again, now."

Another says, "You know, I learned all about this by reading Sneez's *The Breeding of Cats*. After I read that, I figured out all these techniques myself."

You say, “Well, well! You discovered my source. That’s wonderful! Now, how about running that again?”

You don’t try to educate your preclear. He says, “Well, well. This is related to the work of Gutsbaum, isn’t it?” You happen to know that Gutsbaum was a chemist who did some work on dyes and had nothing to do with teaching elephants to speak German—which is what he is talking about—but you say, “Sure, that’s right. And then what did your mother say?”

If you pound him in the head and correct his data, you may send him down the Tone Scale further in one instant than you could bring him up by twenty hours’ processing.

Inside of every preclear there is a tiny little spark which says “I have yet a core, an idea, which is my own. I am nearly gone, wiped out, but I still have this.”

Perhaps the preclear has the idea that the sun is really the source of all life. As a child he got this idea, and it seemed right to him. So, it’s right to him! Don’t extinguish this idea in the hope that you will improve something else, because you won’t.

He says, “I did some studying on the Egyptian sun god, Ra, in the university.” He didn’t do any studying in the university. He did it when he was six years old. He says, “I have thought about it quite a bit.” Do you look him squarely in the eye and say, “That is old, superstitious malarkey. That is a lot of bunk!”? No, you don’t.

Who knows? Perhaps this preclear’s highest aesthetic concept is the sun. Perhaps his secret joy is the idea that the sun will burn people to a crisp if they stand in it too long. Perhaps he thinks it is God smiting them. Perhaps he merely likes to stand in it himself. You, as the auditor, must not overlook the fact that you are dealing with a human being.

To agree with the preclear endlessly, to spend all of your time agreeing with his aberrations, is destructive to him and destructive to you. But you have processes to use on him, and you have to agree with him to the point where you can get the processes to work.

When the processes work and his self-determinism increases, he will make up his mind about the sun god, Ra, without any mention of the subject from you. You are trying to increase his self-determinism. If at the beginning, all you can find of his self-determinism is the sun god, Ra, then agree with it.

Trying to reeducate a preclear while you process him is no good. He will find out for himself as he comes up the Tone Scale. You can give him a new idea now and then, if he wants one. But don’t try to *change his* ideas. They may be all there is left of him.

You are working with basic laws, powerful laws. If you have to educate your preclear to make these laws work on him, you haven’t got your subject down worth a nickel.

L. RON HUBBARD
Founder



Scientology

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PART V

Auditor First Should Know Tools Before He Goes In For Artistic

The auditor is both a technician and an artist.

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

Compare, for example, Rembrandt and the dilettante. The dilettante does not know how to paint, so most of his energy goes into selecting the "right" brush or the "apt" line or the "perfect" pigment. Rembrandt does know how to paint. He picks up the first brush that comes to hand, touches it to the palette and—wham! A color. Rembrandt can be an artist, because he has a lot of technique with which to be an artist. The dilettante has no technique, and so he only plays the role of the artist.

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

On the wide-open case, you can run responsibility—times when he took responsibility, times when he shifted responsibility to others.

On a case in which you cannot find the first engram, you can use "Technique 80"—motivators, overts, DEDS, DEDEXES.

Dianetics, Science of Survival, Self Analysis, Advanced Procedure and Axioms, Handbook for Preclears, Technique 88—each is applicable to a case at a certain level. There is not one of them that does not apply somewhere. The wide-open case will need first-book procedure until he gets out of the incident he is stuck in. Then he will need rehabilitation in ARC, agreeing and disagreeing with affinity, reality, and communication flows between him and the environment. The occluded case will need later techniques.

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

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

L. RON HUBBARD
Founder



London Group Auditor's Course Lectures

London, England
Early 1953

In 1953, Ron made breakthroughs in Group Processing and delivered lectures in London to train Group Auditors. He particularly urged auditors to train up to deliver Group Processing to children:

"If, in the course of the next fifteen years, Scientologists were to specialize in the Group Processing of children, it might well follow that all of the goals of Scientology would thereby be realized. Thus, by processing children between the ages of six and ten, we would achieve in fifteen years a sanity and alertness never before obtained in that portion of the populace between the ages of twenty-one and twenty-six, the age bracket which contains the energy and influence most strikingly felt by a civilization." —LRH

- 1953 Educational System, How to Group Process
- 1953 History of the Organization, Self Analysis
- 1953 Mechanics of the Mind, Source of Data, Group Auditing and the Tone Scale
- 1953 Gradient Scales, Admiration Particle
- 13 Jan. 1953 Creative Processing
- 15 Jan. 1953 Mock-up, Certainty, Group Processing
- 1953 Raising Abilities



SCIENTOLOGY 8-8008

STANDARD OPERATING PROCEDURE 8

[1953]

The basic technology of this operating procedure is to be found in The Factors, *Scientology 8-8008* and the Professional School.

In using this operating procedure, the auditor should give every heed to the Auditor's Code. Further, he should audit the preclear in the presence of a third person or another auditor.

This operating procedure is best done by an auditor who has been thoroughly trained in all processes involving the reduction of the past and its incidents; the untrained auditor may encounter manifestations with which only a professional auditor would be familiar.

This operating procedure retains the most workable methods of preceding procedures and, in itself, emphasizes POSITIVE GAIN and the present and future rather than negative gain of eradication of the past.

The thetan, exteriorized and rehabilitated, can handle and remedy by direct address of his own energy to the body and the removal of old energy deposits, all body malfunctions or mental aberrations attacked by older processes. The goal of this procedure is not the rehabilitation of the body but of the thetan. Rehabilitation of a body incidentally ensues.

The goal of this procedure is OPERATING THETAN, a higher goal than earlier procedures.

The auditor tests the preclear for each step from Step I on until he finds a step the preclear can do. The auditor then completes this step and then the next higher step until the thetan is exteriorized. With the thetan exteriorized, the auditor now completes all seven steps regardless of the steps performed before exteriorization. He may complete all these steps and all parts of these steps rapidly. But they must be done to obtain a Theta Clear and they must be done thoroughly to obtain an OPERATING THETAN.

The techniques involved herein were developed by L. Ron Hubbard and after testing by him, were tested by other auditors on a wide variety of cases. It is doubtful if any earlier process of any kind in any age has been as thoroughly validated as this operating procedure. However, it works only when used as stated. Disorganized fragments of this material, given other names and emphases, may be found to be harmful. Irresponsible and untrained use of this procedure is not authorized. Capricious or quasi-religious exteriorization of the thetan for other purposes than the restoration of his ability and self-determinism should be

[*Editor's Note:* This is the text of an LRH manuscript written in 1953. The processing instructions which follow these introductory paragraphs were published in PABs, magazines, the book *Scientology: Auditor's Handbook* (see page 367 in this volume) and finally in the book, *The Creation of Human Ability.*]



resisted by any being. The goal of this process is freedom for the individual to the betterment of the many.

STEP I: Ask the preclear to be three feet behind his head. If stable there, have him be in various pleasant places until any feeling of scarcity of viewpoints is resolved; then have him be in several undesirable places, then several pleasant places; then have him be in a slightly dangerous place, then in more and more dangerous places until he can sit in the center of the sun. Be sure to observe gradient scale of ugliness and dangerousness of places. Do not let pc fail. Then do remaining steps with pc exteriorized.

STEP II: Have pc mock up own body. If he does this easily and clearly, have him mock up own body until he slips out of it. When he is exteriorized and knows it thoroughly (the condition of all exteriorization) do STEP I. If his mock-up was not clear, go to STEP III immediately.

STEP III: Spacation. Have pc close his eyes and find upper corners of the room. Have him sit there, not thinking, refusing to think of anything, interested only in the corners until he is completely exteriorized without strain. Then do a spacation (constructing own space with eight anchor points and holding it stable without effort) and go to STEP I. If pc was unable to locate corners of the room easily with eyes closed, go to STEP IV.

STEP IV—EXPANDED GITA: (This is an extension of Give and Take Processing.) Test pc to see if he can get a mock-up he can see, no matter how vague. Then have him WASTE, ACCEPT UNDER DURESS, DESIRE and finally be able to TAKE OR LEAVE ALONE each of the items listed below. He does this with mock-ups or ideas. He must do the sequence of WASTE, etc., in the order given here for each item. He wastes it by having it at remote distances in places where it will do no good, being used or done or observed by something which cannot appreciate it; when he is able to waste it in vast quantities the auditor then has him accept it in mock-up form until he is no longer antagonistic to having to accept it even when it is unpleasant and great force is applied to make him take it; then, again with mock-ups, he must be able to bring himself to desire it even in its worst form; then by mock-ups of it in its most desirable form he must come to be able to leave it entirely alone or take it in its worst form without caring. EXTENDED GITA remedies contrasurvival abundance and scarcity. It will be found that before one can accept a very scarce (to him) thing, he has to give it away. A person with a milk allergy must be able to give away, in mock-up, enormous quantities of milk, wasting it before he can accept any himself. The items in this list are compounded of several years of isolating what factors were more important to minds than others; the list lacks very few of the very important items if any; additions to or subtractions from this list should not be attempted. *Viewpoint, work and pain* should be heavily and often stressed and given priority.

WASTE, HAVE FORCED UPON, DESIRE, BE ABLE TO GIVE OR TAKE IN THAT ORDER EACH OF THE FOLLOWING (Order of items here is random.) VIEWPOINT, WORK, PAIN, BEAUTY, MOTION, ENGRAMS, UGLINESS, LOGIC, PICTURES, CONFINEMENT, MONEY, PARENTS, BLACKNESS, POLICE, LIGHT, EXPLOSIONS, BODIES, DEGRADATION, MALE BODIES, FEMALE BODIES, BABIES, CHILDREN MALE, CHILDREN FEMALE, STRANGE AND PECULIAR BODIES, DEAD BODIES, AFFINITY (LOVE), AGREEMENT, BEAUTIFUL BODIES, PEOPLE, ATTENTION, ADMIRATION,



FORCE, ENERGY, LIGHTNING, UNCONSCIOUSNESS, PROBLEMS, ANTAGONISM, REVERENCE, FEAR, OBJECTS, TIME, EATING HUMAN BODIES, SOUND, GRIEF, BEAUTIFUL SADNESS, HIDDEN INFLUENCES, HIDDEN COMMUNICATIONS, DOUBTS, FACES, DIMENSION POINTS, ANGER, APATHY, IDEAS, ENTHUSIASM, DISAGREEMENT, HATE, SEX, REWARD, EATING PARENTS, EATEN BY MOTHER, EATEN BY FATHER, EATING MEN, EATEN BY MEN, EATING WOMEN, EATEN BY WOMEN, START, BROKEN COMMUNICATIONS, WRITTEN COMMUNICATIONS, STILLNESS, EXHAUSTION, WOMEN STOPPING MOTION, MEN STOPPING MOTION, CHANGING MOTION MEN, CHANGING MOTION WOMEN, CHANGING MOTION BABIES, CHANGING MOTION CHILDREN, STARTING MOTION MEN, STARTING MOTION WOMEN, STARTING MOTION OBJECTS, STARTING MOTION SELF, OMENS, WICKEDNESS, FORGIVENESS, PLAY, GAMES, SOUND, MACHINERY, TOUCH, TRAFFIC, STOLEN GOODS, STOLEN PICTURES, HOMES, BLASPHEMY, CAVES, MEDICINE, GLASS, MIRRORS, PRIDE, MUSICAL INSTRUMENTS, DIRTY WORDS, SPACE, WILD ANIMALS, PETS, BIRDS, AIR, WATER, FOOD, MILK, GARBAGE, GASES, EXCRETA, ROOMS, BEDS, PUNISHMENT, BOREDOM, CONFUSION, SOLDIERS, EXECUTIONERS, DOCTORS, JUDGES, PSYCHIATRISTS, ALCOHOLIC LIQUOR, DRUGS, MASTURBATION, REWARDS, HEAT, COLD, FORBIDDEN THINGS, GOD, THE DEVIL, SPIRITS, BACTERIA, GLORY, DEPENDENCE, RESPONSIBILITY, WRONGNESS, RIGHTNESS, INSANITY, SANITY, FAITH, CHRIST, DEATH, RANK, POVERTY, MAPS, IRRESPONSIBILITY, GREETINGS, FAREWELLS, CREDIT, LONELINESS, JEWELS, TEETH, GENITALIA, COMPLICATIONS, HELP, PRETENSE, TRUTH, LIES, ASSURANCE, CONTEMPT, PREDICTABILITY, UNPREDICTABILITY, VACUUMS, WHITE CLOUDS, BLACK CLOUDS, UNATTAINABLES, HIDDEN THINGS, WORRY, REVENGE, TEXTBOOKS, KISSES, THE PAST, THE FUTURE, THE PRESENT, ARMS, STOMACHS, BOWELS, MOUTHS, CIGARETTES, SMOKE, URINE, VOMIT, CONVULSIONS, SALIVA, FLOWERS, SEMEN, BLACKBOARDS, FIREWORKS, TOYS, VEHICLES, DOLLS, AUDIENCES, DOORS, WALLS, WEAPONS, BLOOD, AMBITIONS, ILLUSIONS, BETRAYAL, RIDICULE, HOPE, HAPPINESS, MOTHERS, FATHERS, GRANDPARENTS, SUNS, PLANETS, MOONS.

WARNING: SHOULD YOUR PRECLEAR BECOME UNSTABLE OR UPSET DOING THIS PROCESS TAKE HIM TO STEP VI, THEN RETURN TO THIS LIST.

COMMENT: The mind is sufficiently complicated that it can be expected to have computations on almost all the above. Thus there is no single clearing button and search for it is at the dictate of a circuit, the mechanism of circuits being to search for something hidden. Thus your preclear may begin to search for something hidden. Thus your preclear may begin to compute and philosophize and seek to find the "button" that will release all this. All this releases all the buttons so tell him to relax and go on with the process every time he starts to compute.

NOTE: Running the above will bring to the surface without further attention the "computation on the case" and the service facsimile. Do not audit these. Run EXTENDED GITA.

STEP V—PRESENT TIME DIFFERENTIATION. EXTERIORIZATION BY SCENERY: Have preclear, with his body's eyes, study and see the difference



between similar real objects such as the two legs of a chair, the spaces between the back, two cigarettes, two trees, two girls. He must see and study the objects, it is not enough to remember objects. The definition of a CASE V is “no mock-ups, only blackness.” Have him continue this process until he is alert. Use liberally and often.

Then exteriorize by having the preclear close his eyes and move actual places on Earth under him, preferably places he has not been. Have him bring these up to him, find two similar things in the scene and observe the difference between them. Move him over oceans and cities until he is certain that he is exteriorized.

Then, preferably, while exteriorized have him do STEP I.

This case has to know before he can be. His viewpoint is in the past. Give him present time viewpoints until he is a STEP I by the methods given for STEP V.

(COMMENT: PRESENT TIME DIFFERENTIATION is a very good general technique and resolves chronic somatics and improves tone.)

STEP VI—ARC STRAIGHTWIRE using next to last list of *Self Analysis in Scientology* which asks pc to recall something really real to him, etc. Then use the lists in *Self Analysis*. This level is the neurotic level. It is identified by the pc having mock-ups which will not persist or which won't go away. Use also PRESENT TIME DIFFERENTIATION. Then go to STEP IV. At any drop in tone, return case to STEP VI.

STEP VII—PSYCHOTIC CASES. Whether in or out of the body. The psychotic looks to be in such desperate straits that the auditor often errs in thinking desperate measures are necessary. Use the lightest possible methods. Give case space and freedom where possible. Have psychotic IMITATE (not mock up) various things. Have him do PRESENT TIME DIFFERENTIATION. Get him to tell the difference between things by actual touch. Have him locate, differentiate and touch things that are really real to him (real objects or items). If inaccessible mimic him with own body, whatever he does until he comes into communication. Have him locate corners of the room and hold them without thinking. As soon as his communication is up go to STEP VI but be very sure he changes any mock-up around until he knows it is a mock-up, that it exists and that he himself made it. Do not run engrams. He is psychotic because viewpoints in present time are so scarce that he has gone into the past for viewpoints which at least he knew existed. By PRESENT TIME DIFFERENTIATION, by tactile on objects, return his idea of an abundance of viewpoint in present time. If he has been given electric shock, do not process it or any other brutality. Work him for very brief periods for his attention span is short. *Always* work psychotics with another auditor or a companion present.

NOTE: ALL STEPS FOR ALL CASES. IF IN DOUBT AS TO CONDITION OF CASE, TEST WITH STEP VI.

NOTE: An Operating Thetan must also be able to manufacture particles of admiration and force in abundance.

APPENDIX TO SOP 8 NO. 1

(Any alterations in SOP will appear in appendices as they are expected to be minor and to make no radical change in the design of the steps in general.)



STEP I: The Operating Thetan must be able to manufacture and experience to his complete satisfaction all sensations including pain in mock-up form and all energies such as admiration and force. It will be found that some STEP I cases will not be able to manufacture admiration particles.

STEP II: Be very careful not to make a lower step preclear, while still in a body, mock up his own body too long. Any mock-up will appear if it is simply put there often enough and long enough—providing the preclear doesn't spin in the process. The long-term manufacture of mock-ups of one's own body and of admiration may not produce quite the results expected—communication lines that should remain shut may open with bad results. These lines that are shut appear like hard, black cords to the preclear.

STEP IV: Additional material for STEP IV, omitted from the first stencil follows: SENSATION, LOOKING, INCIDENTS, WAITING, SILENCE, TALKING, KNOWING, NOT KNOWING, DOUBTS, FAC ONE, REMEMBERING, FORGETTING, AUDITING, MINDS, FAME, POWER, ACCIDENTS, ILLNESSES, APPROVAL, TIREDNESS, FACES, ACTING, DRAMA, COSTUMES, SLEEP, HOLDING THINGS APART, HOLDING THINGS TOGETHER, DESTROYING THINGS, SENDING THINGS AWAY, MAKING THINGS GO FAST, MAKING THINGS APPEAR, MAKING THINGS VANISH, CONVICTIONS, STABILITY, CHANGING PEOPLE, SILENT MEN, SILENT WOMEN, SILENT CHILDREN, SYMBOLS OF WEAKNESS, SYMBOLS OF FORCE, DISABILITIES, EDUCATION, LANGUAGES, BESTIALITY, HOMOSEXUALITY, INVISIBLE BODIES, INVISIBLE ACTS, INVISIBLE SCENES, ACCEPTING THINGS BACK, GAMES, RULES, PLAYERS, RESTIMULATION, SEXUAL RESTIMULATION, SPACE REDUCTION, SIZE REDUCTION, ENTERTAINMENT, CHEERFULNESS, FREEDOM FOR OTHERS TO TALK, ACT, FEEL PAIN, BE SAD, THETANS, PERSONALITIES, CRUELTY, ORGANIZATIONS.

There are two types of techniques in general, POSITIVE GAIN and NEGATIVE GAIN as defined in the above text. POSITIVE CAN BE ADMINISTERED IN UNLIMITED AMOUNTS WITHOUT HARM. Negative gain techniques such as the reduction of engrams and locks, Double-Terminaling, Black and White, are often limited in the length of time they can be given: after a few hundred hours of early type auditing the case would be found to slump. Thus we have in POSITIVE GAIN the unlimited technique which improves the analytical mind; in NEGATIVE GAIN we have a *limited* (in terms of the time it can be audited) technique. In SOP 8 the following steps and processes may be audited without limit: STEP I, STEP III, STEP V, STEP VI, STEP VII. The following steps are limited and should not be audited for many hours without changing to another type (unlimited) for a while, after which the following step could be resumed: STEP II, STEP IV.

THE FOLLOWING STEPS CAN BE USED ON GROUPS: STEP III, STEP V PART 1 AND PART 2, STEP VI, STEP VII.

THE FOLLOWING IS A LIST OF EFFECTIVE PROCEDURES AS OF 28 APRIL 1953. IF A PROCEDURE IS LABELED (U) IT IS UNLIMITED AND COULD BE AUDITED THOUSANDS OF HOURS AND ONLY IMPROVE A CASE: IF LABELED (L) IT IS LIMITED AND MUST BE HANDLED WITH DISCRETION AND ALTERNATED WITH AN UNLIMITED TECHNIQUE: IF IT IS LABELED (S) IT IS SELDOM USED: IF LABELED (A) IT IS USED TODAY IN ASSISTS.



ENGRAM RUNNING BOOK ONE (L) (A)
 †GRIEF AND OTHER SECONDARIES (L) (A)
 LOCK SCANNING (L) (A)
 EMOTIONAL CURVES (L) (A)
 SERVICE FACSIMILE CHAIN AS ENGRAMS (L) (S)
 EFFORT PROCESSING (L) (A)
 ARC STRAIGHTWIRE, *SCIENCE OF SURVIVAL* (U) (A)
 NEGATIVE EXTERIORIZATION (L)
 RIDGE RUNNING (L)
 †DED-DEDEX (L) (S) (Current lifetime use for fast releases)
 MOTIVATOR-OVERT (L) (S)
 MATCHED TERMINALS IN MOCK-UPS (L) (S)
 DOUBLE TERMINALS IN MOCK-UPS (L) (A)
 †POSITIVE EXTERIORIZATION (STEP I SOP 8) (U)
 †OWN BODY MOCK-UP (STEP II SOP 8) (L)
 †SPACATION (STEP III SOP 8 AND GENERAL USAGE) (U)
 †EXPANDED GITA (STEP IV SOP 8) (L)
 †PRESENT TIME DIFFERENTIATION (STEP V SOP 8) (U)
 †EXTERIORIZATION BY SCENERY (STEP V SOP 8) (U)
 †*SELF ANALYSIS IN SCIENTOLOGY* AND *BRITISH SA IN DIANETICS*
 (Same Volume) (STEP VI SOP 8) (U)
 †IMITATION OF THINGS (STEP VII SOP 8) (U)
 †CREATIVE PROCESSING (as in *Scientology 8-8008*) (U)

The symbol (†) before a process above means it is recommended.

ADDITIONAL NOTE ON EXPANDED GITA: The governing rule here is that the preclear craves exactly what he has and must waste whatever he doesn't have. It is better, in the opinion of a thetan, to have anything no matter how "bad" rather than have nothing. He craves those things which are scarce but he can't have even those things which are scarcest. In order to have what he cannot have he first must be able to waste it (in mock-up) in quantity. An abbreviated form of this process could involve, over and over, wasting, accepting under duress, the following items in turn: TRY FIRST: HEALTHY BODIES, STRONG BODIES, GOOD PERCEPTION, GOOD RECALL, VIEWPOINTS, PAIN, WORK, FREEDOM FOR OTHERS TO HAVE VIEWPOINTS. The preclear cannot free himself until he has freed others. This does not work out in the MEST universe but it works out in mock-ups.

CIRCUITS GO INTO ACTION ON MANY OF THESE PROCESSES: DON'T PERMIT YOUR PRECLEAR TO THINK, DON'T BE INTERESTED IN WHAT HE THINKS—FAILURE TO FOLLOW THIS RULE WILL CAUSE THE PROCESS TO FAIL.

COMPARISON OF MEST OBJECTS TO MOCK-UPS RESOLVES WHY THETANS MAKE FACSIMILES AND DISCLOSES TO THE PC THE MECHANISM. THIS IS A GOOD PROCESS AND CAN BE DONE AT STEP IV AS AN ADDITIONAL PART OF IV. HAVE PC MAKE A MOCK-UP THE SAME AS A MEST OBJECT AND PUT THE MOCK-UP ALONGSIDE OF THE MEST OBJECT AND THEN COMPARE THEM. THE MOCK-UPS WILL GRADUALLY IMPROVE, THEN KEY OUT THE MECHANISM THAT MAKES FACSIMILES.



SHORT EIGHT

This is a short form of STANDARD OPERATING PROCEDURE 8 of *Scientology 8-8008*. It can be used on any preclear without any survey of the case and will not get him into any difficulties and should resolve his various computations. This can also be used on groups. Just do the lettered steps in order.

(A) Next to last list in *Self Analysis*, remembering something real, etc., until auditor is certain pc has and can do so easily. In a group ask for a show of hands the moment something real is recalled. Take those hands that went up in a couple of seconds and use them for the rest of this. Take the no-hands or slow hands as a special group under somebody else and simply drill them on this step until their speed is well up, then put them back into the main group. Or keep all in one group and go on.

(B) Examine and compare two similar MEST objects or spaces and tell the difference. Keep this up for at least 20 minutes. It can be kept up for hours with astonishing case improvement.

(C) Run wasting healthy bodies, then accepting them under duress, then wasting them, then accepting them under duress. Do this 20 minutes or an hour until pc or group shows signs of relief or amusement.

(D) Run next to last list of *Self Analysis* for 5 minutes.

(E) Run DUPLICATION. This process is the basis of making facsimiles. Have pc or group look at a MEST object, then have him or them mock up a mock-up similar to it but beside it. Have the MEST object and the mock-up compared to tell the difference. Some people get none of the duplicates for quite a while but will eventually. Some start making much fancier objects of the same sort. In any result, keep this up for 20 minutes.

(F) Have pc or group close eyes and locate the corners of the room behind them and keep interested in those corners and not thinking for at least 20 minutes.

(G) Have pc or group move MEST scenery under them individually but at the command of the auditor. The scenery is, preferably that not before viewed by the pc or pcs. Don't let them invalidate what they see. This is exteriorization by scenery. Keep up for 20 minutes.

(H) Do next to last list of *Self Analysis*. Five minutes.

(I) Examine and compare two present time objects.

(J) Start at beginning again and use list over and over. What they waste each time can be changed to work and anchor points. Avoid pain with this Short 8, run "healthy bodies" for it instead.

L. RON HUBBARD
Founder



London Spring Lectures

London, England
23 March–24 April 1953

In the spring of 1953 Ron delivered the HCA Lectures in London (also known as the London Spring Lectures). This series totaled twenty hours of lectures and covered his latest procedures and theory.

The final two lectures in this series were given on 24 April 1953, one day after *The Factors* were written.

- 23 Mar. 1953 Review of Dianetics, Scientology and Para-Dianetics/Scientology
- 23 Mar. 1953 What's Wrong With the Pc and How You Can Do Something about It
- 24 Mar. 1953 SOP Issue 5: Steps 1 to 7
- 24 Mar. 1953 SOP Issue 5: (cont.)
- 25 Mar. 1953 The Elements with Stress on How to Run Matched Terminals
- 26 Mar. 1953 How and When to Audit
- 26 Mar. 1953 Present Time
- 27 Mar. 1953 SOP Utility
- 27 Mar. 1953 Beingness, Agreement, Hidden Influence, Processes
- 27 Mar. 1953 Data on Case Level 5, Step for Case 5
- 7 Apr. 1953 Data on Case Level 5 (cont.)
- 7 Apr. 1953 Exteriorization—Demonstration and Explanation
- 7 Apr. 1953 Demonstration (cont.)
- 8 Apr. 1953 Case Level 6 and 7
- 24 Apr. 1953 *The Factors*
- 24 Apr. 1953 SOP 8

Anything to which
the pe agreed, he
once admired,
then was forced to
admire, then was
inhibited from
admiring. This was
done by communication
by particles.

[Editor's Note: This is from LRH research notes of spring, 1953.]

ADVANCE COPY ON CASE LEVEL V

Case Level V has a light starvation caused by the interaction at night of the sun, moon and Earth. You can run these in double mock-ups. Double Terminaling is the order of the day here. You make a mock-up face the identical mock-up. You get immediate sympathy and interchange between those two mock-ups. If you want to get a communication line, you have to have four mock-ups all identical, two facing two, side by side. Thus you turn on considerable in the way of sonic and so forth. The light starvation is also a communication starvation. The thetan can be what he can see. He can see what he can be. If he can't see it, he can't be it; if he doesn't want to be it, he won't see it. Thus we can get the solution to case V. You do mock-ups with them throwing away or wasting light, then have them be mocking up on some sort of terminal basis incoming light.

But more important than this with a V: the V lacks a viewpoint. A viewpoint is necessary with which to regard anchor points so that one can have space. In other words, the first requisite for space is viewpoint. Thus the V lacks viewpoint because he's parked somewhere on the track. Thus the V comes out of his body very easily since it is the body which is suffering from light starvation. The V thinks he has to move himself; he does not know that he moves the environment. Thus we move him all over the environment very consistently and in the following way: "Move the Empire State Building under you"; "move the Washington Monument under you"; "move the president under you"; "move Africa under you." And we find, then, that he is moving out of his body for of course he is never in it. This gives us the next problem which is that the V has difficulty distinguishing between the real universe and his facsimiles. He does not realize that if he pins down a facsimile on one of these objects such as the Washington Monument and then moves the Amazon under him, the facsimile stays with the Washington Monument. In other words, he is counting upon the MEST universe to interpose space between the facsimiles. He thinks he has lost the power to do this. We go on with this technique, having him be a facsimile, and then be something in the real universe, until he does the complete and entire differentiation. This technique is very short and does not take a great amount of time. If you want to patch up a V's body, you have to resolve the problem of light starvation.

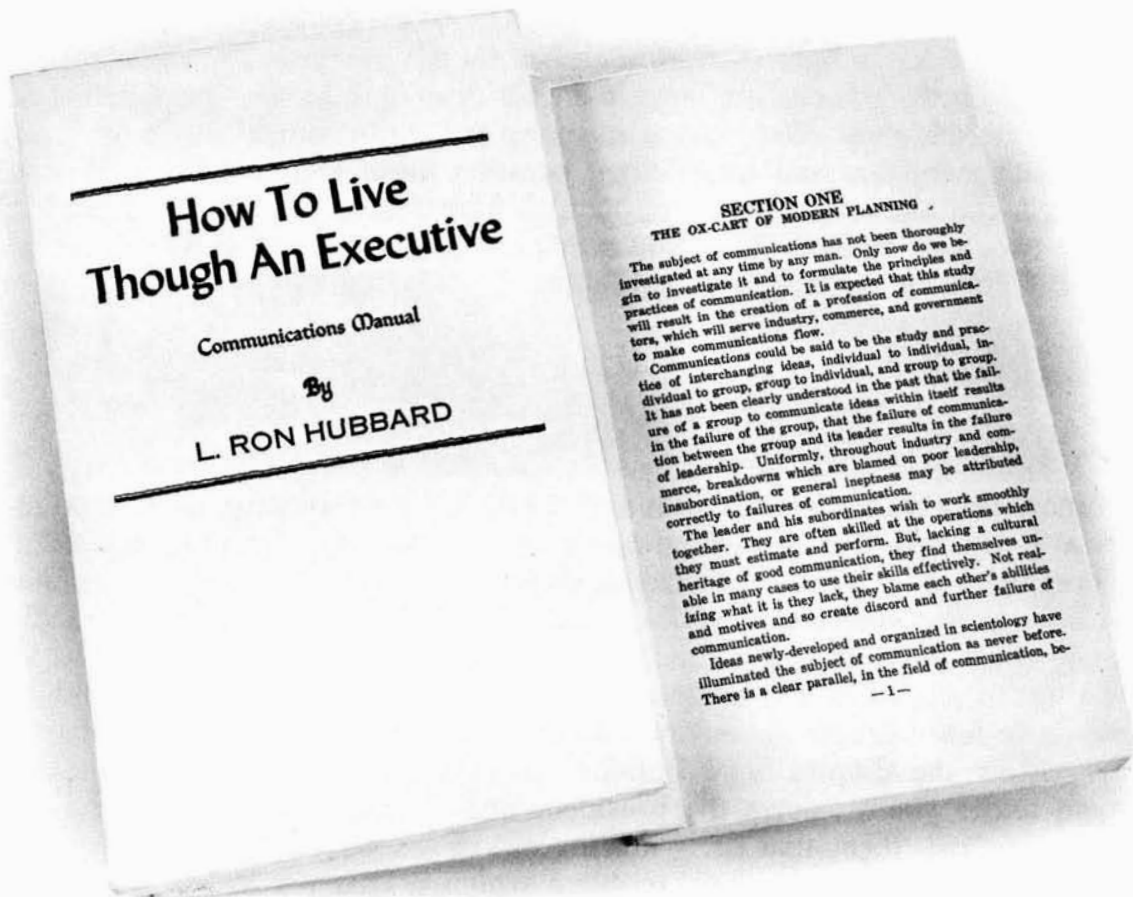
L. RON HUBBARD
Founder

[*Editor's Note:* This is the text of a typewritten manuscript, dated April, 1953.]



HOW TO LIVE THOUGH AN EXECUTIVE

by L. Ron Hubbard
Published April 1953



"He who holds the power of an organization is that person who holds its communication lines and who is a crossroad of the communications."
L. Ron Hubbard

Recognizing that the role of the executive in an organization is planning and supervision, Ron, after a broad study of communications theory and systems and a survey of many organizations, originated and composed the organizational communications system presented in *How to Live Though an Executive*.

In doing this, he had two chief objects in mind. One, to save executives' time and make it possible for them to fill their proper role in an organization. Two, to reduce the confusion amongst employees and workers who, served by inadequate communication

channels and methods within the organization, can have no clear understanding of the problems and concerns of management.

The book includes a discussion of the group mind and its differences and similarities to the mind of an individual. The communications system presented is a means of constructing a "brain" for the group mind to operate through.

As well researched and provenly effective as his technology of auditing, Ron's administrative technology is now used by hundreds of organizations the world over to ensure the success of their operations.

Scientology

Published by the Hubbard Association of Scientologists, Inc. Issue 13-G Apr. 1953

Marital Scientology

The name of this article could also be “Don’t kill your mother-in-law: mock her up!”

The severest criticism that could have been leveled at Dianetics was entirely overlooked by the critics. This is not unusual, for a person, to be a critic, must first have assumed that he could not create anything. It required a certain creative ability to understand what went on early in Dianetics, for the marriage and divorce rate was considerably shifted by processing. Fortunately, there were more marriages and more saved marriages than there were divorces, but this did not mean that there weren’t divorces.

Husbands and wives who had for years been coming to an explosion point, faced with the technique of Book One, exploded—in many cases, beyond marital repair. Mismatched in the first place, grown sour in harness, buckled down by an economic system which could not have been bettered by the devil himself, it took very little to tip over what would have happened anyway.

One of the most serious parts of this was the husband-wife auditing team situation. Husbands and wives tried to audit each other with too high a percentage of failures.

To understand what takes place in a marriage it is necessary to understand why a husband-wife auditing team is so often unsuccessful, and will, now and then, blow up a marriage. And the answer to this is also the answer to why marriages blow up. The introduction of the factor of co-auditing team into the marriage is the only catalyst necessary to something which will already give trouble.

From now on in these articles, you’re going to hear a lot about communication, for the solution of the problems of communication, and the gaining of an understanding of its anatomy have resolved the problem of auditing as well as marriage. Communication, then, is the root of marital success from which a strong union can grow, and noncommunication is the rock on which the ship will bash out her keel.

In the first place, men and women aren’t too careful “on whom they up and marry.” In the absence of any basic training about neurosis, psychosis, or how to



judge a good cook or a good wage earner, that tricky, treacherous and not always easy-to-identify thing called “love” is the sole guiding factor in the selection of mates. It is too much to expect of a society above the level of ants to be entirely practical about an institution as basically impractical as marriage. Thus, it is not amazing that the misselection of partners goes on with such abandon.

There are ways, however, not only to select a marriage partner, but also to guarantee the continuation of that marriage; and these ways are simple. They depend uniformly upon communication.

There should be some parity of intellect and sanity between a husband and wife for them to have a successful marriage. In Western culture, it is expected that the women shall have some command of the humanities and sciences. It is easy to establish the educational background of a potential marriage partner; it is not so easy to gauge their capability on the second dynamic or their sanity.

In the past, efforts were made to establish sanity with inkblots, square blocks and tests with marbles to find out if anybody had lost any. The resulting figures had to be personally interpreted with a crystal ball and then reinterpreted for application.

In Scientology, there is a test for sanity and comparative sanity which is so simple that anyone can apply it. What is the “communication lag” of the individual? When asked a question, how long does it take him to answer? When a remark is addressed to him, how long does it take for him to register and return? The fast answer tells of the fast mind and the sane mind, providing the answer is a sequitur; the slow answer tells of down scale. Marital partners which have the same communication lag will get along; where one partner is fast and one is slow, the situation will become unbearable to the fast partner and miserable to the slow one. Further, Scientology when applied will be more swiftly active in the case of the fast partner and so the imparity under processing will grow beyond either’s ability to cope with the matter.

How to audit a marriage and keep it a marriage is a problem a large number of auditors would like to have answered. It is not too difficult a problem. One simply takes the slow communication lag member of the team and processes that one first, for this will be the harder, longer case. By speeding up the slow one, parity is neared with the fast communication lag partner, and no objection will be offered. If the fast one is chosen for processing, or if both of them enter processing at the same time, the ratio will not be neared but widened and a marital breach will ensue.

The repair of a marriage which is going on the rocks does not always require the auditing of the marriage partners. It may be that another family factor is in the scene. This may be in the person of a relative, such as the mother-in-law. How does one solve this factor without using a shotgun? This, again, is simple. The mother-in-law, if there is trouble in the family, is responsible for cutting communication lines or diverting communication. One or the other of the partners, then, is cut off the communication channel on which he belongs. He senses this and objects strenuously to it. Under processing particular attention should be given to rehabilitating his sense of being on communication lines.



Jealousy is the largest factor in breaking up marriages. Jealousy comes about because of the insecurity of the jealous person and the jealousy may or may not have foundation. This person is afraid of hidden communication lines and will do anything to try to uncover them. This acts upon the other partner to make him feel that his communication lines are being cut; for he thinks himself entitled to have open communication lines, whereas his marital partner insists that he shut many of them. The resultant rows are violent, as represented by the fact that where jealousy exists in a profession such as acting, insurance companies will not issue policies—the suicide rate is too high.

A person who is jealous has something wrong on the subject of communications and, in selecting the partner to be processed first, the auditor should select the jealous person.

Rapidity of communication is aberrated in some types of psychosis, but here it is also non sequitur and is rapidly and hysterically told about the cat. This is very easy to notice: even psychiatrists can tell it.

The subject of Marital Scientology could not be covered in many chapters, but here are given the basic clues to a successful marriage—Communicate!

L. RON HUBBARD
Founder



ADMIRATION PROCESSING

15 April 1953

1. Convince any Step V case that he can mock up or create a particle or flow to be known as ADMIRATION. (The Step V case is anyone capable of using energy flows.) The particle or flow of ADMIRATION should be slightly of the frequencies of WONDERMENT and ACCLAIM.
2. Processing can be done in three ways. Select the one the pc can do best. The three ways are: ENERGY FLOWS, CONCEPTS, MOCK-UPS.
3. ADMIRATION PROCESSING is based on the following demonstrable theories:
 - a. Those things which are not admired, persist.
 - b. Undesirable conditions persist until ADMIRE.
 - c. The SERVICE FACSIMILE is simply a persistence of non-admired things, which resolve when ADMIRE.
4. It is not necessary to FEEL the ADMIRATION. Just know that it is in the mock-up.

An enormous number of particles or flows were tested to isolate ADMIRATION as the most effective frequency or wavelength of thought. An enormous number of things to admire were investigated and only the following have been found to produce marked effects (favorable and speedy) on the pc to date.

1. A mock-up will alter when its imperfections are ADMIRE. Imperfections of the pc, mocked up in front of him, will alter and succumb to ADMIRATION. Imperfections in others will do the same.
2. The running of ADMIRATION on FAST and SLOW COMMUNICATION lines is intensely workable.
3. RUN ADMIRATION OF—ADMIRE—NOT ADMIRE:
 1. FAST—SLOW COMMUNICATION
 2. HOLDING—BREAKING COMMUNICATION
 3. AGREE—DISAGREE
 4. PAY—NO PAY
 5. GIVE PAY—TAKE PAY



6. IDEAS
7. BEINGNESS
8. DOINGNESS
9. HAVINGNESS
10. WANTINGNESS
11. GETTING INTO TROUBLE
12. BEING IN JAIL: Produces marked effects in that the THETAN is in jail in the body.

STANDARD OPERATING PROCEDURE: (SOP 5) AMENDED

- STEP 1: same; but add, improving perception by ADMIRING the imperfection of each perceptic.
- STEP 4: same; but add, ADMIRATION of imperfections of childhood home mock-up.
- STEP 5: same; but add, ADMIRATION PROCESSING.

L. RON HUBBARD
Founder



From: L. RON HUBBARD
London

Through: The Office of
L. Ron Hubbard
30 Marlborough Place
London NW8, England

ASSOCIATE NEWSLETTER

23 April 1953

Several items of interest to associates are submitted herewith.

The first is *The Factors*, which announces the gaining of the highest echelon planned at this time in Scientology. This will be printed in the next issue of the *Journal of Scientology*. The entire issue is devoted to its expansion and explanation. By its results are being achieved which embrace all levels of case and with it we can guarantee auditing with no vaguest qualms.

The current lecture series is designed for the training of HCAs. It contains *The Factors* and SOP 8. It is twenty hours in length, is quite basic. It is best given in extension of the first twelve lectures of the Summary Course and the six hours of the Group Auditor's Course.

An HCA course then consists of these items, a total of thirty-eight hours of lecture on tape. It is being given in thirty days in Phoenix and Philadelphia and London. Phoenix and Philadelphia are charging \$250 for it. In the doctorate schools an additional month is given for an additional \$250.

These schools credit associate training. Thus a graduate of an associate school, an HCA, can procure his higher rating, HGA and his BScn, with an additional month's training in Philadelphia or Phoenix. These schools, however, reserve the right to make an HCA review material.

The degree of Doctor of Scientology is given after the BScn has completed a series of cases and has completed a paper demonstrating his application of Scientology to one particular illness and proving Scientology as efficacious on that illness; the illness selected must be passed upon by my office to guarantee wide coverage of man's ills. It takes at least a year to get a DScn after graduation.

The course would probably be an HCA at an associate or doctorate school, a BScn at a doctorate school, a DScn through a doctorate school. DScns will probably be scarce for a long time to come. Only five have been issued to date.

The Group Auditor's Course of six hours fits people to apply *Self Analysis* to adults and children. It is being given away, run every Saturday afternoon complete, by the HAS London. Teachers and others regularly attend it. New faces continually show up (about eight or ten new ones every Saturday). Many of the new ones enroll for the day or night courses. The people attending it are getting wonderful results in schools and elsewhere. It has just been taken into a training school of the Royal Navy. Those who attend three Saturdays get a small certificate as a Group Auditor for which they are not charged. That is, they hear these tapes three times.



The Group Auditor's Course is being sold from here for \$28.50. It is airfreighted at a cost of \$8.25. This is a total of \$36.75. It is less than cost.

The twenty-hour HCA course is slightly more expensive due to our difficulties in getting tapes copied. There has been a tape strike and tapes are at a premium here. We have managed to reduce this price to \$8.75 per reel. Air freight makes this \$10.00 per reel. The set, then, is \$200.00 with air freight included.

Both these courses are being mailed daily. If you have an order here it is being filled or is already in the mail. Because of customs red tape in America there are about ten days involved en route.

I have not heard from some associates regarding HCA certification price and conditions. Because we do not want a large flood of HCAs and you may want to train some without certification and because the HCA gets as well a year's professional membership in the HAS, the price is \$55.00. A notarized statement signed by the associate as to the student's skill and attesting that he has heard and passed an examination upon the tapes submitted and has done the required work must accompany the request for his certification. This request and the statement and the full name and home address of the student and a membership application in the HAS must be sent to me personally at 30 Marlborough Place, London, NW8, with check, cash or money order (international) for \$55.00. The certificate is airmailed directly to the student unless the associate indicates otherwise. Airmail these requests, for airmail takes three days, regular mail seventeen days. It costs twenty cents to airmail a half ounce to here.

Any funds due and owing to the HAS by reason of past training or books should be sent here. The HAS accounts will be credited in Philadelphia.

The Philadelphia office of the HAS is at 237 N. 16th Street, Philadelphia 2. The Hubbard Foundation has again raised the standard in New Jersey, at Trenton. A new clinic is being established in the same building as the HAS. The state of Scientology is so good that it ran out of quarters. It is occupying about thirty rooms in the Philly area now (Trenton is just across the river).

The move from Phoenix was too bluntly accepted by the field. We moved the publications office only because we couldn't get the facilities in Phoenix. The HAS main office and legal office is STILL IN PHOENIX. The doctorate school is STILL IN PHOENIX. However, address HAS mail to Philly or to me, preferably Philly. Hubbard Professional School mail and HAS mail for Phoenix should go to 4248 N. 32nd St., Phoenix, Arizona. The doctorate school is operating now at this Phoenix address under the direction of R. Ross Lamoreaux.

The following are the associate addresses: D. O. McElvain, Hubbard Associates of Puget Sound, Inc., 311 West McGraw Street, Seattle 99, Washington; Doris Colbury Graffam, 1904 Sul Ross, Houston 6, Texas; Hardin Walsh, Scientology Council, 7070 Hollywood Blvd., Hollywood 28, Calif.; George Seidler, Institute of Self Knowledge, 859 Balra Drive, El Cerrito 8, Calif. (San Francisco); Earl Cunard and Refa Postel, Detroit Dianetic Center, 8901 Dailey Court, Detroit 4, Michigan; Adele and Roman Mazurek, Chicago Dianetic Institute, 855 N. Dearborn St., Chicago 10, Illinois.



The doctorate schools are: The Hubbard Foundation, 122 N. Mole St., Philadelphia, Pa.; Hubbard Professional School (or Phoenix Scientology Institute), 4248 N. 32nd St., Phoenix; The HAS, 163 Holland Park Avenue, London, NW8.

Clinics are assumed to exist at each associate address. A central clinic is located at 237 N. 16th St., Philadelphia—the Hubbard Consulting Center.

On the subject of rumors, America sure likes to close terminals with a lot of chatter. In three years, I have never heard a true story in circulation about anyone. What a wild record! Recently so many reports reached me in various ways about Walsh in LA that I wrote some real mean letters in that direction. Further data revealed that not one of these reports I had received was true.

How do you break up an organization? You just tell one section of it how bad another section is until it falls apart. Simple? How do you kill Scientology or Dianetics? Why, just convince everyone that “while the work is all right, Hubbard is. . . well. . . .” How do you lose business? They tell your potential students and preclears that “while the subject may have merit, the people who run that associate school. . . .”

Just like many a preclear starts trouble amongst auditors. Auditor A helps him but he tells Auditor B that Auditor A is a dog. Auditor B gets self-righteous and tackles Auditor A. They discover that this pc gave a wrong-end-up account of the whole thing.

Should you believe a psychotic 1.1 pc? Or does he cause more trouble if you listen? Should you believe the Great American Grapevine? Believe the Martians have landed, believe that the sun has just exploded, believe that water runs uphill, but believe John Public’s favorite comm line? Never!

Here is some fact for a change. The Detroit squabble is tough on the guys there and it got plenty of headlines BUT the fight is about RUNNING A SCHOOL WITHOUT A LICENSE, not about Dianetics or Scientology, no matter what the papers are printing. The police there will make none of it stick. If they do, God help Detroit. But the point is that Detroit did not inquire about licenses in the right quarter and didn’t play it vault safe; the first foundation in New Jersey, which had a schnook for an attorney, missed the same boat, got in the same trouble.

Dianetics and Scientology are not and will not be under responsible attack from any quarter that can matter. Bills against it have now been defeated in EIGHTEEN STATE LEGISLATURES in three years. Most of them never got out of committee. The only thing that can hold us back is the shadow that we might have opposition. When one discovers after three years that opposition doesn’t exist, he ought to abandon the idea and crowd on the steam.

So stand steady under rumor fire and know there is not and never will be serious competition or opposition except in our own minds. Stay true to our goals and to truth and we will attain these goals. I think they are worth attaining.

L. RON HUBBARD
Founder



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ASSOCIATE NEWSLETTER

28 April 1953

It probably has not occurred to the field at large what I am trying to do in relationship to Theta Clearing and aberration. Theta Clearing, even to auditors who have taken the course, continues to be something very special, perhaps allied with religion, perhaps a mystic practice, and possibly just another form of Christian Science or plain Hubbardian nonsense. In order to understand what has taken place in Theta Clearing, an auditor would have to have fairly good command of Book One. *Dianetics: The Modern Science of Mental Health*, published about May 9th, 1950, described the state of affairs wherein the analytical mind was perfectly sane but, because it was in proximity to the reactive mind, could not behave uniformly or predictably and could not reach optimum solutions because of the stimulus-response mechanisms of the reactive mind which were built in during moments of pain and unconsciousness. Therapies were designed and set forth in that book to reduce the effectiveness of the reactive mind and to free the analytical mind in such a way as to permit it to compute more reliably and actively and to permit man to reach something like his possible potential as a man. *Science of Survival*, following that, still addressed the problem of the reduction of the reactive mind. The first editions of *Self Analysis*, *The Handbook for Preclears* and *Advanced Procedure and Axioms* all have the same goal: the reduction of the reactive mind. It was realized that the self-determinism of the individual could only be trusted at such times as it was not being influenced by unconscious and hidden influences which would cause it to act in an aberrated fashion.

Early in 1952—January 1st, to be exact—I was already well launched on another idea: Instead of attempting the resolution of this problem in terms of the reduction of the reactive mind, would it not be possible to put the analytical mind in such a state of alertness as to make it capable of handling and nullifying the reactive mind? There ensued a considerable investigation of the reactive mind to find out what had to be handled. Overt acts and motivators, DEDS and DEDEXES, and the bewildering confusion of the whole track aspect and borrowed facsimiles brought into view the fact that the reactive mind was not something that was going to be handled very easily. Several key engrams were picked out which, when reduced, made a remarkable change in the behavior and attitudes of an individual. Fac One was one of these; others on the genetic entity line were found and stressed. And then it was discovered that there were two reactive minds. One reactive mind was that which belonged to the genetic entity, the other reactive mind was that which the thetan himself, the preclear himself, took along with him on the whole track. These two reactive minds, combining in influence, posed a problem which could not be easily handled in terms of engrams and demonstrated adequately why *Homo sapiens* could never get above 4.0, the goal of *Dianetics: The Modern Science of Mental Health*. The goal of that first book



was realized; it was realized over and over on many people; but others found fault with the results and there were some cases which could not be solved by routine auditing and which required very expert skill indeed. As always, as in any wildcat therapy which enters in from unreliable quarters, what we called the wide-open case was easily resolved. The wide-open case continues to be easily resolved, but below this level, in terms of recall, the problem is quite difficult. The training and experience an auditor requires to achieve results on the more difficult cases was beyond the scope of the Foundations to provide. I myself, no matter what results I could get with cases, could not be expected to audit two billion human beings, and it was obviously necessary that if we were going to have a sane world, we would have to audit two billion human beings. What, then, was the answer to this conundrum?

The formulations of Scientology are based on no other concepts or precepts than those of Dianetics, except that those of Dianetics are addressed to the treatment of man as an individual by a new form of psychotherapy in the attainment of a goal of a better man. These are not the goals of Scientology. Scientology attempts to achieve the highest level of knowingness and beingness possible, whether the person remains a man or becomes something else. Scientology is a popularized word which means exactly the same thing as epistemology—which word, I think you will agree, is not acceptable to the general public. What does Scientology do? It handles the problem of the reactive mind by subtracting the analytical mind from the proximity to the reactive mind or minds, puts the analytical mind into the kind of thinkingness and beingness it should attain and then permits it again to associate with the reactive minds. We have turned the problem exactly around and answered it exactly on a 180 degree vector. Instead of treating the reactive mind, I have found it possible to separate the analytical mind—which we call the thetan—from the body and, while it is separated, treat it until it is capable of handling with great ease any quantity of aberration in the reactive mind. This is the process on which we are working. Would you please tell me how this process differs actually from the goals we first embraced? It differs only in trying to attain a higher level of beingness than was ever envisioned in *Dianetics: The Modern Science of Mental Health*, and it differs in bringing the analytical mind up to the point of handling the reactive mind instead of reducing the reactive mind until it can be handled by the existing analytical mind. We have something now which well exceeds the definitions and activities of psychotherapies, for we are dealing solidly in the field of knowledge. It is now our purpose to put minds into a condition whereby they can know, all by themselves and without further coaching. A preclear who has been brought up to a high condition of Operating Thetan knows that he knows. Our process, then, is not to teach people to know; our process is to put people into a condition wherein they can know. We do not purvey data and knowledge; we purvey a process which brings people up to a level where they themselves can accumulate all the data and knowledge which they desire. Scientology is the science of knowing how to know. It is almost incidental that it incorporates in its structure ways and means of achieving the goals of *Dianetics: The Modern Science of Mental Health* and exceeding those goals. But why the formulation of Scientology should in any way separate the loyalties or confuse those who were first interested in *Dianetics: The Modern Science of Mental Health* is quite beyond me.

As in all fields of research and activity, the inventor is imitated by those who desire to make money from his inventions. It is an old experience in a capitalistic society that the capitalist will seek to take from the inventor his invention and



then, holding that invention at a certain level of salability, purvey it. A discouragement of continued research, wherever I met it, caused me to abandon that terminal of discouragement. This naturally led to a certain amount of enturbulence, but it also led to an all-out endeavor to attain the goals which we have now attained.

Aside from telling you in a way which you can probably understand better than before what we are trying to do with Scientology, this newsletter also tells you that we have attained a process of knowing how to know, represented by a paper called *The Factors* and by Standard Procedure 8, which is not likely to change for a long time to come, for it rapidly produces the results which we desire.

I am not, and will never pretend to be, a philosopher. The task of a philosopher is to go off and philosophize. Philosophers normally philosophize all the years of their lives, and in the books of philosophers all the absurdities and wisdoms of men can be found. My entrance into this field of better minds was a forced one: I had a feeling that man ought to progress. It was with astonishment that I discovered that man, for all his prate of science, psychotherapy, all his yap of mysticism and philosophy in general, did not even vaguely know how to improve himself. Those systems of improvement which were in existence were actually control operations and were harmful to the individuals who practiced them. I was an expert in hypnotism and mysticism, mostly for my own amusement and not as any preconceived plan. To these things I combined a knowledge of the material universe found in nuclear physics to bring man up to a level where he could operate as a culture instead of the pigpen-type of civilization in which he laughingly believes himself to be progressing. This was done mostly by an observation of man himself in the environment rather than observation of books man has written about man. This search for the tool which could improve men's minds so that man could improve has been and always will be a bypass, a detour, in my life. If it is called achievement, then I care nothing for it. The true achievement is in its application and its use as a tool by which the culture of man can be improved from the mere barbarism which he now enjoys where he can be lifted from a level of war and famine and pestilence, of crooked courts, of predatory governments, sanctimonious religions and raw barbarianism under a hundred thousand guises. Here on Earth there is an opportunity to construct a civilization such as Earth has not before enjoyed. A tool has been provided by which this can be done. The application of this tool, not its invention, is the goal. That the forging of the tool has come to a successful conclusion does not mean that the job is concluded.

It is not our purpose to be selective, competitive, credit-happy and generally foolish about organizations and personal activities in the achievement of this goal. This tool must be employed to make each and every one of us above such things. It is up to us now to do a job which man has never before been able to do.

We can process with Standard Operating Procedure 8 not only individuals but groups from five to five thousand—five million if we had the speaker systems. There is no lack of personnel to process. Man at large, however, does not know that he has a reactive mind. It is not up to us to convince him he is crazy so that we can make him sane. It is up to us to employ such salesmanship as we can to make the able far more able. We will succeed in direct ratio to the number of people we make more able.



At this writing, our organization is in a rough but workable form. We have associates spotted out here and there across the world. At these centers people can be trained and from these centers the impetus can go out to stimulate man into conceiving a better beingness. I do not believe personally that a perfect organization can be brought into being, because we must perforce include in our ranks people whose motives we will not know until it is too late. Instead of trying to be selective, our centers should put out such pressure for forward progress that these unhappy persons and connections are simply swallowed up in the general good. Even now there is competition amongst the associates, competition exists in Philadelphia; there is much snarling and snapping going on in our own ranks. I cannot guarantee you that everything is going to be perfect; all I can ask you to do is to see that the individuals most closely connected with this operation are the best-processed individuals we have. There is no excuse now not to be Clear. A good thorough-going Operating Thetan should not take more than fifty hours of auditing. Certainly we can afford this as individuals. I have set an example in this, and am in a better state of mind and action today than I have been in any of the years in my life.

You may see me recruiting from strange sources to get a show on the road in the societies of man. You must expect in an advance to find yourself allied to auxiliary troops with whom you might not ordinarily care to associate. This does not mean that our goals are less; it means that our goals are greater than partisanship. We are not disagreeing with man and we are not trying to fight man into shape. He will not fight into shape. We want to agree with man and get man to agree with us until he is in shape.

Tapes and materials are going out from here and from Philadelphia as fast as they can be mailed. Sometimes they are scarce and a little time has to go by before they can be manufactured, but every possible pressure to get the show up to speed is being applied.

I ask you for your loyalty and cooperation and I ask you, as well, for your occasional tolerance and patience. I am honest and I am sincere. I need your help, you need my help, but most of all man needs our help, for we are today the only team even vaguely in shape on the face of Earth capable of pulling him out of the mud and setting man on a road toward destiny.

Sincerely yours,

L. RON HUBBARD
Founder



Scientology

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Child Scientology

Save the child and you save the nation.

If, in the course of the next fifteen years, Scientologists were to specialize in the Group Processing of children, it might well follow that all of the goals of Scientology would thereby be realized. Thus, by processing children between the ages of six and ten, we would achieve in fifteen years a sanity and alertness never before obtained in that portion of the populace between the ages of twenty-one and twenty-six, the age bracket which contains the energy and influence most strikingly felt by a civilization.

Child Scientology could very well be, in terms of practice, the most important single field of endeavor in the science. So used, Scientology, without other addresses or assistances, might well bring about the condition of world peace if only by eradicating through the restoration of sanity the enthusiasm of youth for the sham glory of war. Therefore we address here a subject which is broader than "What will I do to cure Johnny's sneezes." Whether or not we are interested in those sneezes, whether or not we have tolerance or intolerance for children, whether or not we care to give time to the problem of child adjustment and sanity, each and every one of us who has a vested interest in the continuation of Earth and man should be willing to invest some of his industry in the investigation and application of the group processing of children.

Hence this article is written not to those who are interested in children, not to those who have family problems, not even to those whose duty it is to instruct children, but to anyone interested in the goals of Scientology.

In order to utilize Scientology in the attainment of the goal of a sane stratum of the populace, do you need special training? No, beyond the contents of this article and a knowledge of the book *Self Analysis in Scientology*, a simple text.

What passport do you need to help children? None.

What recommendations, papers, figures, historical documents, statistics, and other buffoonery do you need to assist children? None.

Is there any lack of supply of groups of children? None. Where are groups of children to be found? In schools, in hospitals, in orphan asylums, in children's societies, in boy and girl organizations such as the Boy Scouts, in the YMCAs, in

Sunday schools, and anywhere that interested people without tools and without much assistance have carried forward the battle to prepare the child of today for the adult of tomorrow. It is time these people had some help.

Historically, child therapy has been as difficult as it is now simple.

Let us be very blunt: We are not interested in the problems of the child's mind. In Scientology we are no longer concerned with the inopportune and conceited short-circuit between epistemology and the human brain which has resulted in the "science" of psychotherapy. That Scientologist practicing with groups of children should disabuse anyone in authority of any lingering thought that the Scientologist might be using psychotherapy. The concern of psychotherapy is with the thinking processes of the human brain. The concern of the Scientologist is purely with the beingness of the child, which is to say his spirit, his potentialities and happiness. A Scientologist working with children who permits himself to be led into arguments concerning psychotherapy is permitting to exist and be part of the argument the error that gains in learning and behavior are attainable by a rearrangement by direct address of the physical habits or fears of the child.

It is possible to reform a child's attitude towards existence by working with his mind. The best results in the field of psychotherapy were obtained by Dianetics, but even previous to Dianetics, many child psychotherapists had obtained considerably improved attitudes and behavior on the part of children by directly individually addressing the child and forming with the child a personal friendship which opened the child's interest sufficiently to permit an awareness of the existing conditions of present time, since that awareness of present time could be suppressed by incidents which, having force and stress contained in them, sought to represent in themselves that they were present time. But that this does not say that the optimum results are obtainable by this process of addressing the past in order to heal the present. Psychotherapy could be said to be a series of processes by which the past is addressed to remedy the present or by which physical matter such as the human brain is rearranged, as in prefrontal lobotomy, to inhibit odious conduct in present time. The 500 or 600 percent gains obtainable by the application of Child Scientology to groups of children are not obtainable by addressing the past to remedy the present.

Scientology increases the beingness and potentialities of beingness of the child in present time in order to secure the capabilities of the child in the future. It does this by exercising the capabilities of beingness of the child and is about as closely related to psychotherapy as penmanship might be—or, for that matter, any other subject in the school curriculum. Thus, none should object on the grounds that one is practicing psychotherapy, to the education of the child in present time so as to fit him for his future.

It will be found to be very difficult for the Scientologist to keep from being led into this snare, for tests in child psychology on those in his group will indicate that their reading ages leap under this process, that children who have never been able to master even rudimentary subjects begin to learn, that behavior which has in the past been highly inhibitive of good order and discipline turns markedly for the better. These and many other advantages to be gained in the



application of Child Scientology to groups of children cannot be classified as psychotherapy simply because they attain the goals of psychotherapy. Because a thing obtains the goals another thing hoped to obtain, is no reason that both are identical. This obtaining of goals was never accomplished in terms of groups by psychotherapy, and indeed, psychotherapy never attained these goals even on individual children. But that person who immediately proclaims that we now have child psychotherapy simply because we have Child Scientology is making an extremely bad error in thinking and in semantics.

Significantly, camping out, hiking, hobbies, an excellent and personable group leader have obtained results similar to these down through the ages. But one does not classify these as psychotherapy. What we have done here is render available to those in authority over groups of children the means of procuring results of magnitude in the absence of highly personable instructors, camping out, hobbies, individual attention to the child, perfect home life, and other intensely desirable but very scarce commodities. Any expert in the field of children can inform you that it is possible to take any child and giving him enough time, improve him. Parents can tell you this. The question has been “How do we do it without devoting this special time to each and every child since it is not possible to so devote that time?” Anyone, in short, could have gotten results from a child by devotion of himself to the child’s interests. When one realizes that this might consume dozens or thousands of hours per child, one sees immediately that without the fundamentals of Scientology the resolution of the problems of children was impossible. A group of 30 or 500 children can be given Child Scientology by one untrained person, and these children will accrue the various gains to be realized by individual address and interest as in the past.

What is the process given to groups of children?

Taking a copy of *Self Analysis in Scientology*, the Instructor or the Scientologist, the scout leader or other person, with the group assembled before him, delivers to the group imaginary scenes for them to envision. The children envision these scenes one after another.

The imaginary scenes are taken from the lists of *Self Analysis in Scientology*. They are selected and re-formed from these lists in accordance with the ability of children to understand.

This process is continued for about twenty minutes per day. Its use may be continued for three weeks for any group of children but may, more optimumply, be incorporated into their routine activities.

The Scientologist will discover in his first session that the children in the group divide roughly into three classes: (1) those who cannot get any mock-ups at all; (2) those who get them too fast or too slow; and (3) those who get them well. He divides his group into three sections. He gives processing—the same as above—to each of the sections, processing those who cannot get mock-ups the most, those who are too fast or too slow slightly more than the third group which is given the continued routine process. It will be found that ordinarily the three groups will in a short time assume a parity and so can be continued as one group.



The person delivering the lists must know that he should not give special attentions to individuals in the group simply because some individual is having trouble, for this means then that every child in the group will now have to have trouble so as to get individual attention.

The instructor must also know that the children often become quite active, dramatic and emotional when they do this process for they find it a great deal of sport, and he should be prepared to have complaints from (in the case of a school) the adjoining rooms, should he be so unwise as not to arrange for a certain period of the day to be a processing period.

The instructor or Scientologist should also know that a child will occasionally “boil off.” This, as a manifestation of unconsciousness, is very mild and simply means that some period of the child’s life wherein he was unconscious has been slightly restimulated. He should know that all he has to do to arouse the child from this state is to have him remember something that is real to him, a time when he was in good communication with somebody and a time when he felt somebody loved him.

The person applying the lists should also know that he should not rebuke, criticize or evaluate or tease the children on account of their mock-ups or their troubles with them. He should also know that he must not evaluate these mock-ups or try to interpret them as dreams, since whatever relationship they may have to dreams—and no matter how fascinating the material may be—their interpretation will reduce the effectiveness and ability of the child. In fact, their evaluation to the child is destructive to his pride and beingness, and such interpretation not only has no part in this processing but is expressly forbidden as being *intensely* harmful.

What else can be immediately expected?

A small percentage of the children will not respond at all. A small percentage will become worried because of the activities and noise of the other children. A small percentage will be unchanged. The remaining 75 percent to 85 percent will advance variously in their intelligence quotients, personal abilities, behavior and, in particular, in their ability to learn.

By experience, no disabilities will occur because of this process, excepting those which are occasioned by sudden upsets in home life or by reason of teasing or evaluation on the part of an instructor.

By all standard tests of learning ability, reading advances, differentiation and so forth, it will be discovered that the group as a group has progressed very far beyond what anyone has ever had the right to expect from the application of any form of child improvement. This should not be labeled as a claim or a wild claim; it is a sober fact which is based upon very wide, careful testing and observation under many differing conditions and under many types of instructors and under many groups of children.

Quite incidentally, and certainly of no great interest except that they make good telling, psychosomatic difficulties, perception inhibitions, such as stuttering, and various other disabilities which are classed entirely in the field of

psychotherapy, have a tendency to deintensify or disappear in the child who is part of a group undergoing this processing. The fact that this occurs—no matter how dramatic that fact may be—is not the reason why this processing is being given to the group. It is an added bonus, something which is a byproduct and, indeed, it is a rather grim joke that Scientology so employed and without direction toward the release of such ills, does rather routinely what medicine has been unable to do. It is of no great concern to the Scientologist that this happens. Certainly, he does not want to prevent it from happening, but he must not lose sight of the fact that he is not processing a group to make it happen. He will be given his greatest thanks and his benefits will be measured by these cases, but this should not turn his head from the main process, which is to make a group of able children far more able. Parents, for instance, who have spent thousands of dollars on little Johnny's asthma, discover one day when he has been part of such a group for some time that he is no longer troubled with asthma. Further, it is doubtful if he will ever be troubled with asthma again. Parents delivered such evidence have a tendency to become either angry or grateful, depending upon their level of sanity.

The group auditor is not there to cure, heal, repair, patch up, treat, advise, counsel or otherwise mend children. By definition, the group auditor is one who works to create a new state of beingness in a group of people by the administration of lists prepared by the HAS or himself. It should be clearly understood that we are attempting something which has never happened before. We are achieving a state in people which has not previously existed. We are taking another step forward with man. We are not trying to bring children back to normal, nor are we trying to remedy existing conditions. We are factually striking out to attain a level of culture and civilization higher than those attained before, in which we include any period of any nation anywhere. The group auditor has about as much relationship to psychotherapy as a stonemason at work on a new city has to the proprietor of a junkyard. The group auditor is not working to return children to normal. They have never been other than they are and, in the absence of what we know now, never could have been what we hope them to be. People who try to classify the group auditor as one who is making children normal by treating them are actually insulting the group auditor. In the absence of Scientology, or whatever it would have been called had it been discovered in the past or future, this repair work was the best that could be done. The attainment of gains by the eradication of something differs considerably from the attainment of gains by the creation of something. All processing in Scientology today is positive-gain processing and is, in fact, creative; the work of the auditor is creative whether he is working on an individual or a group.

The special problems of individual children which confront the group auditor should be referred by him to a professional auditor or handled by himself as a professional auditor providing he is trained in that capacity. Therefore, parents or interested persons desiring special consideration for individual problems should be directed elsewhere by the group auditor. The group auditor's interest is in terms of mass production. He is creating with his work a new state of beingness, a new type of childhood; not desirable simply because it contrasts with former states, but desirable because it means a better civilization or perhaps one might say, *a* civilization.

What theory underlies this?

The group auditor needs no more theory than that contained in this article and *Self Analysis in Scientology* to succeed in his work. Indeed, he need not even have a solid grip on that much theory for the process to work for him. However, in the absence of background data, many things may strike him as strange or unexplained and, lacking the data, he may believe himself to be dealing with an imprecise thing and so wander off course. Thus the best group auditor would be that one who is best founded in theory and who is, as well, a professional auditor. Next to this, the best group auditor would be one who has studied this article and *Self Analysis in Scientology* and who has attended the tape lecture course consisting of six hours of lectures on this subject, which are available at the HAS, at associate offices, or as reels from the Publications Section of the HAS.

Although this is apparently very simple—that we just get a child to imagine something and the child is then better—and although people will occasionally try to tell the group auditor that it has long been known that creative imagination played a considerable role in the life of the child and other banalities, mock-up processing from prepared lists is based upon fundamental precisions which are quite invariable.

With much too much simplicity, it can be stated that the imagination is here being utilized in such a way as to bring it under the control, direction and self-discipline of the child. That we are not actually dealing with imagination as it has been classified in the past and that we are dealing in reality with quite another function—clarification of the role of imagination—at least makes one feel himself conversant with what is happening.

In mathematics, even in that pallid thing called arithmetic, it is necessary to observe and realize the existence of a problem, the factors of a problem and to combine these to predict an answer. In the entire field of life, it is imagination which delivers answers. If one cannot imagine, he cannot predict. The factors of life are more complex than the factors of arithmetic, but they do not differ so far as mental functioning is concerned; there are simply many more of them. One can teach a child by rote that two plus two equals four, but many an instructor and many a parent with the fondest hopes for the future of a child has, after the education was complete, discovered that the child either cannot or will not utilize the data to resolve problems in his own existence. In such a child the ability to imagine the answer by recombining existing factors has not been developed nor disciplined. Many an engineering school is embarrassed by turning forth honors graduates who yet failed dismally in the reduction of rudimentary practical problems to workable solutions. As apparently as precise a thing as mathematics yet requires in the good mathematician an enormous amount of imagination. Symbols and figures, statistics and data in general serve only to assist the functioning of the mind in a solution of problems. These are at best crutches to be utilized by an active intelligence. The mind is always the servomechanism of mathematics, a thing which even the better mathematicians are apt to overlook. Mathematics do not exist, outside this room. Thus, when we are trying to teach a child whether to be proficient in geometry or in handling his body, we must teach him as well to predict a future state of beingness; if he cannot predict a future state of beingness, he cannot resolve problems. The prediction of a future state of beingness as a statement almost encompasses the function of the human mind.



Prediction of beingness is somewhat different from simple prediction. It is not necessary to have pictures to tell one what is going to happen, but it is necessary to have the potentiality of imagining what is going to happen to accurately assess a situation.

Thus it may be seen that the inhibition to the imagination of a child directly results in the inhibition of the child's ability to resolve problems relating to his own environment and his own life. This nullification of imagination may be great or it may be little. The nullification of imagination should not exist. However, the individual should be able to utilize this imagination and the imagination should be under the discipline of the individual. A good instructor realizes that it is the discipline by the student himself of the student's mind which accrues to the student the benefits of education.

The discipline of the imagination is essential in any learning process. The infant and the child are peculiarly prone to utilize their imaginations in such a way as to make their imaginations utilize them. Their imaginations are not wild; they are not founded upon fact and are not correlated with the existing state of affairs. At night the child is hounded by nightmares and delusions; by day his imagination conjures up for him images based upon factual and unimportant data of his environment which frighten and inhibit him. He is given to believe, then, that there is some hidden thing in his vicinity which is inhibitive to his further survival. Delusion is imagination out of control. The control and discipline of imagination and its employment for the artistic and practical gains of the individual would be the highest goal of a training process. There have been great instructors in the past, great teachers who could lead their students forward by their own personal magnetism. Their effort was centered upon giving the student into his own hands, and this was accomplished by causing the student to desire to discipline his own beingness. The discipline of beingness is not necessarily the limitation of beingness. It is better to be able to decide and control a few things to be, than to be under the whip of an imagination which drives one to be a great many things, none of which are under one's control. These processes, then, aim directly towards the discipline of the imagination and bring it under the control of the individual child.

Throughout the day and every day of his life, the child is told that things do not belong to him. If he is given a pair of shoes, he is informed that they are not his shoes by the first command from the parent that he polish them. In the case of nearly all children, even though they seem to have possessions, they themselves do not believe themselves to own anything. Their bodies, their minds, their toys, their clothes, their habits, mannerisms, likes and dislikes, are all under the continuous impact of the MEST universe and other intelligences. There is a thing, however, which a child can own and that is an image which he creates himself. He will only attain to those images which he creates for himself; attempting to reach images created, particularly by duress, for him by others is antipathetic to his survival in his opinion. At every hand he is driven from possession and driven from beingness, for the child can possess only those things which he feels free to be.

The creation and control of mental images performs another function in that it utilizes and disciplines energy. The child in creating mental images which he then controls, discovers first that he can own something, next that he can control something, next that here is something he is free to be, and next that he has



control over mental functions. Dignity and purpose are native to the child; badness and uncontrol are not. Thus, by envisioning images the child comes into possession of his own beingness and is convinced that he is free to be something. The change with this realization is not an ultimate or absolute thing, for there is a gradient scale of beingness and there are always new heights above any last plateau reached. This is a gradual and continuous process, this creation of beingnesses, or symbologically, mock-ups, and the process continues in any phase of life so long as the person has life in him. The direct attack on this problem by the use of mock-up processing results as one would expect: it brings the child under his own discipline and makes him capable of being what he wants to be, not what he is forced to be. At the same time it renders him less reactive towards disciplinary actions undertaken for his own good and towards educational measures which are provided for his future security. Acceptance will be found to replace resentment of education.

The goal of an instructor is to instruct. There is an old story about the Rough Riders, a regiment in the Spanish-American War. Their most famous exploit was the taking of San Juan Hill. Yet there is an incident in this which is worthy of our notice. The orders of the day were posted and stated explicitly that they were to "jump off" from El Caney* at 5:00 A.M. the following morning and were to take San Juan Hill. The Rough Riders awoke at 4:30 A.M. to discover that one small thing had been omitted from their plans; they had, as yet, to take El Caney. Thus, before they could execute their orders they had to assault and take another objective, which they did take with severe losses and from which they finally carried out the main assault, many hours overdue, again with enormous casualties. Thus it is that a military organization can suffer frightfully from trying to fight one battle when another has to be fought first. The instructor is supposed to educate, the camp leader is supposed to entertain, and the hospital nurse is supposed to make well, children. Yet, standing as an obstacle before each one of these and any other attempting to handle children is, in actuality, the lack of a child. Bluntly, the child is not there. He is sitting in the classroom but his mind is elsewhere. He is in the hospital as a body but is maundering about the scene of the accident which sent him there. He is supposed to be having a good time in camp yet he is actually at home playing with his dog. Anyone attempting to work with children is attempting to contact and get into communication with the child. Unless he can get into communication with the child he cannot perform his duties as pertain to that child.

The task of communicating with a child does not begin with talking to the child. It begins with finding a child to talk to. There are many tricks which lead a child's interest sufficiently into present time in order to communicate with him. Anyone dealing with children knows that this is the primary problem in that task. But it is a very terrible strain trying to maintain the child's attention in present time while one communicates with the child. If one had a process which made it possible for the child to be in present time and to get him there easily, that process would, of course, be very welcome to the child. The group processing of children, or using the same process on an individual child, is a workable answer to this problem.

There is no reason to go back into the past after the child (as is the case in psychotherapy) if one has a modus operandi to bring the child into the present. You certainly would not actively go after things which easily came to you.

*El Caney: a village in Cuba, site of the Spanish-American war battle described here.



Application of these lists in this fashion to groups of children brings them into present time—thus to their instructor or leader. Thus an instructor finds it as necessary a part of existence when he has used it as ringing the school bell. It is one thing to get the body into class; it is another thing to get the mind into class. The instructor is being paid to instruct; before he can instruct there must be somebody there to be instructed. This is terribly elementary but it is a problem which has been overlooked, and it is a problem which has made education in many cases an arduous process. Children in present time are very easy to look after, very easy to instruct and to live with. Children out of present time, bent on revenge, fresh from a quarrelsome breakfast table in an antipathetic home, form a noisy and rebellious group. A child out of present time is not easily predicted, and this unpredictable character in its behavior is a considerable strain to its leader. A child out of present time walks off the curb into heavy traffic, falls down fire escapes, gets hit with gymnasium equipment, hurts himself in games and causes those multitudes of upsets which make the life of a child shepherd onerous at times.

The problem of the parent in the home is no different from the problem of the instructor. The continual nag-nag-nag necessary to children is occasioned solely by two things: one is that the child has no real understanding of his role (for it has never been explained to him) and so has no beingness in the house as a part of the family, part of an economic unit, part of a working team; and the other is that the child is not there. The more one corrects and punishes the child, the less the child is there, since correction in essence is “go back into the past and pick up punishing data to remind you that the future is going to be unpleasant.”

The process of mock-ups is peculiarly apt for children, for in the main they possess brilliant ability. An adult preclear is filled with envy at the ability of a child to obtain mock-ups and control them. The time to salvage a human being and get him out of the past into present time is when that human being is a child, for he thus benefits from his environment and all his education within it. Out of present time, the data and experience is going nobody knows where.

All one applying Child Scientology needs to know of the theory in order to use it on groups is contained here. There is a great deal to know in addition to this (although almost all of it is as simple) and it should be known before much individual work is done on a particular child. This, however, will suffice for groups.

What is a mock-up?

A mock-up is not a mental image but an additional beingness. One is afraid and troubled by those things which he cannot be but must fight. One's effort is mainly expended in fighting shadows in the belief that these shadows are things which one must not or cannot be. The limitation, rather than the increase, of beingness is the common course of existence. One finds out “by experience” (most of it incorrect) that he cannot be a great many things. His ability to be is also his ability to communicate, for the things which he is are those things which demark the amount of space which he can occupy.

A mock-up, then, is more than a mental picture; it is a self-created object which exists as itself or symbolizes some object in the MEST universe. It is a thing



which one can be. One can be it because one can see it. Those things which he cannot see, he cannot see because he cannot be them. Beingness, in terms of human experience, is space. Space is a viewpoint of dimension. The points which mark an area of space are called anchor points and these, with the viewpoint, alone are responsible for space. The creation of anchor points is then the creation of space which is, in itself, the creation of beingness. The essential in any object is the space which it occupies. Thus, the ability to be an object first depends upon the ability to be the space which it occupies.

When one puts out pictures which he himself creates, he at once demarks space and at once occupies, with his own creation, an area of space. Thus, he knows it is safe to occupy. Thus, he knows to be that space. Thus, he can be that object. It does not follow that he is that object simply because he creates that object, but he has assumed by its creation a new thing which he can be and a new space which he can occupy.

A mock-up, then, is a picture, preferably in full color, with three dimensions and in motion. There is, however, an astonishing variety of disabilities connected with mock-ups. Mock-ups of one individual are flat and of others have no color, and yet another only gets them on the other side of a black curtain. Some mock-ups have no motion in them, and some have too much. The term "mock-up" embraces all these conditions.

"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."

The mock-up actually contains energy and mass. It occupies space. It should be under the control of the individual.

A mock-up differs from a delusion in that in order for a thing to be a mock-up, it must answer three conditions: (1) it must be created by an individual, (2) he must *know* that it is his, and (3) he must get it under control so that it does not do things unless he commands it.

A mock-up can be of anything and can be located in any direction or distance from the individual creating it.

The ability of an individual to get a mock-up is an index of the individual's distance from present time. That person who gets very clear, brilliant mock-ups definitely under his control and which do not perform erratically without his consent, is in present time. This graduates on down to an inability to get mock-ups of any kind, which means one is very far from present time.

One can generally establish the quality and character of a person's mock-ups, and, consequently, the distance of that person from present time.

How will other factors in the child's environment affect this process?

The child who is a member of a group can be expected to have many factors in his environment which are antipathetic to his best interests in survival. Such things as quarrelsome homes, lack of parents, physical disability, all occasion



problems for the group member which are beyond the scope of the applicator of these processes. Children who have special problems need special processing. This does not mean, however, that these special problems would not be alleviated in greater or lesser degree by the child's being a member of a group which is being given Scientology. Many remarkable gradual or sudden recoveries from disabilities or adjustments to antipathetic surroundings have been noted and logged when these techniques were in their experimental stage, but they should not be expected of the process.

A child who receives Scientology as part of the group can be expected to cope better with those problems which are assailing him than he could in the absence of Scientology; just as a child who is poorly fed at home can be expected to do better if he receives a hot meal in the middle of the day at school.

Invalidation of the benefit he might get from group processing might be given the child by a neurotic parent. One case has been noted where the child returned to the group after a short absence and was unable to get any mock-ups of any kind whatsoever. It was discovered, however, as the work progressed without any further special attention than noting the child was suffering from a sudden disability, the ability returned. The parental admonition, in other words, had no lasting effect upon the child. It might be a matter for caution on the part of the applicator not to discuss the process with the parents, although this would be rather an extreme measure taken to prevent a very small incidence of occurrence.

One applicator who consistently did not give end-of-session processing after having given ten minutes of mock-ups to his group, found that one child was badly out of present time as a result of the process. The error in this case was the omission of end-of-session as contained in the back of *Self Analysis*; the total damage involved was the momentary inability of the child to demonstrate an arithmetic problem. The child was only a little while out of present time. He had become so entranced with the mock-up that he was still with it.

Children occasionally experience sharp pains while doing mock-ups and in this instance they're letting go of old incidents and punishments. The end-of-session lists take care of any such occurrence.

It is noteworthy that a group undergoing this processing during an epidemic of measles had a lower loss-of-attendance rate than the other classes in the same school which were not undergoing processing.

Here's how it is done.

The applicator opens his copy of *Self Analysis*, goes to the beginning of the list, looks for a mock-up (the first one in that list that he can use for delivery to children), and says, "All right. Now let's see if we can get a picture of you enjoying something." He pauses and as soon as it is apparent to him that the majority of the class have such a picture, he gives the next application.

After a short period of this, he asks for a show of hands to find out how many have been getting mock-ups easily. He then selects this group out of the group; he then asks for a show of hands as to how many got no mock-ups at all and selects this group out. He then has three groups. He can, himself, render



processing to each one of these groups separately; or he can delegate the processing of the no-mock-up group to a student of that group, and the processing of the too-fast, too-slow group to another student, and retain for himself the easy group. It is of interest for him to retain the processing of the easy group for himself, because this group will be the largest group and out of it will come the very best results. He should always remember that he is trying to make the able more able and to repress in himself any instinctive closure with the most disabled.

The two groups who are not as able as the easy group are processed exactly as the main group is processed; the reason for their separation is that the poor ones hold back the able, and the ability of the able rouses the envy of those who are poor at the game and tends to press them into apathy about it.

The applicator gives approximately 15 minutes of Scientology out of the lists to his group, and then gives the group the end-of-session list which is Exercise 14 of the book *Self Analysis in Scientology* and which consists of: (1) rapidly sketching over the session, (2) sketching over what has been going on again, with particular attention as to how each member has been sitting, (3) going over the session again with regard only to present time surroundings, (4) fixing each individual's attention upon a pleasant object near him now. Repeating this until the group is refreshed. This requires five or ten minutes. The total period of application is about twenty minutes. It should be done at least once a day for a period of three weeks to get a very marked change in a group; a change achieved, however, is then noted to be considerable. Children who have never been able to study before, or who have been very poor at their lessons will be found to be interested in and good at them.

There's a special case whose school work is of a low quality, yet who has a very high IQ. This child is found not to be able to mock up anything he hasn't actually seen. He would be able to mock up his instructor, he would be able to mock up a glass of soda water, but he would not be able to mock up his instructor drinking a glass of soda water since he has not actually seen this. This child should be watched for; it will be discovered that the mock-ups he gets are not really his. This is remedied by simply changing them until he knows they are his. He is actually a no-mock-up case although he can get pictures; a picture is not a mock-up, a mock-up belongs to the preclear. The ability to obtain a mock-up is a better index of work to be performed than IQ. IQ does not give the potential of work to be performed, and if a child cannot mock up creatively, his work will bear no relationship to his IQ and vice versa. If a child has high IQ but no creative mock-ups, then his work will be poor.

This is all the background one needs to apply Scientology to groups of children or groups of adults. Groups of adults are handled in exactly the same way, and respond as well as, but not quite with the lucidity of children. On this basis, an individual can build with his own experience. That is necessary to give him a deep insight into what is happening. Nothing written here beyond the basic data can supplant the actual experience of taking a group and bearing with it for several weeks and then seeing what has happened to it and in it. This, in itself, is sufficient recompense for the trouble taken.

It is expressly recommended that professional auditors take up the processing of groups of children by going to local schools and institutions and getting



the consent of those in charge to conduct this game. He need have no qualms about what might happen, for, as tests have proven, the institution and even the highest authority in relation to that institution will not be anything but pleased with what occurs (unless, of course, some intensely personal factor enters).

A professional auditor would do well to acquire the six-hour taped lecture course on group processing which supplements the above data and give it free of charge to school teachers and others in his area. First and foremost, it will accomplish the goals of Scientology, and secondly, but sometimes importantly to an auditor, there is opened here the most certain source of preclears known, for parents who are aware of the benefits being achieved with the child are prone to see that the child gets even further benefit in the form of professional processing. People, wisely or not, will pay more to have their children well than they will pay to have themselves well. Thus, even in the narrowest economic sense, it is extremely good business for a professional auditor to give great quantities of his time to the processing of groups of children or adults. He can be certain that he will get auditing assignments at least equal to the amount of time invested with such a group.

This particular highway of approach to the problems of the world has been found workable. It is extremely easy to introduce these processes into a school and to incline instructors into their use. It is easy to put these processes to work in nursing homes, in veterans' establishments, and in many other places. The amount of help an individual can deliver per capita with these processes is greater easily than with any other single method now in existence; for he is giving men back to themselves and there is no greater gift at his command.

L. RON HUBBARD
Founder



SCIENTOLOGY 8-8008

UNLIMITED TECHNIQUES

1 May 1953

As of May 1, 1953, we have several techniques which are susceptible of being audited without time limit. These we call unlimited techniques. They are positive-gain processes. Engram running, Expanded GITA and all negative-gain processes can be audited with benefit only a short time. Double Terminal is an excellent assist—it cannot be audited more than a few hours before the case must be patched up with an unlimited.

HOLDING MEST POINTS: The pc is requested to shut his eyes and to locate and then “feel” the upper two corners of the room and sit there without thinking, just keeping contact, being interested in the two upper corners of the room. Circuits clamor and other interesting things happen. He must not cease from his interest in the two corners. Can be done for thousands of hours, evidently, always with benefit. Gets pc to PT.

COMPARISON: Two similar MEST objects are observed in fact (not in memory) by the pc and compared one to the other. Then two new objects or spaces are observed, their difference noted. This is done outside and inside with cars, people, trees, grass blades, anything. Spaces, of course, are different because they have different boundaries. You see what happens: He is matching terminals and then stopping the discharge by seeing differences. This is one of the most valuable techniques we have, simple as it is. Can be done for thousands of hours. Pc uses MEST (body’s) eyes.

DUPLICATION: The pc is shown a MEST object, person or space. Then beside it he mocks up a mock-up like it. Then he finds the difference between them. Of course he cannot get mock-ups of any duration or value at first. He simply keeps it up, each time taking a new object, person or space, each time noting the difference. This triggers out the automaticity of making facsimiles. It cuts down the competitive feeling about his own and the MEST universe. Can be audited endlessly, always with benefit.

LIST MOCK-UPS: *Self Analysis* and similar lists.

SPACATION: Putting out one, then eight anchor points to make a box in space either in general or around mock-ups or objects. This is the creation of space.

UNMOCKING: Practicing seeing through mest objects or spaces, done by creating new space where they are and in which they do not exist.

You see what makes a technique unlimited: It builds up confidence in pc’s own universe as in straight LIST MOCK-UPS; or it causes pc to confront the existing state of present time and discover that the MEST universe seldom bites; or



it gives the difference between one's own universe and the MEST universe and raises ability to differentiate between them. Unlimited techniques are all differentiative, all deal with present time.

L. RON HUBBARD
Founder



From: L. RON HUBBARD
London

Through: The Office of
L. Ron Hubbard
30 Marlborough Place
London NW8, England

ASSOCIATE NEWSLETTER No. 2

early May 1953

Associate, please send me name and address of every HCA you have in your files, including every HDA and BScn. I have no roster of auditors and wish to compile a directory of professional auditors. The omission of any name, including your own, may mean its omission in the directory by oversight so please make your list as complete as possible. I am putting all HCAs on a direct mailing basis for my office here in an effort to collect case reports. Volume of releases is the best publicity weapon which we have. If one HCA gets one cure in sinusitis, it makes very little impression, but if 45 HCAs get 45 cures in sinusitis we have cured 45 cases of sinusitis, and I can put it forward as a demonstration of what Scientology is doing. I wish to circulate case report sheets which can be sent to me here and compiled. It is about time that we had a central filing of this now that our processes are at a level where we can assure results.

We must continue to work together as a very close team for very many reasons. We must recruit the HAS and swell its membership ranks as high as possible. There are various kinds of members: early issues tell you about them. Membership in the HAS is membership in an organization which is determined to free man.

As of a letter of 29 April, Hardin Walsh has been requested to handle mailing to 70 groups with which he is in contact and to furnish those groups with Group Auditor's Courses. Group Auditor's Courses are therefore available from Philadelphia and from Los Angeles. Any associate can sell Group Auditor's Courses (six hours of tapes) to anyone for any price he cares to charge. Because of the complications of manufacture, it is suggested that people requesting courses be referred to Los Angeles, Philadelphia or London, where the tapes are already being manufactured and shipped daily.

The Phoenix office of the HAS has not been closed. The main legal office of the HAS is in Arizona. The HAS can be addressed there c/o R. Ross Lamoreaux, 4248 North 32nd Street, Phoenix, Arizona. R. Ross Lamoreaux is operating the doctorate school in Phoenix. It is running at an advanced level over its former status. It is charging the same price. It is giving the advanced course in one month to those who have recently been certified by associates. Ross credits any associate HCA and reduces his doctorate fee accordingly. Doctorate level schools, then, are located in Phoenix, Philadelphia and London, as before. There is no change in this program, but there has been some change of address.

I am specifically looking to any associate for the management of his area, and even greater than his area. Do not worry about overlapping: there is no dearth of public. Don't worry about duplication of function: the idea is to get people trained, to get people processed and to keep this information going out.



You have a very stable package of information now. It consists of: *Self Analysis in Scientology*, in hardcover ordered from the HAS in Philadelphia, \$3.00 per volume; *The Communications Manual*, ordered from Philadelphia, \$3.00 per volume; *Scientology 8-8008*, paper cover, HAS London, \$5.00 per volume; the *50 Course Books*, \$25.00 per set.

The doctorate schools are giving a BScn; associates are giving an HCA. Groups may obtain the first 12 lecture tapes from the HAS in Philadelphia and the Group Auditor's Course of six hours in tapes. These items listed are all staple commodities.

Outside of the fact that *Scientology 8-8008* is being revised at the moment, I do not expect these publications to change for many years. *Self Analysis in Scientology* and *How to Live Though an Executive (The Communications Manual)* are suitable for bookstore distribution in your area. Where you give an order to the HAS to be shipped to a bookstore, your discount is 50%; your general discount for books is 40%. Remember to allow for and include postage.

You may remanufacture and distribute at your discretion, providing proper credit is given and no details or data are omitted, SOP 8, its appendix and "The Factors." The HAS will put these out in printed form shortly.

Any associate should constitute himself an office of the Hubbard Association of Scientologists as an organization and should take memberships, form chapters and hold chapter meetings and get the HAS into shape as a local organization.

If you have not sent money for your tapes to London, please do so, for we are shipping straight out without regard to cash and your order is probably already on its way. There were more tapes and the cost was slightly greater than you were informed in an earlier letter.

In case you missed it before, send a notarized statement as to the skill of your HCA applicant signed by the person in charge of the associate office, and a check for \$55.00 to me here in London, and a certificate, properly lettered and signed, will be sent immediately to the home address of the applicant or, if the associate elects, to the associate for his remailing. The applicant will also receive his membership card as a professional member in the HAS.

The first part of this job has been done, but it is only the first part of this job. It was my task to get workable techniques which could be used on more than one individual and techniques which could produce rapidly a high level of effectiveness in man. We have those techniques.

I do not personally see any reason to go on looking for faster techniques because my experience tells me that they probably do not exist. We are at the roof of this universe. There are hotter techniques, but not for MEST universe. I know three principle data beyond those I have released. It is not likely that I will divulge them, for they are not important so far as the job we have to do is concerned.

Thus this stream of communication coming from my office and from me at this time is signaling a shift of emphasis in operation and finds me no longer buried in investigation and out of communication but devoting my time to the

improvement of business and public relations and the improvement of general acceptance of Scientology. It has moved as fast as I have worked on it and I am trying to move it rapidly forward now. Please adjust your own viewpoints and those of the people in your area to realization of this.

Please send me the letters you are receiving from people so I can write personal answers to them. I don't care how long it takes the letters to get here. If you are processing any preclear or have processed any preclears, you will find out that a letter from here inquiring after his health and asking for a report will do much to improve his general attitude and alertness, for it is simply a token of somebody else being interested in him. I don't much care whether I have to answer these letters or not, or whether I have them for my own viewpoint, but I wish to be of all possible service to associates; and you will find, I am sure, that this will show up in your accounting books on the blue side of the ledger.

If you don't think we are going places, let's look at the developments of just the past few weeks. Aside from the American picture, the HAS in Great Britain has come up to a level of financial stability which assures its continuation. The main problem now is adequate quarters. Here in Great Britain every week several schoolteachers are trained to use *Self Analysis* in their classes, taking the free Group Auditor's Course at the HAS headquarters. A few weeks ago I addressed the London Head Teachers' Association (District Office 9) and the invitation of that body to address it was probably an effort to expose a "charlatan"; and, although some of the bigwigs of the public school system were present with that definitely in mind, at the end of the talk which merely concerned itself with the education of children and bringing them up to present time and the use of their imagination, there was no dissenting voice. On the contrary, there was considerable compliment, and since that time official ripples are nonexistent.

Little by little, then, the public school program of Group Auditing is moving up into official status and one of these days will be a standard part of the curriculum. That may not happen for some time but it is on the road to happening. All we have to do here is maintain a constancy giving that course every week, making sure people know about it, keeping the books available and simply keeping it rolling. It requires no real effort to keep it rolling, since once it was started, it was bound to continue.

In New Zealand, in Auckland, an associate school is going in to serve the down under area. The personnel is on the way there, the tapes have been made and are on the way, and the manager of that school has completed his training with honors here at the HAS. In other words, the South Pacific has an associate.

The Middle East now has an associate. Owen Nasr, going back to Lebanon, is establishing an associate quarter there. The tapes are on their way and he is ready to get going. Strangely enough, that area's educational stratum speaks English, so here is the area of primary knowledge being invaded by Scientology.

Most important, probably, is the fourth doctorate school which is going in in Germany. You can imagine the appeal of Scientology to a country which has had all roads blocked and its reality badly smashed. More important than this is the



proximity of that doctorate school to the Russian zone. This doctorate school will be conducted in German and will take in all the Teutonic-tongued nations. The various standard texts are at this time undergoing translation into German.

Aside from these associates and the new doctorate school, which are, of course, something very special, groups are continuing or starting up in many other nations. The amount of enterprise being demonstrated by auditors in areas where the plowing must be of the most primitive kind, where no great wealth and no high-level educational mean exists, rather puts to shame operations existing in wealthy areas where the population almost averages the first year of high school in education, which have difficulty in remaining solvent.

Your attention is called to some data concerning what the public wants which does not appear under that heading in the recent material. In SOP 8 on Step IV, Expanded GITA, a workout of wasting and accepting under duress pain demonstrates the sensation hunger which exists in the individual. This technique lays bare for the first time the actual thirst for agony, its receipt and delivery, of *Homo sapiens*. If you have had this run on yourself or if you run it on a case or two, you will be startled to discover an apparent goal and desire on the part of the thetan.

Throwing this over into the general public, one finds then that the general public very aberratedly will patronize those places and those techniques which will deliver pain. Those techniques are preferable which deliver pain in good quantity without permanent damage. The protest of the general public against people delivering pain is actually a protest against other people getting pain and the protester receiving no pain. Pain is a precious commodity. If you were to tell people that these techniques were extremely and intensely painful, but that they left no permanent damage, and brought the person up to a level where he could obtain more livingness and beingness than before, you would find an immediate response, according to what I have worked out here in terms of preclears. I have not made this experiment but it seems indicated in the light of what turns up with Expanded GITA on the subject of pain.

The psychiatrist will continue to be supported, the surgeon will continue to be supported so long as they can be hired to waste pain at a price. People are trying to waste pain although they really want pain. This is a rather strange outlook. However, it is true that an individual up the scale is cured of this obsession for pain. Individuals who appear quite sane to you or me are actually too low on the Tone Scale to demonstrate this desire for pain. As you bring them up the Tone Scale they pass through a wide band of desire for pain. When they get up above this, for the first time they begin to appreciate what sanity is. Anything which is scarce becomes valuable. Thus pain, if it becomes very scarce and is prohibited, becomes automatically valuable and is desired. The prohibitions in use against having pain, against touching hot stoves, get an idea into the head of the preclear that pain is valuable, that he can't have it and it is therefore desirable. Institutions such as war, hangings, psychiatry, will continue in any society so long as this desire for pain exists.

You might make a test of this by telling people that these techniques were productive of far greater pain and agony than any other technique ever invented but that they leave no permanent damage on the individual. Just make the test

and let me know how it comes out. You understand, of course, that above this band and into the realm of sanity this desire for pain does not exist. This is merely a comment on the fact that *Homo sapiens* is actually *below* the level of sadism and masochism.

As an additional comment on techniques you will find SOP 8 resolving a lot of things which we have found it difficult to touch before. It is fantastic that the craving for work disclosed by running Expanded GITA is so strong in the individual. The very lazy person who won't work, won't work simply because work is so scarce that he can't have it. Running Expanded GITA remedies this. It is remarkable to see people going into action after a very few minutes of this process. Those people who complain how hard work is are simply complaining so that other people will be driven off the work they are doing. Those people who complain about how hard work is are actually unproductive because work is already quite scarce to them and although it's lying right in front of them, they know that they don't dare touch it; they want to drive people off from it, but they themselves can't have it. This is remedied very easily. Run wasting work and such people come well up very rapidly.

This aspect of work is very pleasant to contemplate, for it means that people processed are going to see immediate reaction and that people who are around those people are going to observe a change in them. There is no change as desirable in the society at large as seeing a lazy man become ambitious. I recommend this process very strongly (Step IV, Expanded GITA) to auditors who can't find preclears. If they will waste preclears for a while and waste working on preclears for a while, they will find themselves capable of procuring far more people to process than they ever have before. An auditor should waste processing. He will find it is so scarce that he himself can't have processing. Then immediately after that he finds that it is so valuable that only he can have processing. Then on the next step up he realizes that it is quite plentiful and so he can give it to people.

Wasting anchor points is right up there with the more important things of Expanded GITA. In order to perceive this universe at all, somebody must have had to convince the individual that he had anchor points out there someplace. The thetan has to have anchor points in space which he uses to see anything; if a thetan can't see anything it means that he doesn't think he has any anchor points out there, or, if he has had anchor points, that he has now lost them. Thus rehabilitation of the visio depends upon wasting anchor points for a while: having other people take them away or break them. Naturally, there should be anchor points clear out to the various limits of the MEST universe which one had once—or thinks one had—and has now lost. By far the most important single button in this whole line is healthy bodies and sound minds. You will find that preclears will waste these for a long time before they can have anything like a healthy body or a healthy part of the body. You will also find sex playing a remarkably strong role and remaining unsolved until eating is run. Eating is that thing of which sex itself is a symbol.

I am totally revising *Scientology 8-8008* as the professional course textbook and putting into it SOP 8. The copy for this probably won't be available for another five or six weeks. A surprisingly small amount of change is necessary to bring this book up to date. Nothing is being deleted from this volume. What is getting stressed is communication: it is found that communication is terribly



important; communication outranks by far affinity and reality. Processing space, beingness and communication is the road through to fast clearing. Any kind of communication, even painful communication, is more desirable than no communication; just as the thetan would rather be anything than nothing.

Speaking of communication, *The Journal of Scientology* is taking a pretty long while getting settled down as might be expected. The Children's Issue is probably in the mails as this is written. This edition probably more or less makes up for the delay, for it is a twelve-page issue devoted to Group Processing and children. Immediately following this issue is an issue called "This Is Scientology." Copies of this issue will be available for 50 cents per copy. This is actually a textbook and will be another twelve-page issue. It will contain a simplified rundown of the whole procedure, including "The Factors," and is actually a breakdown of "The Factors" into a book.

This is the third *Associate Newsletter* although you are probably not aware of the fact that a news service has begun here. In fact, I have not been aware of it myself until I realized that with a raised communication level, I had quite a bit of information here which should start going out. Having pretty well completed this job and having techniques which are doing well in auditors' hands, I am giving more attention to getting the information out. I will continue to send you these newsletters, for I think they are a needed communication line. The data contained in them is probably more intimate than would be circulatable to professional auditors and certainly far more intimate than that which could run in *The Journal of Scientology*. In addition to this newsletter I am contemplating a paper to go out every week to professional auditors. This would be the professional newsletter and would carry case data, case reports and so forth. It is for this professional auditors' communication line that I want the names and addresses of all the HDAs of whom you have any knowledge. I have no list of HDAs and only a limited list of HCAs.

I have a small Gestetner mimeographing machine and either myself or the secretary here cuts the stencils and Suzie and I then run them on this Gestetner. They are then mailed by my secretary, so you can see that this is a sort of informal communication line. However, data keeps piling up here and organizational matters keep cropping up. You send in letters to me and then I answer them, but the information is of service to other associates and would be useful to professional auditors.

This is the beginning of a new cycle. You may or may not realize how thoroughly I meant what I said in the early fall of 1950 and, indeed, you are probably not aware that I said it at all; but I made a forthright declaration that at that moment I cut loose from any and all managerial organization and activities, for I had discovered that I could not even vaguely continue in a managerial capacity and conduct my researches and write material and give lectures as necessary.

I had become aware of the fact, and become convinced of it by September of 1950, that I had evidently done with preclears many odds and ends and extra flourishes which I did not know enough about to communicate to auditors and that the subject was too difficult to teach, and I left organizational activities because, having become aware of this fact, I knew I would have to get up and dust to finish the subject off and bring it to a conclusion so that it was workable



in the hands of the many. We didn't want a specialized expert subject. The only excuse I had for putting it out at all was that it was much, much better than anything which had existed prior to it, and the reason I continued to put out the techniques I developed was that they were much better than techniques we had had before.

Auditors have a tendency to overlook the fact that each one of these techniques made man the owner of a better psychotherapy. Auditors are not aware of this and don't understand this mostly because they don't understand the general lack of psychotherapy and its absence in man's knowledge prior to 1950. If an auditor knew and had worked in the field of psychoanalysis or psychology prior to 1950, he would know—oh, so well—that the techniques of Dianetics put a real weapon in his hands.

I have been criticized for being optimistic about each process as it came out. That's very true: I have been, mostly because it was a good process when used properly and partially because I considered that, having fired the first shot, it was up to me to keep people encouraged toward the final goal. Maybe I overdid this; I don't much care whether I did or not: the point is, the decision to leave management alone in September of 1950 was evidently a sound one, for here, in the spring of 1953, we have a SOP 8, a technique which, while it might not lift the dead out of their graves, yet solves anything we want solved in this universe. Of course, it can be improved but, my experience here is telling me, not very much.

Most of the criticism of my management capacity was leveled at me from September onwards of 1950. The criticisms should have been couched, "Ron won't take any part in management," for it was my opinion that it was much sounder, even if things went completely to hell in the Foundations (which they did), to keep on with investigation, knowing that the organizations would eventually be as sound as the subject and no sounder. You will see this work out.

A sound, simple, incontrovertible subject delivers into our hands the best basis I know of for a smooth-running organization. The public coming to us and going away satisfied is all we need; they're not just satisfied here in England, they're hysterical. They come back a couple of days after a session walking two feet off the pavement. This is all we needed and we've got it, so here you find me back in management.

Hello!

LATE BULLETIN

Theoretically, anything an associate wants to know is also desired information by other associates and the doctorate schools. Thus much that is contained in the *Associate Newsletter* is in response to some inquiry whether or not that is so stated. Thus I may omit a direct answer to your letter and answer your letter instead in this bulletin.

The *Associate Newsletter* has limited circulation. It goes to the doctorate schools, to associates and to centers. It is not intended for HCAs, groups or the general public. However, students may be interested in many of these items. But



the student is more properly and directly addressed by the professional auditor's publication. I am at this time putting out news as follows: the *Associate Newsletter*, the *Professional Auditor's Bulletin*, *The Journal of Scientology* and personal correspondence. Additionally, papers such as SOP 8 and "The Factors" are to be circulated. The news is intimate to the general operation in the order of: the *Associate Newsletter*—business and promotion; the *Professional Auditor's Bulletin*—technical and promotional on a professional auditor and professional student level; *The Journal of Scientology*—broadly of interest, general members.

The *Associate Newsletter* will come out fairly often. The *Professional Auditor's Bulletin* will come out every couple of weeks. The *Journal* remains on a twice-a-month level. One has to be an associate or a center to get the *Newsletter*, one has to be a professional auditor or student to get the *Bulletin*. The *Journal* is sent to subscribers.

PUSH THESE BOOKS: *Self Analysis in Scientology*, *The Communications Manual*, full sets of *Course Books*. You get 40% discount. Push *The Journal of Scientology* subscriptions: you get 40% discount on every one you send in: you collect \$3.50; you send in, on your stationery, the subscriber's name and \$2.10 cash. Post a notice to this effect.

Send all cash for books and subscriptions and tapes you buy (from Philly only) to Philly. Send all certification fees and data and tape cash (for London mfg only) to me at 30 Marlborough Place, NW8—London.

IF YOU WANT BUSINESS, ONE NIGHT EVERY WEEK GIVE FREE PROCESSING USING SHORT 8A to groups of people in your place. Advertise it in the papers that you are processing groups of professional and working people to make the able more able. Short 8 and Short 8A (better) will give them, on only two hours a week, miracles. You will get professional processing and students from such a group. Start it and it will grow. This and giving the Group Auditor's Course free will, in a very short time, swamp you with business. Professional auditors will be asked, as well, to start such groups. This is how we can begin to clear man. We've got the process.

L. RON HUBBARD
Founder



Scientology

Published by the Hubbard Association of Scientologists, Inc. Issue 15-G May 1953

“The Old Man’s Casebook”

(The following material is an extract from the casebooks of Mr. Hubbard or advice he has given in letters or personally to auditors concerning the running of cases.)

Mr. Brennan, HPA (Great Britain), phoned me concerning the treatment of an eighteen-month-old baby expected to live one week according to medical opinion. Medicine as usual had given up the case and the family as well, evidently, as the family doctor had insisted that a consulting Scientologist be brought in. The baby was conscious and fairly alert. Mr. Brennan was informed that this is a very trying type of case and results on it are not within reasonable expectancy.

He was informed of procedures as follows:

Leukemia is evidently psychosomatic in origin and at least eight cases of leukemia had been treated successfully by Dianetics after medicine had traditionally given up. The source of leukemia has been reported to be an engram containing the phrase “It turns my blood to water.”

The reduction of an engram in an eighteen-month-old baby by Dianetics is, of course, impossible; therefore keying-out procedures or automatic-type running or direct communication with the thetan are indicated.

The first procedure Mr. Brennan was given was to have the baby get two anchor points in present time. This to be done with tactile and the baby’s hands. The theory of this is, of course, that contact with present time is contact with the material universe. By slightly agitating, pleasantly or unpleasantly, the fingers of the baby, thus attracting his attention to his fingers for a period of time—at least two or more hours—there is a possibility that the baby could be brought into present time. This, of course, is a key-out of an engram.

The second procedure given Mr. Brennan was a somewhat imaginative one based upon the conduct of two mocked up matched terminals. The MEST universe is a two-terminal universe; by having one object of everything there is no discharge of the environment; thus the MEST universe remains constant. By mocking up two terminals facing each other, both the same, a preclear often experiences physical reaction and the charge on that type of terminal can be found to dissipate without the preclear knowing what has happened. This is a limited

technique used in assists. In this case it was suggested that two effigies made out of pillows and clothes or two dolls similar to the baby be placed in sight of the baby, facing each other, and that the baby's attention be permitted to rest on these two objects. By doing this, there is a faint chance that the charge on the baby itself might discharge automatically.

The third technique consisted of a type of processing used on animals. The basis of this is that man's health is proportional to his belief in his dangerousness to his environment. Animals are processed by building up in them the belief that they are capable of frightening or driving something away. A cat or a dog is taken and gestures are made at its hands. The moment it makes the faintest return gesture in retaliation, the auditor backs up as though frightened. He does this very quietly, for the animal is liable to be frightened itself at this first venture. The animal is led more and more to strike out at the auditor on a gradient scale, until the animal is very cocky and confident about its approach to the auditor. It will be found that neurotic or depressed cats, dogs and mice will alter their social behavior and will become well if this process is followed. This is about all there is to animal therapy. It was suggested that this be tried with the baby by getting the baby to strike back. It was particularly cautioned that the first advance the baby made should be met by the auditor with the very gentlest of withdrawals, for the baby is quite often surprised if an exclamation of fear and a sudden gesture of withdrawal are made. This is the application of gradient scale, getting more and more of something built up.

The final method is one which has been reportedly used by several auditors with success. The baby's body, facial expressions and voice are disregarded as communication mediums. The auditor addresses the thetan and continues in confidence that the thetan understands him. The auditor applies Step I and, even though the baby gives no sign of understanding, the auditor goes right on working Step I. He exteriorizes the thetan, orients the thetan in the room by putting the thetan in various places of the room, and then eventually asks the thetan to patch up whatever is wrong with the body by locating deposits of energy on nerves or in other places in the body, turning them white and discharging them. The auditor continues this process for several sessions, each time going back to the first part of Step I and going through Step I completely; then completing an orientation and asking the thetan to patch up the body. This reportedly works. I have not myself done this to babies. I have been informed that it has worked on babies as young as four months. In working babies I normally use the first three steps given above.

L. RON HUBBARD
Founder



Birmingham Lectures

Birmingham, England

21 May 1953

In the following lectures to Scientologists and Dianeticists in Birmingham, England, Ron covered the relationship between Dianetics and Scientology, what each is for and what they can achieve. Universes, perception and Creative Processing are also discussed.

21 May 1953 Three Universes

21 May 1953 Tone Scale—ARC, Present Time

THE THETA-MEST THEORY EXTENDED

Something is better than nothing always. Any effect is better than no effect. To be nothing, to disappear or have its possessions disappear is the main terror of the thetan and is, indeed, his only terror.

From the theta-MEST theory we have graduated into a resolution of all those problems which confront us. The theta-MEST theory is that theory I developed in the fall of 1950 as an accounting of life. Here is a nothing (which has no wavelength, dimension or actual location in space or time, the definition of nothing) which is interacting with an all-motion thing, a something.

The nothing MUST produce an effect to be cause and it must be cause. If it is only effect it is in trouble. As an example, when we find an electronic incident in suspension it would appear that the impacts themselves were the cause of this unwanted effect. This is not true. It is the nothing between the pauses which are feared and the somethings, the impacts, only accentuate that there can be a nothing. The nothingnesses hold the electronic in suspension. Thus a brilliant personality can, to an individual who feels himself failing, be a something which only restimulates the nothingness of the other. Thus the dwindling spiral—for the inadequate person which objects violently to the adequate person. One can measure the feeling of adequacy in any individual by measuring that person's reaction to somethingness, beauty, violence, in another: it is the nothing, not the beauty, that is feared and the impact or the beauty simply accentuate the nothing. Hence jealousy, malice, revenge and also love. A balance of something and nothing, under the control of the person, of action and inaction at his choice, of creation and appreciation mark the well person. We seek, then, 20 on the Tone Scale, not 40 or 0.

To produce force and energy as a thetan requires two terminals. The first step in aberrating a thetan would be to convince him that his second terminal was nothing and that he "himself" was something. Flattery accomplishes this when it compares one to another. Marital relations, sex, anything aberrative is a lock on this action of convincing one that he has only one terminal and that something must fill in the second terminal. One must rehabilitate the existence of anyone's second native terminal by running that it is nothing, then something. It is "my brother," "my friend," "my love." It is actually simply the other "me." Without full possession of this native and actual me in this two-terminal universe, one has no space, time, energy. One substitutes for it anything such as marital partners, possessions, any dynamic once he finds himself convinced (physical impact is conviction) that he as a second self is nothing.

The process of convincing one that his second terminal is nothing and that he needs another, a love, a MEST universe, another's idea in its place, we call "substitution."

[*Editor's Note:* This is the text of a typewritten manuscript with handwritten amendments, ca. May 1953. Further data on Give and Take Processing can be found on pages 136–138 in this volume.]



These are the buttons which led empirically to this discovery: They are for any dynamic, tense, pronoun and are run in matched-terminal brackets for each of one's two native viewpoints. This, remember, is a two-terminal universe. Something—nothing on each below.

It, he, she, they mean something else
TRYING TO CORRECT SOMETHING AND CAN'T
IF I PUT UP ANYTHING BEAUTIFUL IT WILL BE DESTROYED
I can't hold on to anything
There are forbidden longings, spaces, words, pictures, actions
EVERY TIME I TAKE MY EYES OFF IT, IT DISAPPEARS
I don't dare let myself have any effects
Double terminal all people one has known on top and bottom of the chart
I have to have admiration
I have no anchor points
I have no viewpoints

The above are run with Certainty Processing: certainty that it is the condition, certain it is not the condition. This could all be called life, the search for the second self.

L. RON HUBBARD
Founder



From: L. RON HUBBARD
London

Through: The Office of
L. Ron Hubbard
30 Marlborough Place
London NW8, England

ASSOCIATE NEWSLETTER NO. 3

[mid-May 1953]

Enclosed herewith, prior to release, is Professional Auditor's Bulletin No. 1, which is sent to you for your information, particularly the last part.

We have here a new type addressing machine. It has the faculty of being able to run off reels of gummed labels from its stencils and does so with great speed. This means that as I collect the mailing list, I can repeat and bundle up this mailing list in a gummed roll for your use should you wish to utilize it. If you will send me any current and valid mailing addresses which you have, provided you've collected a sufficient number to warrant the trouble here, I will be happy to send in return this master mailing list. I am sure that pooling our names and addresses should prove profitable and beneficial to all of us.

Could anybody tell me what goes on in Seattle? McElvain of the Hubbard Associates of Puget Sound has written me a couple of times and then the line has gone silent. I don't seem to be able to get anything out of them. Maybe somebody amongst you knows more about this organization than I do: if so, shoot the data to me.

GROUP PROCESSING PLAN

The following arrangements, possibly with some modification, are tentatively being established by a group of consulting Scientologists at 237 North 16th Street, Philadelphia. The plan is not yet in operation but it is based on Group Processing experience obtained in the professional school in London and in British public schools.

The Group Process which will be used in this instance will be Short 8. It will be administered, probably, in the auditorium at 237 N 16th on several nights each week. It will be delivered there for about two hours by a professional auditor between, probably, the hours 7:30 to 9:45, with a fifteen-minute break between the two hours. It may be that a slightly shorter period will be adopted; but, in any case, the processing period will not be under two hours. The difference will come in the number of breaks that are taken.

The processing will be regularly scheduled and will continue to be given regardless of audience.

By direct mail means, advertisements in suitable publications or papers, it will be announced in a very dignified way that the HAS has embarked upon a program of free processing for the working people and executives of the city with the goal of making the able more able. It will be stated that this is educational and aimed at improving reaction time and intelligence quotient and at



rehabilitating the goals and energy of those who work hard to keep the culture running. The actual advertising copy will be adjusted against the response and what is learned from those who attend the sessions.

Exactly in keeping with the plan announced in Professional Auditor's Bulletin No. 1 as to the material at hand, it is believed that the processing itself will pay for itself and that it will provide preclears and students for organizations in that area.

Although this is subject to modification as to its procurement of persons to take the free processing and in its actual performance, it is offered here as a general outline of what is intended.

TAPE SHIPMENTS

The doctorate schools at Phoenix and Philadelphia have received all the late 1952/1953 tapes; that is, a set of Philadelphia lectures made there in December 1952 on Standard Operating Procedure No. 5 (Expanded) and called SOP 5 (Expanded), the Group Auditor's Course, a set of six hours made for use with *Self Analysis in Dianetics* (or *Self Analysis in Scientology*) for Group Auditors, and the London Spring lectures on latest procedures and theory, twenty hours in all, called the HCA tapes. Those associates who have ordered the HCA Course may have as yet received only eighteen hours; the other two hours which come at the very end of the series are also being copied and will be sent on very soon. Joanna Walsh's HCA Course is being shipped on May 27th. I have no note of the Chicago associate asking for tapes; if Roman and Adele Mazurek want them, will they please write? No order has been received by the London HAS.

All tapes ordered with the exception of the last two hours of the HCA Course have been shipped.

GENERAL

News on the general scene looks very good. I am in receipt of floods of letters from auditors congratulating me on these new techniques. On every hand I am hearing of cases busting which have been hanging fire for as long as three years. And, in addition to this, these people are not even in possession of what I said was the final solution; they are in possession of SOP 8. SOP 8 is a gunshot safe technique which can be put in the hands of people who are not particularly well trained. The solution of case V requires much longer assay and will be the subject of PAB No. 2. You will get airmail copies of PAB No. 2, whereas they will go out regular mail to the list of auditors.

This whole thing wound up as simplicity itself. You're going to hear of Scientology as "the science of certainty." Anything we consider certain, which is to say the three universes and the multitude of viewpoints of them and the repair and increase of the awareness of these certainties which is awareness itself since certainty itself is knowledge and certainty alone is awareness, are the meat which we underline as Scientology.

Now we take whole track facsimiles, prenatales, engrams under pain and unconsciousness and anything else there's ever been a question about—anything on which anybody has any slightest possible maybe—and we call these things



para-Scientology. These are the things one can be or cannot be aware of, but the time to judge whether or not they exist or whether they do exist by the individual is when he has a high enough awareness level to observe. If his awareness level isn't up there, there is no reason why we should try to shove them down his throat. In other words, we're going off on a complete certainty. A case advances as fast as it is certain.

SOP 8A, which is not released, does nothing but establish certainties and on a gradient scale brings the person up in terms of certainties, higher and higher and higher until he knows. We take no interest in what he finds out when he knows how to know. We've given him some hints in the past as to what might lie around for him to find out; we're only interested in his becoming certain.

With this line of approach I think any and all opposition or questioning we have ever had will simply be wiped out flat. It makes a very simple basic subject which thereafter can become more and more interestingly complicated as one advances into higher levels of certainty. But one never runs for a guess when he can grab a lead-pipe cinch. Right now, we're going to deal with the science as a lead-pipe cinch. This ought to make it a lead-pipe cinch in terms of salesmanship and getting the job done. I was keeping this shot in the locker. It will be pointed up in 16-G. Professional auditors are going to get it and we are ready to hit our stride. I think these techniques all by themselves will override and make silly any opposition we have had. It was my theory originally that this is what would happen and, sure enough, it is happening here. The more simple and the more certain this science gets in England, the better student reaction we are having and the better field reaction.

The keynote of processing case V (as a little advance notice) is "is here" and "isn't here." In other words, the theta-MEST theory, "there is something," "there is nothing." This can be run in terms of brackets, it can be run as matched or double terminals and it can be run on any thought or subject. It is best to be applied for a case V simply by running these two things.

The technique is broadened by "there isn't anything here," "there is something here" in any numb or painful part of the body. You simply run these two things alternately over any place in the body that has no feeling or where it does have feeling, and you get rid of chronic somatics so fast that it's wonderful to behold. This goes additionally into "there isn't anything there," "there is something there." Now you understand that there is a certainty about "there is something here" and there's another certainty on "there is nothing here." These two intermixed become an uncertainty or a maybe. We avoid the maybes. We can even go so far as to run a question occasionally like, "Is there sex?" and then "There is sex" and "There isn't any sex"; but we avoid, to a large extent, the maybe area. You start running maybes and the case goes down scale; you start running certainties and it goes up scale.

The most certain certainty there is is that "there is something," "there is nothing." We don't care what the something is and we don't care what is absent to make it nothing. You'll find out that any maybe on any subject will resolve by running brackets on "There is something," "There is nothing." These are certainties. We never deviate from the certainties and we don't give a damn for the computations of the preclear. We don't, in other words, ask him what he thinks. We never care what he thinks and we don't let him think. He'll figure, figure, figure himself to death if we permit it.



Now it happens that the most certain certainty is blackness and this is the last certainty. So your V turns the last thing on of which he can be certain, which is blackness. There isn't any lighting shade or shade of lightness which has the same certainty as blackness. Here's a man who has a terrific amount of certainty. It's all black. Now, of course, although he has blackness, he has no pictures, so we can run something like "There are pictures," "There are no pictures." We can even run it as concepts, although this isn't as good as positioning it out from somebody. A variation on this is "It is solid," "It is not solid." One of the high levels of certainty is solidity. A case V has engrams packed round him so tight that he's practically solid.

By matching terminals—that is to say, getting one person facing another person in terms of mock-ups and having each agree on the certainty that something exists and the certainty that nothing exists, and having these things be somebody else putting them up and the preclear putting them up—we resolve an awful lot in an awful hurry.

A remarkable thing about this technique is that it can be audited very easily. The main danger is that the auditor starts going into a lot of things he shouldn't touch; which is to say, he lets the preclear figure computations, tries to force things on the preclear, tries to get him to run this or that.

Now we come to the entities. The entities are important, they have always been important, but I didn't have anything that would gunshot them. This "reach" being the basis of uncertainty and being the basis of insanity (can't reach, can reach, must reach, must be reached, can't be reached) is a basic resolution of a case, but even in brackets, matched terminals and all other things, it becomes very tough auditing. In fact, it is so tough, I wouldn't trust it into the hands of a preclear. You can have some preclear who is apparently being audited only during sessions but, believe me, he goes home and starts auditing. He starts running this "reach" all by himself and he's a gone goose, for it is uncertainty plus, even to the degree of insanity. In fact, you can reproduce the emotion of insanity in any pc merely by having somebody hold something way, way out from him in mock-ups and having him get the feeling that he must reach it.

Now on the matter of entities, we find out that the entities themselves are working against the preclear. They are pretending to be there and pretending not to be there and so forth. We simply run these on "There is something here," "There isn't anything here." The entities will put up pictures of all sorts and descriptions to try to distract the attention of the preclear. The pictures are ignored. You will find that in a V one-half of the body is darker than the other half. The dark part of the body is pretending it isn't there. This goes back on down the track to the clam and so forth. Case Levels IV and V on "We are taking care of the reactive mind, we are directly processing the reactive mind."

The main trouble with most thetans is "they cannot reach away from MEST." It is very important in this case to give attention, if you were running reaching, to this fact. If they can't reach away from MEST, they can't reach away from circuits, and so they go on figure, figure, figuring. Quite incidentally, they can't get out of their body. A faster way to run this is "There are bodies," "There aren't any bodies"; "There is a future," "There isn't any future"; "I can create something," "I can't create anything." You will find a person has to hold onto things which he no longer believes himself capable of creating. That actually is

the gist of the techniques. More of a rundown is given to them. We run certainties, in other words, and we get places with these cases we have never gotten before.

PERSONAL NOTE

I am going over to France for the summer because I have an enormous amount of material to write and I have to give a lot of heavy concentration to getting us curriculums and texts very precisely lined up and very simply done and so that I can finish up the summary of discoveries and materials in an understandable way. What I am actually doing is making ammunition. Now there happens to be something like a shortage of cash around here and I am asking you to actively remember what I am up to in these coming months. In the first place I have started a heavy communication line flow, timing it to coincide with hot and fast results for auditors plus ways and means for auditors to make money, plus ways and means to get Scientology on the road. It costs me quite a little money to keep this communication line running—not just these Associate Newsletters: the communication line is much broader than that.

The only reason you had a lot of competition around was because there was a scarcity of information, a scarcity of books, a scarcity of cheap material, a scarcity of results. I have set myself to remedy these scarcities. It is my belief that if results start to be obtained in the field, plus the fact that if auditors start to make money by processing groups and by other modus operandi which I have here at hand and will release from time to time, that more and more people will be trained. The more people who are trained, the more this information is let loose into society, whether those people become practicing auditors or not. Therefore we should never go on the basis of refusing training, except, of course, when a case is so psycho that it's impossible to keep an orderly class with such a person in it. I have ways and means of obtaining income, but the best method former enemies of this subject used was the denial of income and funds to me. They did this very grandly and, for lack of funds, I have been unable to function as widely as I could. All kinds of rumors, wild stories which hurt my personal reputation and so forth, could go around simply because of this scarcity of communication. As long as this scarcity of communication existed, then, anybody pushing the ball along in Scientology got hurt whether he realized it or not, for he could be fought by E-therapy and Q-therapy and P-therapy.* And these things existed because Dianetics was not producing the results that it ought to produce, mostly because it was too hard to train people into a technique which was easy.

Now we have a supersimple technique and if we get heavy on the communication lines—buying advertisements in national magazines of a very conservative nature and so forth—we will find ourselves relatively unopposed. I am depending to a large degree upon the Associates to produce sufficient income in this direction to keep up a communication line flowing in that direction. I am assembling master mailing lists and doing other expensive things and I dare say it will cost me about \$2,500 a month to keep the ball rolling and to keep new publications coming up, for I now have the job of standardizing this whole work across

***E-, P- and Q-therapies:** squirrel techniques that arose in the early fifties. E-therapy or “Examiner Therapy” consisted of setting up a circuit in the mind called “the examiner” and then trying to have this circuit run out engrams. “P-therapy” and “Q-therapy” were likewise squirrel therapies, though the exact meaning of their names has been lost. These “therapies” did not work.



the field. This means I have to go through everything, recodify it; that means the books have got to get into print, and that means, too, that we have to publish those books and sell them cheaply. So your role in the commercial side of this is not a light one, and I am depending heavily upon it.

Over in France living is not very expensive, and I am not apt to be very bothered in this highly concentrated effort. I would very much like to travel round the US and give talks at various Associate addresses, but I do not believe it would be economical at this time. Let's make sure we have all the powder properly prepared and the ammunition ready to go, have everything sleeked down and nailed down, and then I will give talks anywhere and everywhere. I figure it will take me about a year to get everything written that should be written and everything put together the way it should be put together for rapid teaching and rapid use. So it will be about a year from now that I will be able to come around and say hello. I mention this at this time because I have had several offers from you to give a series of lectures and this will tell you when those offers are being accepted. They are accepted at a slightly extended date. If we work hard, and if everything goes well, we will be talking to thousands where we would only be talking to hundreds now.

My own frame of mind these days, if anyone is interested, is incredibly relaxed. I am getting an enormous amount of work done; and yet, at the same time, I am getting in an enormous amount of leisure. I didn't know before that one could work like mad and loaf all the time at the same time: this is a new experience.

I write this in the throes of getting visas, shipping papers for my motorbikes and racing car and amidst the mounds of paper which Great Britain and Europe consider absolutely necessary for any move from one room into another. The paper is far more important than the person.

It is astonishing that Scientology is doing so well in Great Britain. It is traveling slowly, but with good security as it goes. However, the general public is hardly aware that it exists and I have just made probably the most disastrous lecture in terms of attendance in the city of Birmingham up in the middle of England. There were 100 people present, and every one of them was deeply interested in the subject and well advised about it. They probably constituted all the people in that area who had even heard of it and they were well informed of it, but as far as general public attendance or any curiosity audience is concerned, it didn't exist. In view of the fact that the lecture was given in the Town Hall which seats anything up to 2,500 or 3,000 people, this 100 made about the emptiest looking hall you ever wanted to stare at from a lecture platform. Any talks I've given in Great Britain have found the audience small, well informed in Dianetics and Scientology, very intense and with the typical British slow burn on all jokes told. It's almost as if the Dianetic population of Great Britain was static, yet it increases; but as it increases, it gains entirely conquered territory. One of the most interesting facts in Great Britain is the personal courtesy I am shown and the almost complete lack of enturbulence and wildcat activities. You never saw such a calm vista; it would drive any of you mad because it just doesn't seem to expand. Yet it does expand. Now with the new ideas about groups, however, this expansion should be more rapid. I will soon modify Group Processing on reports as I get them in, for experience is bound to bring about

some changes. The question is simply “How much processing can a person take as a part of a group?” The answer is, evidently, “quite a lot,” but I am approaching it cautiously.

I want to thank those of you who are writing me quite regularly and point out that there are a couple who don't. I need to know what's happening with you and, to be frank, I need and like the communications.

You're going to see a change of curriculum very shortly with some additional material, but this has nothing to do with the tapes you have on hand. It is mainly in the field of what an auditor does to become a Doctor of Scientology. The training in the doctorate level schools is going to be rather different—not in terms of how it's administered, but in subject matter—from the HCA schools. It will fall upon the shoulders of the HCA school to teach all there is to know on the subject of Scientology. It will fall upon the shoulders of the doctorate schools to cram into people the additional knowledge and presence to make expert psychotherapists. Thus you can teach in the HCA schools a great many people who will not become auditors even though they are certified. Auditors who have been around for a long time will get a crack at this new material.

We are about to do a terrible thing to the general morale of psychotherapists in America. I have just gotten through a complete review of Freudian psychoanalysis, and I find out, Lord knows how he did it, that Sigmund Freud was hitting some very hot buttons. He was not hitting *the* button and he was not hitting buttons which had any therapy value with any technique he could possibly have invented. I don't know how psychoanalysis has survived as long as it has, but the techniques with which he was fooling around and the computations on which he was working were so wide apart that it is a wonder that he didn't produce complete raving insanity on the part of about 80% of his people. Any and every diagnostic conclusion drawn by Sigmund Freud can be found to have validity and can be processed in the preclear. This is not the fastest way to clear preclears, but it certainly is the fastest way to get into the sordid depths of the reactive mind and stir it around. Running reaching and suppression with all the Freudian diagnostic labels converted into Scientology finds us capable of resolving any problem in psychoanalysis. We can do a two years' psychoanalysis and do it properly and correctly in any small number of hours. Now, if you're very bright, you can figure out from that what we are about to do. This is extracurricular and in addition, but it certainly does suddenly monopolize psychotherapy. Freud's books certainly are doing well out there on the bookstores.

The additional training, aside from a brushup for the individual in the doctorate school, will include, according to my present plans here, a fast review of Freudian psychoanalysis to the end of obtaining a fast and certain command of diagnosis and definition as outlined by Sigmund Freud. Next a command of philosophy as represented in the books of Will Durant which give a fast and accurate review. Next, a fast glance-through of general semantics, although it looks at this time as though I will have to write a short enough book as none of the books now existing are sufficiently comprehensive to be susceptible to easy teaching. Further, we have made certain changes in the subject. Next, a history of psychotherapy. Next, an outline of psychology, experimental psychology and psychiatry as practiced. Next, a short look at a study of giant brains of the electronic type.



Naturally a person could not possibly assimilate that in a short time. Therefore what we are going to do is give him once-over-lightly, make sure he's absolutely on the beam with this additional subject matter, give him some extended training in Scientology itself, and then, with his work assigned, direct him after he leaves the doctorate school in a long course of study which may continue at least a year. At the end of that time he must have produced various results, have case histories to submit, have applied Scientology in some specific illness or field, and be able to pass examinations on the subjects I've just listed. In this way, we will get a trained expert in the field of the humanities. And we will, furthermore, be able to point to our doctors as people who, although very intensively trained for a short period, did long and arduous work in the actual field under our supervision. And we'll be able to claim that with their professional formal training and their field work, we are the best trained people in the world on the subject of the humanities. In other words, from the poorest trained, we intend very thoroughly to graduate into the best trained. An HCA, for instance, could undertake a study of the work as outlined after he leaves an associate school, take his doctorate training at any time in the future from then on. It would be necessary for him to go to a doctorate school, but it doesn't matter whether he goes to it in the first part of his year or in the last part. The point is that there is just so much information he will have to soak up and just so many hours he will have to put in in a classroom. Therefore it is up to the Associate to turn out a good, solid, accurate auditor who, by rote if necessary, can resolve any and all kinds of cases, and who is capable of understanding and applying the goals of Scientology. This is the HCA by definition.

Although I hadn't particularly counted upon it, all the above work I have outlined in the doctorate school depends to a large degree upon my burning the midnight oil and boiling it down into acceptable material, so that people can be trained on it. Actually, the amount of actual data involved in the above subject is slight. It is our purpose to teach what data was or is on that subject, not to teach what somebody's concept of that subject was, but to teach what was basically considered to be that subject. No brief, accurate textbook exists on any of those subjects, and this writing is quite in addition to the writing I mentioned earlier, which is getting Scientology straightened around; so you can see I will be quite busy. Turning out a synthesis of a subject when you have Scientology to orient that subject is, however, quite simple; although the experts in those subjects would faint when you said that. You could state Freudian psychoanalysis from beginning to end in 5,000 words.

I hope you are aware of the fact that the Axioms as such have not suffered any damage in later work and are as valid today as they were. There are a couple of higher-level Axioms and there are more Axioms just ahead of the first Axioms, but these do not sweep aside or knock out any of the later Axioms. Thus, I hope you include training in the Axioms along with your regular curriculum. I have found out that auditors who knew the Axioms did a tremendous job of auditing and auditors who didn't know the Axioms sooner or later wandered off to practicing Indian swamp ritual or some other offbeat practice.

You can find data in these Newsletters for working preclears and data to add to your training and perhaps be tipped off way in advance before anything happens, thus bringing you up to a better level of security about what's going on.

L. RON HUBBARD
Founder



PAB 1
PROFESSIONAL AUDITOR'S BULLETIN

Via The Office of L. Ron Hubbard
30 Marlborough Place, London NW8

10 May 1953

**GENERAL COMMENTS, GROUP PROCESSING AND
A SUMMARY OF NEW WORK: CERTAINTIES**

This is the first issue of the *Professional Auditor's Bulletin*, mailed as of May 10, 1953 from 30 Marlborough Place, London NW8. It will be followed from time to time, probably every fortnight, with its successive issues.

The bulletin is airmailed where the professional auditor to whom it is going has provided airmail postage, a sum of \$10 for one year of twenty-six issues. It is sent regular mail to all others. Airmail arrives into the United States and other parts of the world in four days. Regular mail arrives in seventeen days. The cost of the bulletin is covered in the professional membership fees of the HAS and although I am putting it out and paying for it, it is to be considered a service of the HAS.

The content of this bulletin is technical and promotional. Its intent is to give you and your preclears the best possible processes and processing available at the moment it becomes available. And it intends to assist you in getting preclears. And it intends to arm you with statistics which will make your arguments stick. And it hopes also to help us organize into a team and coordinate our work with the associates and groups. Its outright intent is to make professional auditors as a class wealthy and respected.

Why this sudden burst of enthusiasm from Ron after all these years of comparative silence? The answer is SOP 8, SOP 8A, Short 8, Short 8A. I've up and took "El Caney."* In September of 1950 I found that the science wasn't working too well for many on many cases. I forthrightly and loudly said that I was going to leave business and organization alone and continue with investigation until I had a process that worked fast for everybody on anybody. I said I was going to do that and let organizations go to hell if they did but that the subject would go as fast and far as it worked and that a fast, workable general process was the basic of a sound organization and that I would get that first. I continued to release everything I discovered and did what I could to keep up morale without actually going into organization itself. I didn't care who or what this antagonized or what it did to press or what rumors would start. The only answer to any problem we had was a fast, completely workable process. Parasitic publications, money-mad millionaires, crooked, dishonest and incompetent management were not important when stacked up against a workable process for all.

If you read the enclosed paper on what I am trying to do you will see that our very first goals, the control of the reactive mind and betterment of the

***taking "El Caney"**: this refers to an anecdote told by LRH in JOS 14-G, "Child Scientology"; the anecdote appears on page 44 in this volume.



analytical mind, are reached. Instead of reducing the reactive mind until it is tame, we detach the analytical mind and boost it up until it can handle ANY reactive mind. How does that differ from Book One? You bought that goal. Now we are achieving that goal.

Not a scrap of your training has been wasted. True your patience has been tried, in many cases beyond endurance. Many of you have taken your loyalties elsewhere. Many of you have panned me mercilessly. Sure, why not. I let you down by overestimating the ability of auditors to handle a process; by underestimating how tough some cases can be. Or you let me down by calmly or frantically demanding of me a nonhuman job of sweeping up all the aberrations of mankind and handing out the answer tied with a silk bow. Any auditor who knew his business got results from May 1950 forward. But lots of cases stalled and too much Book One processing actually started cases down instead of up, a thing which doesn't happen now. Well, who cares who has done what. That was yesterday. This is today, May 1953, so let's come up to PT and get a good look at what's happened here.

Guess what! We can process groups from five people up to as many as we can reach with speaker systems if necessary. And we can get excellent results all the way. And anybody in any group so processed should see some change in himself as a result. Now, because group processing is gunshot stuff, special auditing is quite vital to reach above the group high.

What does this mean to the auditor? It means he can process groups for free and get the special auditing which results in good pay. It means that at least one night per week a professional auditor can group process a group with Short 8 or 8A at no charge to any member of that group. And it means that any member of that group will feel that something has happened in just those two hours in the group. And it means that some of them are going to want special—personal—auditing. So the professional can fill up his appointment book with paid auditing in the ratio that he gives free Group Auditing.

Does Group Auditing work? Ask the instructors and students at the professional schools where they do nothing else these days. And are you going to get results on the individual preclears? On the occluded cases, on the neurotics who WANT to be sick? You sure are if you only use SOP 8 or 8A and leave the engrams alone.

If we start out as a group of skilled people to audit whole sections of the population, we'll attain every goal we ever thought a good one to attain. Thus Group Auditing just doesn't get preclears for you, it goes right out on the main line and gets the job done. Of course some auditors will tend to settle down and get fat when they have a wide group and a good practice but men's communities are always subject to this thing.

Today, instead of going all out on an IDEAL level and having to have everything "just right" before we begin, let's look over our tools, collect our groups and begin. Maybe if we do that first, everything will get "just right" second. In other words, let's get terribly PRACTICAL about this. Let's realize we aren't all white knights but let's realize too that we aren't all goldbricks and bums either. Let's realize that each of us has to eat, but let's also understand that there's enough business to keep us all eating and forego a spirit of "competition"



by which some would eat and, because of gossip and rumor, others would starve. And let's keep the snapping and snarling amongst ourselves and snap and snarl if we must, but present at the same time a good unified face to the public and meet their snaps and snarls with a blank refusal to condemn other HCAs or the organization. Let's be a team and make it our individual responsibility to keep the team going. Not one of us will lose by it.

The thing which solves all our problems in economics is ABUNDANCE. So long as preclears are scarce, we will have team difficulties. The moment they become plentiful, teamwork of the very highest sort becomes possible.

Now what will create that abundance? A group process which changes for the better the members of the group so much that they KNOW we have something will bring in members of that group for individual processing to a sufficient extent to keep us in a good state of solvency. We have that process in Short 8 or Short 8A. It gets around the fact that some people can't get mock-ups. By substituting tactile for sight, it even reaches the blind.

How would we put this Group Processing formula to work? Well, the package is very standardized both as to procurement and delivery. Our slogan is "making the able more able" and our appeal is to people to increase the cultural level and production standards of the country. In a newspaper, a magazine, on the word-of-mouth line, by sending direct mail invitations to lists out of the classified phone directory (such as to all osteopaths or all registered nurses, etc., etc.) we collect, as an HCA, the first group. On a certain night, say Thursdays, of each week, we pack into our own quarters or into a hired room at a hotel, we process this group for two hours using Short 8 or Short 8A. We charge them nothing, not for the hall or anything else. We sell them nothing. But we have available certain things.

First we have available a little sheet, neat and brief, even part of the first Pro Course Booklet, which says what SCIENTOLOGY is. Then we have, on the back of that sheet, what professional processing is, how much, and the name and address of the auditor of this group. We make clear on this sheet that our purpose in processing people is part of an international effort to make the able more able in order to bring about, in their fields, a bettered society for man. We don't get glowing or fanatical and we don't condemn the existing society.

Next we have available membership forms in the HAS, again making it clear that we don't care if anybody joins or not. The auditor collects, as a membership fee £2.10.0 or \$7.50 US and he sends £1.15.0 or, in the US, \$5.00 to the main office of the HAS along with the form. The HAS makes out the card of membership and returns it to the member and sends as well, for one year, the magazine *Scientology*, a fact which is made plain on the form available for the group.

On hand also is a form which requests special processing. This again has the auditor's name and phone number on it. But it doesn't pressure-sell individual processing.

Also to hand are various texts on Dianetics or Scientology. The auditor can procure these, in most cases, at a 30 percent discount from associates or the main HAS office.



Revenue from books and memberships should itself pay the auditor well for processing a group, and pay the costs of mailings. But the auditor will have respect and effectiveness and response to the degree that he is casual about selling and to the degree that he stresses this as part of a program to raise the cultural level of man by putting its leaders into a very high state of effectiveness, and other similar arguments.

An auditor can also give the Group Auditor's Course for teachers and others but he will find this a convenience only and should not look to it to produce revenue beyond good public relations unless, of course, he has started out on the line of processing children by interesting teachers in processing children, as groups, with *Self Analysis*, as discussed in the *Journal*, Issue 14-G. An auditor can carry forward both programs.

An associate, by advertising and direct mail procurement of people to be a member of groups, can turn off such persons to auditor's groups, benefiting only by training. And indeed, with auditors doing the auditing and associates doing training and general advertising and goodwill, all this not only could work out but is working out in several quarters.

Well, you've got SOP 8A coming shortly. SOP 8, mild as it looks, tears cases to pieces and assembles new people. Short 8A is effective on both groups and individuals and is very easy to audit. You may cling to the idea that the pc has to suffer through engrams even if SOP 8 makes him well. If so, use some yourself. Waste some pain and find out why.

And now your own case. A lot of auditors are here to help their own cases. Short 8A, if you have the persistence, if used without deviating from it, is a self-processing technique. And it can make you clearer than Book One ever could have made anybody. But nothing beats good auditing from a good auditor so look to you and another pro being a co-audit team. No pro can be audited by some pc he's taught. If he thinks he can, he's fooling himself.

Write me. I've got answers here. You need me and I need you. So here, with PAB 1, let's get, as a team, a show on the road.

SUMMARY OF NEW WORK—MAY 8, 1953

CERTAINTY ITSELF IS KNOWLEDGE.
A DATUM IS SECONDARY KNOWLEDGE.

THE MOST CERTAIN CERTAINTY IS PERCEPTION.
THE LEAST CERTAINTY EVALUATION.

A triangle of certainties would indicate the following formula of certainties. There are three universe-types on each one of which one can achieve a certainty. The most important of these types is one's own universe; the second most important is the MEST universe; the third most important is the class known as "others' universes." A certainty on each one of these universes could exist in each of three time categories. The most important of these is the present for each universe; the second most important of these from the standpoint of desirable certainty is the future of each universe; and the third most important of these is the past of each universe. Two conditions of certainty can exist for each class of



universe and for each time aspect of universes and one is a certainty that it exists and the other a certainty that it does not exist. Thus we have eighteen certainties derived from this formula. The rehabilitation, then, of any one of these certainties will find a resurgence in the case; the rehabilitation of all these certainties, if possible, would take one theoretically to the highest possible levels of the Tone Scale. In addition to these there is the certainty of controlling and a certainty of not controlling. There is also being the effect of these as a certainty and a cause of these as a certainty. As we proceed down from one's own universe, i.e., mock-ups, and a certainty that they are there, are not there, or can be controlled, we are going into important but less desirable certainties. This tells you why *Self Analysis* mock-up processing present time is such a desirable process. This process has the following advantages:

1. It unfixes the attention or remedies a dispersal of attention by putting one again into control of his attention;
2. It creates new space and, when one banishes the mock-up, it banishes space, which is to say uncreates space;
3. It opens communication, for communication is the interchange between an awareness viewpoint and a dimension point;
4. It creates beingness since beingness is dependent upon space;
5. It creates forms which one can be or destroys forms which one does not want to be in terms of his own universe;
6. It utilizes the control of objects.

By taking the catalog of eighteen certainties and applying these steps or working out these steps in each one of them, one can see that one has an expanding perimeter of certainties. The most desirable certainty, of course, is certainty of one's own universe. From this all other things proceed. But the problem is enterable in any corner of the triangle and the individual rehabilitates accordingly. Any point of this triangle of universes or triangle of certainties, if increased in certainty, will increase the certainty on the other two corners of the triangle and any suppression on any corner of the triangle will suppress the other two corners of the triangle.

The professional auditor in processing this has these processes at hand, then:

Differentiation in one universe: one object in the universe differentiated from a similar object in the same universe, and this for each of the universes, and including differentiation between thereness and not-thereness.

Differentiation between one universe (which is to say, one corner of the triangle) and another universe (or another corner of the triangle) which is to say differentiation between one's own universe and the MEST universe, the MEST universe and another's universe, another's universe and one's own universe.

Creation of objects for each universe and the destruction of objects for each universe.



The task of the auditor would seem to be indicated under the heading of pulling apart or unconfusing one universe from another universe. For instance, one has no certainty whatever when his own universe is confused in his mind with the MEST universe, or when his own universe is confused in his mind with another's universe. The preclear has been making facsimiles continually of the MEST universe and has used the MEST universe as a pattern of the facsimile pattern of his own universe to such a degree that his own universe appears to be at first glance simply a duplicate of the MEST universe. Taking an object in the MEST universe and then putting a mock-up similar to it beside it and seeing the difference between the two, will resolve eventually not only this confusion but will resolve the automaticity which causes the preclear to continue to make facsimiles of the MEST universe.

Of all these awarenesses, awareness of present time circumstance of any of these universes simply rehabilitated in all forms of communication (by which is meant perception, not talk and ideas) simply continued on and on and on, produces all the desirable results and gives a certainty to the future and the past and of the various aspects of these universes.

You can see easily now that communication embraces both the creation of space, the beingness and performance of particles and that greatest certainty exists at the instant of actual observation. Therefore the auditor is most interested in communication, when he considers the relative values of communication, affinity and reality.

COMMUNICATION

What are the values of affinity, communication and reality with relation to each other from the standpoint of behavior or the auditor?

Affinity is *type* of energy and can be produced at will.

Reality is agreement; too much agreement under duress brings about the banishment of one's entire consciousness.

Communication, however, is *far* more important than affinity or reality for it is the operation, the *action*, by which one experiences emotion and by which one agrees. Communication is not only the modus operandi, it *is* the heart of life and *is* by thousands of percent the senior in importance to affinity and reality. And this is easily demonstrated, for only if the auditor concentrates on communication can he resolve problems, predict behavior and alter or control minds. Sharply, then, alert to this value of communication and do not go on trying to make a thirst for love, make love all or a hope for agreement the all. The important answer is found *always* in the modus operandi of communication. Communication is at once the strongest hope for resolving any problem of behavior and the weakest commodity in the case one confronts. Fail to observe the singular magnitude of communication when evaluated against agreement and affinity and fail with cases. It almost does not matter *what* is communicated if it *is* communicated.

The one test of aberration is communication lag index. How long does it take to get an answer from the preclear? He is as aberrated as he takes time. He *has* in the degree that he handles particles. The *handling* of particles, of motion,



is communication. Reality is the *consideration* of particles. Affinity is the opinion about particles and sensation. Consideration is not beingness. Opinion is not beingness. Only communication ranks with beingness.

The only accurate test of whether or not a case is improved is whether or not there is a communication change. By communication change we also mean *perception* change. Perception is all. And any form of communication is known alone by perception.

A thetan can be what he can see. He can see what he can be. If he can't see it as a thetan (not as MEST eyes) he can't be it. If he can't be it he can't see it.

A viewpoint puts out anchor points. It now has space. How does it know it has anchor points out? Because it can see them. How does it know there are anchor points at all? Only because it can see them. Then how does it know it has space? Because it can perceive. How does it perceive? By knowing. By knowing a datum? No, by being certain. Knowingness is being certainness. One is as certain as he can communicate. He can communicate as well as he can *be*.

Further, one is as *responsible* as one *can communicate*. One is not responsible for that with which he cannot communicate. One will fight only that with which he cannot communicate.

How does one communicate? The method of permissible communication is via MEST. One places his ability into hands, eyes, etc., and by sound waves, light particles and others, communicates. He has "put the blame on MEST." Actually all these particles are his own *immediate* creations by agreed-upon, implicitly believed ritual. His body, even the sun, are there because he co-believes with many other viewpoints that they are there. He mocks up the MEST universe continually as can be tested by comparison of a MEST universe terminal with a mock-up terminal many times, each time noting the difference. The circuit that automatically mocks up MEST comes to view and under control.

Get an invalid by whatever means, pleasant or unpleasant, into communication with a withered limb and it will heal. It requires hours, perhaps, of massage (and the massage or sensation must be sufficiently irregular to continue to command his attention) but it will work, not because of faith but because of continuously commanding the invalid to perceive his leg.

There are many levels of communication. The best is self-determined communication by postulate containing no effort. But any is better than none.

The best communication is by the thetan's own creation, despatch and return of dimension points. That which he thus perceives is really real to him and he takes full responsibility for it. He puts out golden clouds of "flutter" in order to so perceive. Simply by putting out, by postulate, this flutter the occluded case can, after several times trying, unmask the black facsimile behind which he is hiding. This is direct thetan communication, the best.

Beingness, communication, space are, in action, synonyms. The 0.2 case has no space. Get him to communicate, he has space. He may feel his body and



facsimiles are rock hard. Get him to communicate, to waste anchor points in Expanded GITA (following) and be things and he becomes less aberrated, less in pain, less solid.

If a person cannot communicate, if he has a long communication index lag, he has no great beingness, no space. Spacation (following) solves it, imitating beingness solves it, doing routine mock-ups of any kind solves it (for these are anchor points which make space), and any communication betterment process solves it. Even finding present time solves it.

Thus, see the role that communication plays in the game called Existence.

THE DOUBLE TERMINAL ASSIST

The process known as Double-Terminaling is an *assist*. As in the case of Admiration Processing, the running of double terminals cannot long be continued on a case without the benefit turning into a downgrade. The downgrade in tone, when reached, whether in a few hours or many with the process, indicates that a *positive-gain process* is now indicated for the preclear has, in running a negative-gain process, come into an uncertainty. The state of uncertainty, whenever noticed or reached in any preclear, is remedied by the prompt use of such things as *Self Analysis* or certainties in any one of the three universes.

One double-terminals as follows: He has the preclear mock up something or someone facing its duplicate; then he gets another such pair beside, in any position, the first pair. It will be noted that the mock-ups discharge one against the other like electrical poles. A double terminal may also consist of an unmatched pair such as a mock-up of a husband facing a wife and, parallel to this, the husband facing the wife again. Or a person facing an inanimate object; then, beside that pair, the same person as another mock-up facing the same object as another mock-up. It will be observed that when *two* pairs are used, there are, even so, only *two communication lines*. The lines are more important than the terminals; one wants two communication lines, parallel to each other. This, of course, requires four terminals.

Injuries, engrams, emotions, existing mental states, postulates, aberrative persons, deformed body members, either side of the body against the other side, anything, in short, that could be run in Dianetics can be double-terminaled. Accidents can be run out with particular ease with it. A Case V can double-terminal emotions or concepts although he cannot see the mock-up. In case the pc becomes ill acutely while double-terminaling, continue the action until the symptoms go away for they are part of the operation.

The pc unable to remain out of his body is a problem in terminals. The body, as one terminal and the pc as a thetan as the other terminal snap together because the body is too heavily charged. Thus the pc cannot stay or even get outside. Have him mock up own body and create and uncreate space until he can stay out.

L. RON HUBBARD
Founder



PAB 2
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
4 Marylebone High Street, London W1

end May 1953

GENERAL COMMENTS, SOP 8 AND
A SUMMARY OF SOP 8-A
GENERAL COMMENT

According to the letters I have been receiving SOP 8 fell like a minor bomb in some quarters: and all the letters are reporting the sudden resolution and dissolution of cases which had previously been considered very difficult. Some of the letters reflect the fact that none of the materials of Scientology had been available because the auditor had been out of touch. But the main thing which is being reflected is the sudden understanding of what I've been trying to do in Scientology. It had not occurred to many that the effort to treat the reactive mind was lengthily unnecessary if one could actually separate out the analytical mind and bring it up to a point where it could handle any reactive mind. Where we want the strength in validation is of course in the analytical mind. I went into this pretty thoroughly in Issue 15-G of the *Journal of Scientology* released a short time ago, and it is wonderful and beautiful to me (1) how auditors everywhere completely missed the point and (2) how I had overlooked telling them what the point was. It is very gratifying in some quarters that this realization alone makes us all friends again.

I am also getting some early reports on groups and some suggestions concerning the handling. One of the suggestions is of very great interest. After one has a group formed and is group processing it, it is very well worth his while to take the names and addresses of his group members and make a personal call around on these people, without any formal appointment, and ask them how they're going along and if the Group Processing did them any good and so forth. This all by itself seems to produce the personal contact necessary with some to ask for private and personal auditing. This is a pretty easy thing to do after all. One simply makes sure that he gets the names and addresses of everyone who comes into the group and then one calls around on them personally after they've been there a time or two and finds out how they're getting along. The same auditor also remarked that most of his preclears came from the vicinity of preclears where his results had been successful, and that he did his best acquisition of preclears by writing to all of his old preclears at regular intervals and asking them how they're getting along. In other words, after he'd processed a preclear, he made a point, about a week later, of writing him a letter asking him how he was getting along. About three weeks after that he wrote him another letter. About a month after that he wrote him another letter. And then he let a period of about three months elapse and wrote him again. This quite often



produced an additional intensive run and it certainly produced, in the vicinity of the preclear, new preclears.

I have also received the comment that hardly any auditors ever took me at my word when I said that one could simply go out on the street and stop people who had things obviously wrong with them, make an appointment and process the person and get paid for it. Every auditor who has tried this has found that it was a successful method of getting the word around. One simply stopped somebody on the street, inquired after his health, asking him how he got that way. Then he simply tells him he's going to give him some processing. An auditor who has a professional card on him with a definition of Scientology printed on the back of it, can give the person a card, but he should not count on the person to make any advance because that person is out of communication. If a person has anything wrong with him, that person can be reached but that person will not reach. Therefore it's up to the auditor to do the reaching. If he sits and waits for the public to come to him, the public who has anything wrong with it cannot and will not come to him simply because they cannot reach out away from themselves and communicate, but they can be communicated to and can be reached, and are actually quite obedient to anybody who reaches to them. This is such a workable method of getting a practice going that we are considering installing it as a necessary act in professional training.

I received a letter not long ago from an auditor who had gone around the manufacturing plants and had pushed his way in to see a big enough name to get action with the proposition that he cut down the loss of work hours of the company by giving emergency treatment to absentees who were just then costing the company money. He also stated that he was able to walk through plants and pick up the names and addresses of people who were absent and then tell the management he was going to send them back to work, which he did. This was intensively productive of interest, and was quite remunerative.

Remember and do not forget that in the building of a practice and its continuance, one is dealing only with people who can be reached but who will not reach. These people are dramatizing "must not reach," but only a few of them are dramatizing "must not be reached"; and all of them can be reached but it is up to the auditor to go out and do the reaching. Any occluded case is actually dramatizing to some degree "must not be reached." An auditor who is an occluded case is liable to take himself out of the general swim and wait for the lame, halt and blind to come to him. The lame, halt and blind do not come to him for the simple reason that they are waiting for him to come to them. They do not know he exists.

Many of you would consider it brassy in the extreme to go from house to house down one block after another and ask at each door if there were anybody chronically ill in the household; then explain what he was there for and say he was going to straighten them out and make an exact statement that his fee was so-and-so. An auditor who would not do such a thing actually is going to have a poor practice. An auditor who would not do such a thing is suffering from stage fright. Under new techniques which you will know about, this auditor should simply run the concept in brackets: "*Audiences exist,*" "*Audiences do not exist*" and not fumble about any uncertainties but simply run the positive and negative of the fact that audiences do and do not exist. This stage fright will turn on and off and go away; and after that he can go out and procure preclears. He can run

in concepts, mock-ups or in brackets “*People exist,*” “*People do not exist*” and without touching any in-betweens discover, after he’s done quite a bit of this, that he’s capable of reaching people. In order to have any kind of a practice it is necessary for the auditor to reach people because the practice which he will build will be built out of people who must not reach. Anybody who has anything wrong with any part of his body simply cannot get into communication with it. This means he cannot reach that part of his body. If a person cannot reach a part of his body how can he reach another person? And how can he reach an auditor? An auditor who waits for people to come and apply to his group for entrance, who waits for preclears to come and knock at the door, is liable to sit there for a very long time. He must practice on quite a few people in any given area before the word starts to get around. All he has to have is a few successful cases and the word will begin to get around and people who can reach will be bringing around people who can’t reach. But even so, this is a slow way to go about it.

The number of hours of auditing which preclears need is steadily reducing and an auditor could actually start building his practice in terms of very short sessions, seeing a great many people for a very short time rather than seeing one person for a long time.

It has been observed that a lot of auditors impede their practice by standing around trying to explain what Scientology or Dianetics is to somebody. A patient doesn’t want to know what Dianetics or Scientology is: he wants to get well. The auditor is most successful with new preclears who simply says, “I am a consulting Scientologist; we handle all sorts of human difficulties and malfunctions. Now what’s yours?” And sails on from there to get results. By explaining there is something new in the world he is immediately bringing the preclear into the state of uncertainty of “Will it work or won’t it work?”

Burke Belknap wrote in to say that one of the first things he did with a preclear was to run concepts on the basis of auditors were no good, the thing wouldn’t work on him, nothing would ever change. This is very excellent. Under present techniques this could be run in this fashion: “*Nothing will ever change,*” “*Everything is going to change.*” One runs this in concepts, mock-ups, brackets, and runs it until he has a preclear that’s going to change. It doesn’t take very long to do this. He will immediately discover that the preclear isn’t changing because the preclear’s afraid that if he starts to change, everything will go into complete confusion. When the preclear discovers it doesn’t, he is then willing to change. You could work the most beautiful techniques in the world on a pc who was trying madly to stay stable and produce nothing if you did not first shake loose the fear of change. You are trying to change this pc’s communication lines, therefore it’s necessary for you to hit the case on the basis of change. Another thing: you want to make your pc more aware; he will get as well as he becomes aware. If you want anybody to become aware, you have to raise their communication line. If a person is madly holding on to communication shut-offs, how can he become more aware? The test as to whether or not a case is getting well is whether or not that case suffers a communication change. The communication lag index is the most important method of telling whether or not a person is sick or well. A person who answers quickly (and rationally) is in much better condition than a person who answers after a long consideration. A person who’s being impartial, conservative, etc., is hung up on a maybe so hard that it would take tugs to get him off.



One old-time auditor has written in to tell me that auditing still remains an art and no matter how hard I try to teach it as a rote, it will still be an art. This has some truth in it. Therefore, if an auditor wants a pc to get well, the auditor had better be a shining example of something that is well. This in itself inspires certainty and confidence. More important than this, a person has to have a very high level of communication before he can indulge in art. One is actually to date creating new people rather than repairing old, broken down *Homo sapiens*. Creation is the work of the artist. In order to do very well, run “*Something can be created,*” “*Nothing can be created*” on himself until he recovers all those artistic impulses of his youth. True enough, it will help his auditing.

I recently had an interesting example of how case level influences the numerousness of a practice and the number of results which an auditor got. Two auditors were in the same area. One had had a lot of successes and had a good practice; the other had had several failures and had a very poor practice, and was, in fact, thinking of chucking it all when SOP 8 and the Group came out and revived his activities. The second auditor was an occluded case. Now, with these techniques which take apart an occluded case, there isn’t any excuse for an auditor to be occluded and be low in tone. By the way, a trained Scientologist can to a marked degree audit himself. This isn’t possible for somebody who isn’t trained in the subject because that somebody runs across all sorts of computations and circuits and starts to figure, figure, figure and almost drives himself mad because he’s into so many maybes. A person can stay in the field of certainty and audit himself. He’s got to have enough training and enough sense to stay in the field of certainties and not wander off into uncertainties and speculations. Anybody who starts self-auditing should audit to technique which is laid out in front of him. Anything I am giving you in the way of technique in this bulletin can be done by an individual on himself. However, he should be very careful not to stray off. The technique starts exciting circuits into action and the auditor starts doing figure, figure, figure, which is very far from certainty.

In Issue 16-G, which may be a bit delayed, I am laying out this whole subject of Scientology as “Science of Certainty.” Scientology deals now in nothing but certainties. Those things which are uncertainties, such as metaphysics, spirits, other worlds, space opera, whole track, GE line, are all being put into the bin called para-Scientology. The auditing we do is directed towards the establishment of certainties, and in itself works only with certainties. Prenatals, engrams and facsimiles—anything which anybody would consider uncertain does not belong on the main line.

What is the level of awareness which we will accept as being a level of awareness? It would be: Can a man stand looking at a tree and know that he is standing there looking at a tree, or if he is blind, can he stand there and feel a tree and know that he is feeling a tree? This man is sufficiently aware to be considered for our purposes fairly sane. Awareness goes from there on up into expanding certainties. How aware is awareness? It is as aware as it is certain. What is knowledge? Knowledge is certainty. Is data knowledge? No, data is not knowledge. A certainty is knowledge. Therefore knowledge depends upon perception. Is certainty an absolute? No, it is relative. What are the two ends of the spectrum of certainties? Here you’re looking straight at the theta-MEST theory. There is nothing, there is something. Here you have the nothingness of the static and the somethingness of all motion. Now, what are we considering, then, at the bottom level of all acceptable certainty? It is a certainty when one is standing



looking at a tree and one sees a tree; or, if one can't see, having no MEST vision, one can feel a tree: that is certainty. And that is the bottom level of certainty that we're going to accept as a certainty. What's the top level of certainty? Well, we're not interested in the top level of certainty because it goes too high to observe. In the last bulletin I talked about three universes. There are numbers of viewpoints of these universes and one is as certain as he is certain of these three universes. But one can become more certain than that to the degree that he is aware. Communication establishes awareness as a mechanism. The three universes give us something of which to be aware. Therefore, this perception is in itself certainty and this certainty is in itself knowledge and thus we can achieve what we would consider an acceptable certainty. What is an acceptable certainty? It is a certainty that the three universes exist in terms of perceptions: one's own universe, the MEST universe and the other fellow's universe. When we have established these, we will find that an individual can assume viewpoints which are not dependent upon the body and can perceive these universes as an analytical mind directly. We don't ask anybody to be certain of this until it happens. Thus from these three certainties with MEST eyes, we go into these three certainties on a direct level. What we will call a "stability" for want of a better word at this time and to replace the word "Clear" about which there is a tremendous amount of confusion, would be one who can, without the assistance of MEST eyes, perceive with complete certainty the three universes from many viewpoints. We reach this state with a person by leading him up the gradient scale of certainties, taking him at the certainty level where we find him, wherever that is—even if it is psychotic, neurotic or normal level—and raising him on up scale until he is certain of his own universe, the MEST universe and other people's universes.

You have observed the phenomenon of people who were theta exteriors getting back into the body and not being able to get out again. This is because they were actually insufficiently aware and because they ran into this one single aberration: "They must not reach away from MEST."

If you think for a moment that it is the purpose of Scientology to produce something intensely spectacular like a ghost that can move cigarette papers or mountains, you have definitely gotten the wrong idea. We are interested in well men, we are interested in people with well bodies who think straight and who cooperate on optimum solutions. We are not making magicians. There are a great many things which a thetan or the analytical mind can do, but all these, until you are certain of them, belong in the field of para-Scientology and are only interesting data. We have no interest in their truth or untruth. If you start filling your pc full of an education about the whole track and electronic incidents and other doubtful things, you are giving him more and more uncertainties and he'll start on down the Tone Scale. By giving him a gradient scale of certainties, you will surely and securely bring him up the line to stability. The actual horrible truth of the matter is that an individual below the level of what we are calling "stability," will continue throughout the remainder of his life going on down the Tone Scale. We can make a 4.0 in Dianetics by very arduously swamping up via negative-gain processing, the reactive mind, and he will remain relatively stable and with greater longevity, and is as defined in the first book; but we have not put aside the normal course of aging in the body nor have we completely proofed this individual against the shocks and upsets of existence which would come from new incidents of pain and unconsciousness. It has been completely overlooked



that the first “Clear” was a relative thing and definitely not an absolute thing. It was an intensely hard thing to gauge. An auditor had to be a very good expert on the subject to produce anything like a 4.0 because the uncertainty in the auditor himself about what he was doing would introduce uncertainties into the pc and so would impede the processing. I fought this for a couple of years before I got it through my own head that pcs reacted to my certainty, got their recalls back simply because I was certain they would, and were content to drill never beyond their own depth but always in the level of what they could reach when they could reach it. A few auditors achieved this but they were all certain people. Even so we got lots of Clears, but the bashfulness of the beast dropped him out of sight, for everybody insisted on making a circus curiosity of him and everybody was so uncertain about his state that they very often took an uncertain Clear and turned him into an aberree again. I have had this thing happen to Theta Clears. Man is not exactly kind to his fellow man. Man is basically good, but, believe me, he has a long way to travel up the Tone Scale to reach that basic goodness. If you don’t believe that man can be slightly unkind, look what the more aberrated amongst us say about yours truly.

Now you have some sort of idea about what I mean by a positive-gain process. A positive-gain process is a positive gain of certainty; a negative-gain process, although it eradicates engrams and alters the pattern of behavior of the individual, actually makes that individual at times more uncertain than before, for he has been plunged into things he didn’t know were there and in fact has been made wrong. If you keep on using negative-gain processes such as erasure, remember to back them up right away with positive-gain processes. Otherwise you’ve not brought the pc up toward being a “stability.”

Now in the last bulletin I told you I’d resolved this problem and sent to most of you SOP 8, “The Factors” and Short 8. I sent those along so you could get acquainted with them, not because they contain all the basic information you should have to work them. There is a philosophy and goal behind that modus operandi which must be employed in order to produce the results which are expected. And you don’t have the final technique on this, for that requires the essay which follows. There is a whole process which is devoted to and dedicated solely to cases of Step IV and V. This we call SOP 8-A. SOP 8 solves these when they are not too bad, but SOP 8-A should be immediately employed the moment it is discovered the pc’s very uncertain of his own mock-ups or if he is occluded. The IV and V steps work in SOP 8 but there is a much faster way of going about it which blows the occluded case. Within these faster processes and SOP 8-A we also resolve at one fell swoop special kinds of trouble; any pc who steps up with a special somatic or a special worry is run on SOP 8-A. It then is actually an office technique and in 10 or 15 minutes produces quite marked changes in the individual. I will not say how many hours it takes to resolve a completely occluded case, since some cases are more occluded than others, but it doesn’t take very many hours. All this got shockingly simple, and if you don’t do it simply, you’re simply working yourself unnecessarily, putting the pc through a lot more things than he should go through.

In the first place, in the use of SOP 8-A, we omit any explanations to the pc. If he happens to know Dianetics or Scientology, that’s tough, but it is included in the techniques of SOP 8-A. These things can be self-audited, but remember, auditor, that they can only be self-audited by a trained Scientologist. These buttons are hot. It is not even a dramatic statement to say that one had to walk



along the edge of hell to find these techniques and that these techniques lie straight through insanity itself. Thus, when one is auditing a pc, he can expect momentarily, even in one he has considered very sane, fantastic reactions.

An auditor recently mentioned to me that everyone around a certain area considered anything I had labeled as “unlimited technique” and a “positive-gain technique” as a necessarily faint or weak technique. Just because a thing could be done forever seemed to indicate also that it was weak in its operation. The matter of two anchor points to the back corner of the room and holding them there was considered by the auditors round the area to be a faint technique. Actually that is about the hottest technique you ever threw a pc into. To understand this you will have to understand that “reach” and nothing but “reach” is in itself the basic center of the hurricane called insanity. You have somebody reaching with theta energy to the corners of the room. He is not supposed to reach away from MEST. You could run simply the concept of *must not reach away from MEST* and produce some very interesting results in an individual. When a person has been told to hold the corners of the room in this fashion as in SOP 8, an auditor should expect repercussions, if not during the session, certainly during the next day or two. The technique has to be done over and over because there is an enormous amount of material which it sets loose. The individual is made thereby to let go both sides of the engram. He is holding the engram in to him and not knowing that he is doing so and he feels the effect of doing so and holds it out from him. You’re asking him simply to let go and reach MEST. He’s reached MEST, he’s not supposed to reach away from it. Certainly all of his old holds on the bank will disappear and the technique is very effective and it can be done for long periods of time. Do not think for a moment it is a faint technique; it definitely isn’t. Any of those unlimited techniques are powerful above and beyond running engrams as the Empire State Building is bigger than a doll house. So make up your mind to the fact that you have a handful of dynamite. You have to use it for a little while to discover this and then use it for a little while longer to be certain that, carried through, it brings about the desired result.

It is definitely none of my business how you apply these techniques. I am no policeman ready with boards of ethics and court warrants to come down on you with a crash simply because you are “perverting Scientology.” If there is any policing done, it is by the techniques themselves, since they have in themselves a discipline brought about by their own power. All I can do is put into your hands a tool for your own use and then help you use it.

Now one further comment: There is a further issue of “The Factors” which contains two or three new lines. The basic motivation and the reason behind the decision to be is the desire or curiosity, the enforcement and inhibition of production of effects. Don’t mistake it for a moment and think this is not the center button. It is the reason behind beingness: the production of effects, the enforcement of effects, the nullification of effects. All the pc is trying to do when he first comes to you is to produce an effect upon you; don’t forget this. He is using sickness to produce effects. Any effect is better than no effect. Anything is better than nothing. Any sensation is better than no sensation. Any circuit is better than no circuit. And as far as badness and goodness are concerned, these things are evaluations, determined by viewpoint. So anything bad is better than nothing.



This should explain human behavior to you as nothing before did. What is your pc trying to do? He's trying to produce an effect. How sick is he? He's as sick as he has to be in order to produce an effect. If he's sick at all, it means that he hasn't been able to produce effects without being sick. If you try to take away from him the modus operandi of producing effects, i.e., his service facsimile or his sickness, you're in for trouble. Thus you have to rehabilitate in him the belief that he can produce effects and that he could obtain good effects from others. His goal is to produce effects upon others and obtain good effects from others; that's all his goal and that's why he's being what he is being. That is the reason behind the decision. You've many times asked what is the reason for all this? The answer is to produce an effect. What is the basic mechanical operation of producing an effect? It is reaching, pushing and pulling. Reaching is the keynote of this. What is the basic certainty? The basic certainty is dual; there is a positive and a negative certainty; there is no in-between certainty: there either is an effect or there isn't an effect, so the basic certainties are "*There is an effect,*" "*There is no effect.*" The next basic certainty to that is "*There is no beingness,*" "*There is beingness.*"

I am not going to try to give you very much in this bulletin. There are other bulletins to follow. I want to know whether or not you want these bulletins. Thus I am writing down here the basic heart of SOP 8-A which follows:

A SUMMARY OF SOP 8-A

In order to be and to produce effects one must have knowledge. Knowledge is certainty. Certainty is awareness. Awareness change is the indication of effect. One must then be able to produce changes of awareness, which is merely changes in communication, in order to be certain he has produced an effect. Certainty of the production of effects and uncertainty as to the production of effects are the up and down of lifetimes.

"*There is something here,*" "*There is nothing here*" are the basic certainties of beingness. One runs a chronic somatic simply by picking out an area of the body which is painful or numb and having that area of the body alternately state to the pc by having him run the statements in that area or having him run feelings which approximate the statements in that area "*There is nothing here,*" "*There is something here,*" "*There is nothing there,*" "*There is something there.*" Does one for a moment ask what the something is or let the pc evaluate about the something or nothing? No, he certainly doesn't. All manner of queer sensations, covertnesses, malice and so forth turn on in the areas; we're not even vaguely interested in these reactions and these effects. The pc will try to pass them off on us as effects; we're not interested in that, we're interested in getting that area of the body alive or over its pain. Any numb area of the body run in this fashion will recover feeling; any pain in the body any place will recover a normal state if this is done.

To realize the full value of SOP 8-A one must know something about entities. The pc has compartmented off various parts of the body for which he takes no further responsibility. These appear to be individuals operating against him. Actually these parts of the body have individual characteristics and answer up on E-Meters. These are basically demon circuits but they are the things which produce the circuits; they are the things which hold on to facsimiles, they are not themselves facsimiles. Each one of these is holding on to numerous facsimiles,



and they supply these facsimiles to the pc. The pc says he's not responsible for this. We run in each area where there is any disturbance, first in the pc and then as though it's happening out in front of the pc alternately, "*There is something here,*" "*There is nothing here,*" "*There is something there,*" "*There is nothing there.*" This knocks out the entities and, therefore, automatically knocks out the mechanisms which are making the pc sick. We don't care whether there are entities or aren't entities; it's simply that he is certain that something is deviling him from a certain area. He is certain of this; we can be certain of it because he complains of it. We use this technique to knock it out. The word *entity* simply designates an area of the body which has an independent point of communication.

Going back to the theory of epicenters, one then finds that there is a sub-brain in various parts of the body. When one is dealing with a Case IV or V, he is dealing with the reactive mind and he has to take apart the reactive mind to some degree in order to produce freedom for the analytical mind. The epicenters would be such parts of the body as the "funny bones" or any "judo sensitive" spots: the sides of the neck, the inside of the wrist, the places the doctors tap to find out if there is a reflex. These things are sub-brains picked up on the evolutionary line probably—we're not even interested in where they come from, we're not even interested in the pictures they hold; we are interested in the fact that they have a monitoring effect on the body and the individual. We run these on the above techniques and we produce a considerable change in the reaction in communication of the individual.

We recall at all times while running this technique that we are dealing with a positive in the vague certainty, but nevertheless certainty, of "something," and in the negative certainty of "nothing." And what do we have here? We have the theta-MEST theory. How simple is this problem? This problem is the direct application of the theta-MEST theory to auditing as directly as it can be applied. Life is essentially nothing but something which can produce an effect. There is one thing life must not be and that is nothing. You can run on a pc as a matched or double terminal "*I can be nothing,*" "*I can be something,*" "*I can be nothing,*" "*I can be something*" and produce a considerable release in him since he has been forcing himself all along the line to be something so that he could produce effects, and he has never been able to be anything. Of course he can't be anything, he is nothing. Fear of being nothing, then, is the driving fear. "*There is no future,*" "*There is a future.*" These are essentially dichotomies, but they are more precise dichotomies than we have ever run before.

We handle the whole problem of pictures simply in this fashion. "*There are no pictures,*" "*There are pictures.*" Any occluded case vaguely remembers having recalled pictures. Pictures start to turn on when this is run or start to drop out. We can apply this to any mechanism, and we can apply it with Creative Processing, we can apply it with any Concept Running, we can apply it with brackets, we can apply it with matched terminals. A matched terminal is simply a mock-up, no matter how black, facing a mock-up.

Why is the occluded case occluded? He actually isn't occluded, he's holding on to the last certainty he has anything to do with. There are several things which turn a case black. One is the defection of a friend. This is the loss of another viewpoint. Another is simply loss, and loss in any form. What happens when an individual loses something? He starts holding on to any certainty he can hold on

to. The most certain certainty he can hold on to is blackness. No light or painted object is as certain as a completely black object. Blackness is an effort to disappear and hide. Blackness has many uses. When blackness shows up, one can run “can’t reach” and he will have wider blacknesses there.

A person gets into blackness which is like glue. This can be run on the positive–negative basis of “*There is something,*” “*There isn’t anything.*” Does one run this to agree with how long the blackness stays on and when it turns white and when it turns black again? No, one does not, because this is agreement with the MEST universe. One runs these things almost at random.

Betrayal is the action of having things pounded in and held against one. Ridicule is the action of having something taken out away from one and held there where one cannot reach it. Both of these things are matters of reaching. If one wants to go on and run reaching concepts one must be prepared to run into the hottest of suppressions and the hottest compulsions he has ever been called upon to handle. It may be necessary to run some of these. However, the concepts of “*There is something here,*” “*There isn’t anything here,*” “*There are pictures here,*” “*There are no pictures here,*” “*Pictures can affect me,*” “*Pictures cannot affect me*” and particularly “*There is change,*” “*There is no change*” produces superior results to running reaching. One must know about this button reaching because it is THE button of insanity. Compulsion to reach and the inability to reach combined produce a state of mind which one wouldn’t wish on anyone.

Sex plays a very heavy part in all of this because it is the symbolism of mock-ups and many other things. Thus one would do well to run “*There are men,*” “*There aren’t men,*” “*There are women,*” “*There aren’t women,*” “*There is sensation,*” “*There isn’t sensation*” in order to resolve this problem. But basically below all this there is “*There is something here,*” “*There is nothing here,*” “*There is something there,*” “*There is nothing there.*”

Does one pay any particular attention to blackness? Yes, sometimes it is necessary. It will be found in an occluded case that one side of a body is blacker than the other. This comes about from an old imbalance of control centers. One control center is reaching and ignoring the other control center. The control center which is ignored and can’t reach is black. Thus one finds the blackest part of the body that part of the body which is the most disabled by the other part of the body. Fears of war and of anarchy inside the body which come about in terms of control centers have nothing to do with the analytical mind. The analytical mind is very puzzled as to why this body is suddenly so disobedient. One can run the basic combination of something and nothing here, something and nothing there on the body or on an idea of the body.

Is it better to run things in the body or away from the body? It is usually better to run things away from the body as this has the effect of putting out anchor points. When one runs too many things close to the body, one has the effect of concentrating the individual’s attention on his own body. This actually has a tendency to collapse his space. Thus these concepts should be run at a distance from the body.

One handles one of these concepts as long as the pc can hold it there as certain there is nothing or certain there is something. This is very beneficial in terms of matched terminals. One runs matched terminals by having the pc put



them up as though they were himself facing himself and then as though somebody else is putting them up facing somebody else on the same concept and on others putting them up for others. In this way, one runs matched terminals and brackets simultaneously, a combination of techniques which is very effective.

Does the pc have to have a mock-up in order to put up a feeling or concept in front of him? No.

It must be kept in mind that the basic disability of the pc is to reach away from MEST; it is not to reach MEST and it is not not to reach MEST; it is the disability to reach *away* from MEST. MEST has a gravitic attraction for him and he's gotten to the point where he can't escape it and therefore all of his space is collapsing.

It will be discovered that running any of the techniques of SOP 8 on a positive-negative basis on a low-level case is beneficial. Thus one has a V-level case with his MEST eyesight compare two MEST objects which are similar and then see nothing in those two spots with his MEST eyes. This runs "*There is something,*" "*There is nothing.*" He can do this. You have to run these alternates on a IV and V because he's incapable of getting up to a level of disobedience of MEST laws. One wants to get him up to a disobedience of MEST laws as fast as possible because this gets him into command of energy rather than being the effect of energy.

The trouble with a V is that he cannot permit himself to be reached while he himself must reach. This can be run directly or much more swiftly with the basic technique. In view of the fact that one is holding on to blackness because it is a certainty, one has to have a higher level of certainty on something else before he can let go of any of the blackness. The more MEST one loses, the more sensation one is suddenly denied, the less one feels he can create, the more one has to hold on to any certainty he can reach; and when that certainty is as low a level as blackness, an auditor really has to do some auditing in order to give the individual a high enough level of certainty so that he can let go some of the blackness. The blackness is being held in place in most instances by things which are no longer under the control of the pc. Thus it is an automatic holding-in-place. The pc is not directly doing this himself.

This is a preview of the process. The only thing that one must do and be careful of in the process is to keep the preclear from figuring, thinking, guessing, wondering and so forth. One has to deal in certainties; the certainty of nothing and the certainty of something are the basic certainties of life itself. SOP 8A attacks the problem of uncertainty armed with new and important data which ranks with the discovery of the engram. The first is that certainty is knowledge and knowledge is certainty. Art itself is certainty, and where one has failed in the arts, he has failed simply because too many uncertainties have been introduced. The anatomy of maybe could be restated as the anatomy of uncertainty; and with this I have evolved the fact that uncertainty stays in suspension in time simply because one is holding on so hard to certainties. Thus by processing out the certainty on any subject, one processes out at will, paying no attention to it, the uncertainties on that subject. One does not process the uncertainties, one processes the certainties. The pc's holding on to the certainties and trying to avoid the uncertainties; thus the certainties are available for processing. The techniques I

evolved to take care of this concern brackets, matched and double terminaling in terms of brackets; which is to say a person putting a thought out in front of him facing another thought for himself, having two thoughts out there as though placed there by somebody else, and having two others placing thoughts out there for others. This can be done by the most occluded case. It can also be done by mock-ups and one gets an automatic discharge on the double terminal system. This runs out and exhausts aberrative material. The things which are there to be exhausted are the certainties. The auditor who possesses uncertainties is playing into the hands of aberration.

The next important datum is the matter of viewpoint. People have viewpoints confused. Viewpoint is only a point of awareness from which one can perceive. That is an actual viewpoint. People think of viewpoints as a method of thinking about something from a certain attitude. This is an uncertain affair and is a circuit. If one can see something completely, he certainly doesn't do a lot of supposing and predicting about it. One must get rid of the circuit compulsions in order to get perception. The greatest scarcity is the scarcity of viewpoints. This brings him out to the point where he thinks he's avoiding other people's opinions. Opinions are unimportant. The points of awareness from which things can be viewed are important; and this law comes forward with this: That a person most heavily uses the viewpoint of another when the other has evaluated for him. Any person is heavily using the viewpoints of people who have evaluated for him. Thus, where he has had an ally who is dead, he has once had a viewpoint which was alive and now can no longer use that viewpoint. This is the basic loss and the basic occlusion. It is the loss of a viewpoint. If mother, father, grandmother, grandfather, etc., at all evaluated greatly for the pc, then the pc's using their viewpoints. He is as occluded as he has lost these people; hence his blackness. The viewpoint has arrested it somewhere in time and he cannot see beyond that spot; this brings him into the past. He is doing a life continuum and is in the valence of that person who has evaluated the most for him. The technique to run is being able to reach and not being able to reach other viewpoints. These life continuums show up automatically and, more importantly, they resolve. Another factor which has arisen here is the fact that one wants a viewpoint in order to create an effect and therefore will assume the viewpoints of those who create the greatest effects.

Running in matched terminal brackets "*I (he, she, it, they) have a viewpoint,*" "*I (he, she, it, they) do not have a viewpoint,*" "*I (he, she, it, they) do not want viewpoints,*" "*I (he, she, it, they) want viewpoints,*" "*I (he, she, it, they) cannot reach a viewpoint,*" "*I (he, she, it, they) can reach a viewpoint,*" "gunshots" the reactive mind and the thetan and resolves all of his aberrations of whatever kind. One runs these only so long as the person runs them in a mood of certainty. The moment he gets uncertain (which will show up on an E-Meter) he switches over and runs the other side of the dichotomy from that which he was running. He holds each one as long as he is certain; he uses this technique simply over and over. Where one has spotted a specific life continuum, he runs "*I have the viewpoint of (grandfather, grandmother, mother, father),*" "*I do not have the viewpoint of (the person)*" and reversely "*(The person) has my viewpoint,*" "*(The person) does not have my viewpoint.*" He runs this in matched terminals and brackets.

Of course, the reversal of to reach is withdraw; reach away from is not quite the same as withdraw, but withdraw serves. That which is wrong with a V is that



he cannot withdraw from MEST and MEST and engrams will not withdraw from him. He is in a situation where he hopes he cannot be reached and that "they" will never reach him. His conviction that he cannot withdraw is such as it would never enter his mind unless an auditor told him to run it. The idea of withdrawing or anything withdrawing from him is novel and unsupportable. Immediately below this, of course, there is a level where everything has withdrawn from the person. This is handled by "(Any dynamic) will not withdraw," "(Any dynamic) will withdraw" and is assisted by running "They will reach me" and "They will never reach me" and running with "Bodies will not withdraw," "Bodies do withdraw" and this is assisted by running "There is space," "There is no space." The glee of insanity and other manifestations show up. One must remember to run whenever he touches these reach and withdrawal techniques, the certainty that there is something there and the certainty that there is nothing there afterwards; because the phenomena which show up in running such techniques are so explosive that they leave a V considerably unsettled. He must then reach a certainty on the matter by running out the certainties of something and the certainties of nothing.

This is actually all there is to the solution of a Case V. He has an uncertainty about everything. He has to figure about everything; he has to know before he goes, and he has to hide but he knows he can't hide, and he depends on logic to serve for all of his predictions because he can't look. An amazing array of complexities can arise and an amazing number of "new techniques" can be developed off these basics. However, it is well to remember that these are the basics and when one strides too far off them, examining single pictures, he should remind himself that he will do better running on the pc or himself techniques which take care of all pictures; for the number of pictures are limitless.

There are thousands and thousands of variations of this and this is far from all there is to know on this subject, but it is easy auditing and it will work easily for you in the resolution of cases. I will have considerably more data on this in succeeding bulletins. It got awfully simple, didn't it?

I would appreciate those HDAs, HCAs and BScns who are not yet members of the HAS to apply for early membership. Founding Members who are also HDAs or HCAs are automatically professional members from here on. Professional membership brings with it a year's subscription to the *Journal of Scientology*, brings the *Professional Auditor's Bulletin*, brings direct referral service. Professional membership is \$25 per annum. Only professional memberships valid are those of Founding Members, those who have graduated from associate or doctorate schools since the 1st of January 1953, and those who have already submitted their professional membership. Anyone else has had his professional membership run out and should renew it. Fees for professional membership should be sent by personal check or cash to the HAS in London, 163 Holland Park Avenue, London W11, England. This does not mean that all professional memberships are in the British organization; it simply means that this is the coordination of communication headquarters at this time. Professional memberships can also be procured from Philadelphia. Those who are not professional members already amongst certified graduates are, at this time, in the minority.



I am going over to France for a while to get some material assembled. These bulletins will continue. I am very glad to hear from you. What you care to write is very acceptable and will, whether positive or negative, assist other auditors. My address will continue to be 30 Marlborough Place, London NW 8, England.

L. RON HUBBARD
Founder

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ASSOCIATE NEWSLETTER NO. 4

end May 1953

This newsletter concerns itself with the training and skill of auditors.

I have had considerable experience in training auditors, but I only occasionally check up on auditors who have been trained in the various schools. Ordinarily the results are quite good in these schools, but now and then the results are so sour that I wonder what could have happened. Naturally, under a policy which trains anyone who comes in, one is going to get duds. But if one gets a dud he should certainly let the old man know about it, for sooner or later I get involved in some kind of scramble concerning this dud and some cases messed up.

You would be surprised at the amount of traffic of this character I have had in the last three years. Generally it is based upon just one thing: the dud didn't even vaguely know what Dianetics or Scientology was. Quite commonly, he had been trained thoroughly in metaphysics, mysticism, psychology or booja witch doctoring. When he was trained in whatever school, he received the information with no conviction whatsoever. Occasionally this lack of conviction is traced to a lot of wild rumors about my own character which then disabused him of any idea that he should accept these "opinions." Training which is done with this color is rather detrimental. I don't happen to care very much what people think about me, but where it enters into the skill of an auditor, and where it will continue through to mess up a preclear, it becomes quite important.

Germane to this I spent the other evening on the phone—literally that, about two hours—with an auditor who was busily processing a preclear who had suddenly gone into a large maybe about continuing processing. Mentioning no names, this pre-clear had previously had a mystic master of some note and renown and this mystic master had come to me and had informed me that this neophyte in his cult was being processed by one of my auditors and had informed me that this auditor was paying no attention to the fact that this girl through concussion or some such thing had only half a brain.

This auditor phoned me and, frankly, I have never seen a longer communication lag in anyone. It was from ten to thirty seconds, and the answers he gave me and the data he gave me were all salted down with "maybes." This auditor, by the way, had not been granted certification but was practicing more or less professionally. His attitude toward me was extremely challenging. He referred to Dianetics and Scientology as "your stuff." A review of the student record later demonstrated that this man, during the entire training period, had been subjected to considerable marital difficulties and during the training period had missed, day after day. Further investigation revealed he had been trained in mysticism and in psychology. He had proceeded to go through an entire period of training and what had leaked into his head as Dianetics and Scientology, as disclosed in a



long and arduous cross-questioning by myself with this communication lag intervening, bore little or no resemblance to anything taught in any training school. He did not know nomenclature, he did not know techniques; he knew how to run an engram, perhaps, but matched terminals were called double terminals by him; brackets were unknown to him. He claimed he had fished around in “your stuff” and, while he had found that nobody could possibly be “exteriorized” (his own case was never opened and he himself had no interest in opening it) and had evolved a “technique” in which he “fished up” the anchor points of the preclear “just like you said in your stuff” and then double terminalized them (while he was actually only getting two of them up whereas a double terminal gets four of them up) and so achieved some effect upon the preclear according to him.

In the first place, he had no idea of what an anchor point was—he thought it was a person; in the second place, he had jumped Standard Operating Procedure “because it was a drill,” even though he had never tested it to find out if he had gotten results by it. He had developed a “sensitive insight into preclears, and was able to evaluate for them their troubles,” and yet was unable to recall ever having been told by an instructor or on a tape that evaluation for a preclear was *verboten*.

Careful and arduous cross-questioning determined that this individual had processed this woman with matched terminals, yet he did not know the difference between a limited technique and an unlimited technique, which was old news in the school where he was being trained. Although it had been said to him probably no less than twenty times, he did not realize that a limited technique was one that you employed until it was proven to be very uncomfortable upon the preclear, at which time you went into an unlimited technique—which is to say a very positive contact-with-reality technique—and carried on with the latter until the preclear was upscale enough to carry on again with the limited technique. Expanded GITA, matched terminaling, double terminaling, running of concepts are all limited techniques, just as the running of engrams will eventually lead into the depths if continued too long. Very, very close questioning against a considerable communication lag elicited the fact that this individual of all things was not sufficiently up on his business to know that the next-to-the-last list in *Self Analysis in Scientology* (or *Dianetics*) existed. He had never heard of the technique whereby the individual was asked to remember something that was real to him. Not only that, but it had never occurred to him to apply Standard Operating Procedure to the preclear with half a brain, which would have led him directly into Step VI whereby this was indicated.

If he had used Standard Operating Procedure, he would have discovered in the first 15 minutes of auditing that his preclear was a neurotic; he would have discovered also that this preclear’s case would not have advanced an inch until the next-to-the-last list in *Self Analysis* had been run. As it was, he had used about 18 hours, more or less, of processing on a neurotic who had a physiological infirmity and had succeeded in hanging the person up on a maybe.

In addition to this, it was somewhat amusing to note that the auditor’s name, which will go unmentioned, was the kind of a name which lends itself to an engram phrase. An example of this would be (an actual case) where the individual had severe asthma and was named Sneezy and had lost his asthma simply because a professional auditor asked him one day whether or not he was trying to live up to his name. An individual (a thetan) is trying to *be* something rather than

nothing and he will try to be the literal meaning of his own name and try to dramatize it. Well, a thetan can never be. The auditor in this case had a name which lent itself peculiarly to failure and this had never been touched in the school.

Evidently what had happened in this case was that the auditor had absented himself continuously and when present had sat in the back of the room and had never obtruded into the instructor's notice. He had then failed in his examinations and, instead of continuing on at the school until he could pass the examinations, had simply drifted out into the public and had represented himself as a certified auditor more or less and so had gotten things into a beautiful snarl.

Many auditors, however, who go through schools come out with something less than certainty on the subject of Dianetics and Scientology. They are pounded with whole track and other uncertainties, have no subjective or objective reality of these things and may have sat for weeks clinging hard to the fact that God was good and that all was illusion, and yet might have assembled enough glib information to pass an examination. Such people are liabilities. You can't avoid them and I can't avoid them, but we can do all we can to prevent this happening.

It is essential that an auditor leaving the school leave with a certainty that the materials he has been presented with work. He should leave with the certainty that he can produce an effect with the materials he has been taught, and that moreover he can produce an effect with them as they have been taught and as they are represented. It is peculiar that the only failed auditors, the only rebel auditors, we have are those who never learned the techniques with which they were presented.

This poses a peculiar teaching problem. It is first a problem of getting the student into the classroom, not just as a body but as a mind; and it is dependent secondarily but very importantly, upon (and read this twice) processing out of him in terms of matched terminal brackets every certainty he has had in the past that some process of the mind did or did not solve all of his problems. In processing this individual the instructor will put himself very far ahead by making sure that the student's co-auditor knows that the first duty in a school where an auditor is being trained, is to get rid of the plus certainty and the negative certainty on current lifetime subjects dealing with the human mind or the human body. This is a very simple thing to do.

It is a very easy thing to understand what is wrong with somebody who cannot be trained in Dianetics or Scientology. This somebody has been trained in medicine, in psychotherapy, in psychology, in mysticism and has gone through exactly this cycle. At first, with high hope, he has assumed that the materials being taught to him in medicine or whatever, were absolutely, completely and ultimately the last word and would solve all of his problems. He finished the course or went out into practice with the realization that those things which he had been taught were so much buffoonery. Now between these two positive and negative certainties, that the thing did work and then that it did not work, lies a tremendous maybe. It is this maybe alone which produces first the uncertainty in study and second the tremendous communication lag of such people. This is the reason they cannot be trained easily in Dianetics and Scientology. They have in the past been very certain first that something worked and then have been very certain that it did not work. The resultant maybe impedes all further training.

This is the student who gives the Instructor a great deal of trouble, who asks non sequitur and senseless questions, who involves the class in endless arguments which are not germane to the subject and who spoils the entire atmosphere of a school. This individual has collapsed communication lines. He collapses upon the Instructor and utilizes precious minutes in utter balderdash. I repeat, it is because he has first had a certainty on some subject such as medicine or psychology and has then afterwards had another certainty; and the first certainty was that psychology would solve everything and the second certainty was that psychology would solve nothing. This is the anatomy of *maybe* in terms of intention and concept.

When any student continues to collapse communication lines upon the Instructor, which is to say, talks a great deal to him, comes up to him after class, questions and doubts, upsets other students, this is what has happened, and this is what must be processed in the student. The first moment the student shows up with this manifestation, the Instructor should know instantly what is wrong with this student, and he should assign to another student the task of Certainty Processing which is nothing more nor less than matching terminals of "I am sure psychology works," "I am sure psychology doesn't work." Then somebody else as a matched terminal saying "I am sure psychology works," "I am sure psychology doesn't work" and then others saying to others "I am sure psychology works," "I am sure psychology doesn't work." By running the certainties only and by never touching the uncertainties, this individual is at length given freedom from the circuit which is generated by these two certainties, for he is holding on to the certainties in the face of all the uncertainties which lie between. (Now read all that again.)

The Instructor is continually being subjected to the uncertainty of students. Thus the Instructor has to enter into a convincing attitude. He has to start convincing students of the existence of engrams, of the existence of this, the existence of that, against all these doubts. He has to continue a convincing attitude. This is not good for the Instructor, but it is not particularly harmful. His first step should be to get rid of, via the above processing, the students who require all this convincing. The next thing he should do is to run the Certainty Processing on himself to the effect of "Dianetics is the solution," "Dianetics is not the solution," "Scientology is the solution," "Scientology is not the solution." He should also run "There are engrams," "There are no engrams," "There is whole track," "There is no whole track," "Hubbard is right," "Hubbard is wrong," each in matched terminals, which is to say the idea or the person with the idea facing the same person with the same idea in brackets until he himself is free. The Instructor might also do well to run "I need processing," "I don't need any processing," "There is something wrong with me," "There is nothing wrong with me," again in matched terminal brackets, and each time anything is run in Certainty Processing it is run with the feeling of certainty, and in matched terminals, that the opinion is correct.

In the case of the student whose case will not move it will be found that the student is under the compulsion not to let anything happen, and this is resolved by "I must not let it happen," "I cannot prevent it from happening" and "I must maintain control," "I must lose control," for this is a compulsive case. A little lower on the Tone Scale the student will be found to respond to "They are preventing things from happening," "Nobody can prevent things from happening." The general subject comes under the heading of "Things happen" and

“Nothing happens,” which last is, of course, the gunshot on the case; the others are the compulsive and inhibitive factors.

Training is essentially picking up the communication speed of the individual by utilizing techniques which break up old communications systems. If in training auditors these things are followed, we will find that we will have less trouble in the field with preclears. Further, we will find that we have less rebellion, for we have a condition in many people whereby they must produce any effect as better than no effect. The foremost reason behind life is to cause an effect. A person gets too far down the Tone Scale, and he becomes desperate about causing an effect. Hence you get your very rebellious auditor who is unwilling to utilize knowledge of somebody else to produce an effect, but must design something to produce any kind of an effect. The result of this, due to the lack of training of the “originator,” can be very harmful to our general forward motion.

In addition to all this, it is *extremely important*—I repeat, *extremely important*—that the auditor knows, and knows that he knows, how to do all those techniques listed as effective procedures in the appendix of SOP 8. He should know these things backwards and forwards and in his sleep. If he gets out of a school without learning them, then you have an opponent, and I have an opponent, and that opponent is uncertainty. The public perceives this man, this woman, as having gone through a school. They do not perceive any result except rebellion, upset, a low-toned case, and we are damaged accordingly.

With existing procedures, there is no real excuse to let a student go through school in a very low-toned state, and there is certainly no excuse to recommend certification for such a student. One should be pretty tough on a student concerning his knowledge of fundamentals. What we call fundamentals are those things which are listed as effective procedures in SOP 8. If an auditor can do these things, he will produce effects; if he can produce effects, the society will alert; if society alerts, our goals of sanity for man can be accomplished.

Alert particularly to this manifestation of collapsed communication lines. Collapsed communication lines simply denote a complete lack of admiration in the life of the preclear. Admiration Processing will get the person who has severely collapsed lines into trouble, but nevertheless Certainty Processing on the subject “There is admiration,” “There is no admiration,” “There is applause,” “There is no applause” can do wonders for such a case. This is the case that is giving us a bad time; an Instructor should be hard-boiled enough to turn around to a student and say, “Look here, if you want to get your certification I have a task for you, and that’s to uncollapse these collapsed terminals on this student.”

The entire process of auditing has to do with withdrawing communications from individuals. This is based upon the idea that communications are harmful and that the body cannot handle communications. It is an excellent technique that “The body can handle communications,” “The body cannot handle communications” in matched terminal brackets. The frailty of the body is almost a cult in this society; if any cult exists, this is it. By communication we mean anything from talk, through letters, through sex tactile, to bullets. This process of withdrawing communication finds the auditor going downscale if the auditor has not had resolved in his case reach and withdraw: the two primary actions of putting out and bringing in anchor points. This is resolved by “I can reach (on any



dynamic),” “I cannot reach (on any dynamic)” and “I can withdraw (on any dynamic),” “I cannot withdraw (on any dynamic).”

By the Auditor’s Code, if he follows it, he is inhibited from reaching into the preclear with a communication but must withdraw communications from the preclear. We already know how much this can do for a case. Let’s consider the auditor’s case and realize that students will become auditors. Thus in students the entire category of reach and withdraw, as above, including desire, enforcement and inhibition of reaching and withdrawing, should be resolved in the GE; otherwise the GE is going to grab hold of the thetan; and the auditor, one day, even if he is a Theta Clear, will not again be able to get out of his body.

Perhaps it requires a lot of auditing to get an individual over the idea that he cannot withdraw from MEST, but this is dependent upon the fact that the preclear is dependent upon MEST. Those things upon which the individual is depending are those things which have a command value over him. This would include Father and Mother, and it would also include, more importantly, the MEST universe. That thing upon which the individual most depends is that thing upon which the individual has the greatest amount of aberration. That person who has most evaluated for the individual is that person whose viewpoint the individual is liable to have. We used to call this *valence shifting*. We can still call it that, but it’s actually an enforcement of viewpoint.

We have, then, as primary aberration: the curiosity about, desire for, enforcement of and inhibition of, viewpoint. And we mean by viewpoint not the opinions but the actual perceptions of the individual.

In passing here now, let me mention the genus of facsimiles. Facsimiles are a compulsive duplicating of the MEST universe. The fact that one must duplicate the MEST universe is represented in facsimiles and accounts to us for the first time for why the low tone exists on the wide-open case. Eidetic memory is not desirable, for memory is not of this category. This is quite a wide departure from Book One, but these things which an individual re-perceives in his memory are not necessary to his memory, for we have gone way above anything like this at 4.0. The occluded case has eventually rebelled against the idea that he had to duplicate everything in the MEST universe.

In the training of students it is desirable not that the student knows so much nomenclature, but that the techniques, if he performs them, work. He cannot know this if his ears are closed, his eyes shut, and his point in time stopped on a maybe when he was twenty-two and had just finished becoming a Doctor of Philosophy.

GENERAL NEWS

I am going over to the continent of Europe. My purpose in going is to stir up some interest in Scientology. I will be stopping at the various spas and have an idea of entering this little hot bomb of a racing car I have in a few of the all-outs in Europe. The car has a 2½-liter souped-up Jaguar engine. It is built of hollow steel tubing and aluminum and weighs nothing. Its brakes sometimes work but its throttle never fails. I have also a British motorcycle which might do well in some



of these scrambles. Motion has gotten altogether too slow. I think by spreading a few miracles around the spas, I will be able to elicit considerable interest in Scientology. This should come back in terms of students to the British HAS, but more importantly it might serve to do something active in the matter of war.

In Great Britain, auditors who have been trained in SOP 8 are doing excellently well and two notable cases which had hung fire have resolved on Certainty Processing.

In view of the fact that foreign exchange is what it is, my tour of the spas and the production of, if possible, a few miracles amongst the lame, halt and blind, falls directly upon American shoulders. The HAS in Philadelphia is breaking exactly even. The British HAS, due to the inability to export funds, cannot contribute to this activity, but has contributed markedly to research and investigation these last many months and should have a breather. Certification funds, therefore, are what are counted upon to effect whatever is effected in Europe. The new doctorate school in Germany will not be functioning actively for almost a year. I may have a few light moments which have to do with speed, but the truth of the matter is I sail pretty close to the wind on finance. The bulk of the money I receive goes out immediately upon testing techniques, the PAB newsletter and other services, and when I find myself with any excess cash, I generally finance some operation that happens to be limping. I was looking at my account books the other day and I find out that the money I have invested out of my own writing in Scientology is quite great. Very little of this has ever been realized back and, if one were dealing on a profit and loss sheet, one might wonder why I had ever indulged in such a level of research and investigation; but I am afraid that there are a lot of us who feel that, but who feel as well the game is worth more than the economic profit. I wish all of us felt like that.

The point is I am going around to the various spas and in the process of this I am going to get together summaries of the various things necessary to the doctorate course and make tapes and write books to summarize this data, for as far as I am concerned, cases are cracking up far too rapidly under existing processes, which includes Certainty Processing, to cause anyone much concern. I have done what I set out to do many years ago, which is to say, develop a technique. Now it is going to take me years to get this down into workable form in terms of public interest. You see one of the examples of that in Issue 16-G, the copy for which has already been mailed to Philadelphia. 16-G is an entire book. The funds which you send away in this direction for certification and in percentage are entirely the funds on which I am operating. With these funds, I am trying to get into a highly acceptable public form the technologies which have been involved and the experience we have gained. For instance, I have to boil down and put on tape the entire subject of Freudian psychoanalysis. It doesn't exist unfortunately in a native and fundamental form. Likewise I have to get together all correlated material where Scientology applies to the society at large. It's going to take me twenty years to knock together everything that is to be known and which I have found out.

These funds also serve to keep auditors happy in the field. I am making it my business to try to give them a successful business. This is a new departure in policy on my part, but only because I have found it necessary. The auditor, ordinarily, lacks imagination enough to establish himself. He's like a fellow with



ten-dollar gold pieces who doesn't know what to do with them. Thus I am continuing to service the auditors you graduate and continuing to spread the word throughout America and the rest of the world, but particularly America, on the subject of what we're trying to do. Thus, keep the ink in your pen because I am depending on you to put in on checks to me so that we can get this show on the road.

Germane to funds, I am recently in receipt of material from George Seidler suggesting an alternative in certifications and carrying with it the news that Sequoia University would like to authorize associates to give certain courses. With all due respect to Sequoia University and the project, I have to hand legal opinion that this protection will not stay the heavy threat when leveled. I think we have a better idea and I think Sequoia University has its role and will eventually be woven through the woof and warp of what we are doing. It happens that I have under preparation summaries of psychology, psychoanalysis and so forth which your certification fees are going to finance. Now just why a large portion of these certification fees should go to Sequoia University, I am not quite sure. I do know that if a large portion of them do go to Sequoia University, I will be strapped down financially in the preparation of this material and, believe me, material costs money. I estimate that the tapes you play cost about \$800 an hour. That might be a shock to you, but it is a sober fact. It isn't because I spend money like water, it's because those tapes are made only after a great deal of outlay in terms of testing and in terms of organization and material; and, even then, it is very cheap investigation. If this condensation of general semantics, psychoanalysis, psychology, electronic brains, etc., were being done by Sequoia University, I could see some point in this.

Issue 16-G will very soon be in your hands. It is 50 cents per copy and I am sure that continuing copies of it will be published. It contains the second issue of *The Factors*, an entire breakdown of Scientology, SOP 8 and Short 8. I don't see it changing for a long time to come and in addition to existing course booklets which are still quite vital, I recommend to you that you train out of this issue as the court of appeals, for students reading it before they enroll will be disappointed if they find anything less than this level of certainty in the school. This issue has an enormous number of advance orders already. The issue was late simply because I was waiting for the test reports on the techniques and mailed the copy only when I had those. Issue 16-G is actually a complete book. It is also necessary for the student to have *Scientology 8-8008*, *Self Analysis in Scientology* (or *Dianetics*) and the *Professional Course Booklets*. Without all this material he would be lost. The first and second books of *Dianetics: The Modern Science of Mental Health* and, what do you know, old 8-80 has come up for a further look, for it dealt with communications within the body. The Axioms were never as valid as they are today, just as they appear in the *Handbook for Preclears*. Thus you can shove a lot of material at a student.

Ross, by reports, is doing very well with his doctorate school. Detroit is recovering and Ann Arbor, in the same state, is dealing with an influx of activity, possibly stimulated by the adverse publicity. According to my reports here, we have quite a large enrollment throughout the various associate areas and this enrollment, with the certainty of Certainty Processing, and the materials in its hands, can make a very large dent in America.

To repeat, I remind you that certification fees should be sent to 30 Marlborough



Place, London NW8, until further notice. There will be immediately turned, first a letter stating that the student whose application has been received has been certified and next the certificate of that student. Letter and certificate will be sent to the address designated by the associate, either to himself or to the student directly.

Your attention is called to the fact that man does not want to get well. He wants to produce an effect. Low on the Tone Scale the only effect he can produce is destruction and pain. It is also called to your attention that according to a one-time disciple of Howard Scott's, money is the attention unit of a social group, and that as much money comes in to any part of that social group as it attracts attention. Your success depends upon the production of an effect, your finance depends upon attracting interest. If you find finance faltering, you will discover immediately why if you realize that the financial system is a communications system and that communications systems are the background of what you are doing. A person who is trying to prevent communications from occurring will try to prevent money from being received. If a person finds himself diffident about money, he need only run "I can have money" "I cannot have money" and, in addition to that, the negative and positive on accepting and delivering communications. Money is not a sordid subject, it is the measure of the amount of attention you are attracting. If you are trying to prevent observation from viewpoints, you will not make money.

Things are looking up. The fears which are being voiced have been voiced for three years without materializing. The solidarity of our team, frail as it may appear sometimes, has never been better.

Three associates have written me suggesting that financial arrangements between myself and associates be changed from a flat rate for every certificate, and that a percentage of training fees be forwarded to me on the entire training income of the associate. One has suggested 15 percent, one has suggested 10 percent. If you would like to shift to this ultimate plan of 15 percent of the training fee of everyone enrolled, I would be very happy to pay into the HAS the sum necessary for his professional membership, give each student *The Journal of Scientology*, whether certified or not, and supply without further charge certain training materials for each student. This would definitely be in the interests of better training. I could give each student, for instance, a complete set of *Professional Course Booklets* and some other materials, and they could be shipped personally to the student on evidence of his enrollment and the payment of his fee to the associate.

Doctorate schools have a slightly different problem and are not included in this discussion, but the shipment of the booklets and so forth to the doctorate schools could also be instituted.

Here's what we are facing. We need *The Journal of Scientology* being widely circulated, we need the *Professional Auditor's Bulletin*, we need various other promotional lines. I have changed the policy of the publications section toward the procurement of students rather than the procurement of income on books. This means, of course, more students, better promotion, and a greater amount of available material at very low price. It also means that the HAS income will



drop. If you cared uniformly for this 15 percent arrangement, you would find materials were being paid for to a large extent and promotion was being paid for to a large extent out of an organization which was not in itself making money out of promotion. I think that the circulation of materials at very low cost would mean a very great deal in stimulating business, but it would also mean that we would all have to recognize our responsibility in keeping the HAS going in Philadelphia. Issues of the *Journal*, one after the other, would carry material at very low cost and books would be brought out and circulated at very little cost.

I think this is what we all want. In order to accomplish this it would seem wise to shift, then, over to a 15 percent basis with the recognition that the 15 percent was paying for training materials, public promotion, as well as the development of those materials by myself. I have an enormous amount of codification to do, and the many training booklets which are still necessary and which answer the questions which are being asked about the applications of Scientology in various fields could be cared for. I would hand out certificates on the same representation. Fees would be paid to the international office in London. Materials would be authorized to be shipped from Philadelphia to the student from London and money sent from the international office to the Philadelphia office to cover this.

In the process of evolution, our organization is showing up what is most desirable. I wish you would give this matter some thought; because of the recentness of enrollment on the latest materials, no certification cash to amount to anything is to hand. If you approve this plan, simply change the order of things on your books and send 15 percent of your training fees received from, on and including, 1st April forward to the HAS, 30 Marlborough Place, London NW8. Your certifications will be honored as you submit them. *Course Booklets* will be immediately sent to your students and any student who has enrolled since April 1st. The other materials will be forwarded through.

There are now four ratings: HCA, HGA, BScn, DScn. The HGA certification is intended to designate auditors who have considerable experience and whose reputation is well known, but who do not necessarily have credits and attendance at the doctorate schools. It means Graduate Auditor and is intended to compare with a Dean of Psychiatry. I am following, more or less, in certifications a time-honored pattern which was first begun in the field of medicine and was later followed through in the philosophic and healing arts. It has been customary for the founder of a subject, such as one or another branch of medicine, one or another branch of psychiatry or psychology, to act as the certifying and training agency; and, indeed, today the British Medical Association grants degrees in no other way. And the only degrees for medical doctor granted in Great Britain which are accepted in the BMA are based on the very type of training which we are doing. We are in the stage of doctors training doctors. Back in Freud's day, and continuing through to the present, deans of psychiatry arrived there solely by association with those trained by Sigmund Freud. I tried two or three times to get away from this and each time got slapped around in the mails.

An HGA certification is by nomination or by selection. The nominal sum of \$28.00 is charged for certification in HGA to cover the cost of certificates and



handling. The point of the HGA certificate is to shuffle through HCAs and HDAs and find those who are consistently producing excellent results and to form a grade by which these results can be recognized. BScn is there to signify training in a doctorate school and eligibility for further training and experience to the grade of doctor. A doctor eventually will be required to have a rather wide command of psychotherapy, philosophy, psychology and other allied things, including Freudian psychoanalysis.

L. RON HUBBARD
Founder



Scientology

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This is Scientology The Science of Certainty

FOREWORD

For nearly a quarter of a century, I have been engaged in the investigation of the fundamentals of life, the material universe and human behavior. Such an adventure leads one down many highways, through many byroads, into many back alleys of uncertainty, through many strata of life, through many personal vicissitudes, into the teeth of vested interests, across the rim of hell and into the very arms of heaven. Many before me have made their way across these tumultuous oceans of data, where every drop of water appears to be any other drop of water and yet where one must find *the* drop. Almost everything I have studied and observed has been evaluated otherwise somewhere, at some time, in relation to this or that.

What equipment must one have to venture upon these wastes? Where are the rules books, the maps, the signposts? All one perceives when he peers into the darkness of the unknown are the lonely bones of those who, reaching before, have found their hands empty and their lives destroyed. Such a thing is a lonely drama; one must cheer one's own triumphs and weep to himself his despair. The cold brutality of the scientific method fails far back, almost at the starting point. The airy spiralings and dread mysteries of India, where I drank deep, lead only into traps. The euphoria of religion, the ecstasies of worship and debauchery, become as meaningless as sand when one seeks in them the answer to the riddle of all existence. Many have roved upon this unmapped track. Some have survived to say a fraction of what they knew, some have observed one thing and said quite another, some looked knowing and said naught. One engaged upon such a quest does not even know the answer to that most important question of all: Will it be good for man to loose upon him, all in a rush as an avalanche, the knowingness of eternity?

There are those who would tell you that only a fiend would set you free, and that freedom leads at best into the darkest hells, and there are those to inform you that freedom is for you and not for them, but there are also men of kind heart who know how precious is the cup and drink of wide, unbounded ways. Who is to say whether man will benefit at all from this knowledge hardly won? You are the only one who can say.



Observation, application, experience and test will tell you if the trek has been made and the answer found. For this is the science of knowing how to know. It is a science which does not include within it cold and musty data, data to be thrust down the throat without examination and acceptance. This is the track of knowing how to know. Travel it and see.

THE FACTORS

(Summation of the considerations and examinations of the human spirit and the material universe completed between A.D. 1923 and 1953.)

1. Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.
2. In the beginning and forever is the decision and the decision is TO BE.
3. The first action of beingness is to assume a viewpoint.
4. The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.
5. Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.
6. The action of a dimension point is reaching and withdrawing.
7. And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.
8. And thus there is light.
9. And thus there is energy.
10. And thus there is life.
11. But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.
12. The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.
13. The dimension points are each and every one, whether large or small, *solid*. And they are solid solely because the viewpoints say they are solid.



14. Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.
15. The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.
16. The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.
17. And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.
18. It is the opinions of the viewpoints that some of these forms should endure. Thus there is survival.
19. And the viewpoint can never perish; but the form can perish.
20. And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.
21. From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.
22. And there are universes.
23. The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld—the physical universe.
24. And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.
25. Thus comes about death.
26. The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.



27. There *is* beingness, but man believes there is only becomingness.
28. The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.
29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.
30. And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so give to Earth a culture of which we can be proud.

Humbly tendered as a gift to man
by L. Ron Hubbard, 23 April 1953

THIS IS SCIENTOLOGY

Scientology is the science of knowledge. It contains many parts. Its most fundamental division is Scientology itself and para-Scientology. Under Scientology we group those things of which we can be certain and only those things of which we can be certain. Knowledge itself is certainty; knowledge is not data. Knowingness itself is certainty. Sanity is certainty, providing only that that certainty does not fall beyond the conviction of another when he views it. To obtain a certainty one must be able to observe. But what is the level of certainty we require? And what is the level of observation we require for a certainty or a knowledge to exist? If a man can stand before a tree and by sight, touch or other perception know that he is confronting a tree and be able to perceive its form and be quite sure he is confronting a tree, we have the level of certainty we require. If the man will not look at the tree or, although it is observably a tree to others, if he discovers it to be a blade of grass or a sun, then he is below the level of certainty required and would not be able to grasp Scientology. Some other person, helpfully inclined, would have to direct his perception to the tree until the man perceived without duress that it was indeed a tree he confronted. That is the only level of certainty we require in order to qualify knowledge. For knowledge is observation and is given to those who would look. Things about which there is observational difficulty, such as mirror mazes, items hidden in smoke, objects guessed at in the dark, are outside the boundaries of Scientology.

In order to obtain knowledge and certainty, it is necessary to be able to observe, in fact, three universes in which there could be trees. The first of these



is one's own universe; one should be able to create for his own observation in its total form for total perception a tree. The second universe would be the material universe, which is the universe of matter, energy, space and time, which is the common meeting ground of all of us. The third universe is actually a class of universes, which could be called "the other fellow's universe," for he and all the class of "other fellows" have universes of their own. A complete clarity on all three universes would be well above any goal attempted even in Scientology, and it is not necessary that one be as certain as this of three universes before one can be certain of Scientology, for certainty of Scientology requires only the same order of certainty one would have to have to know he was confronting a physical universe tree.

Para-Scientology is that large bin which includes all greater or lesser uncertainties. Here are the questionable things, the things of which the common normal observer cannot be sure with a little study. Here are theories, here are groups of data, even groups commonly accepted as "known." Some of the classified bodies of data which fall in para-Scientology are: Dianetics, incidents on the "whole track," the immortality of man, the existence of God, engrams containing pain and unconsciousness and yet all perception, prenatales, Clears, character and many other things which, even when closely and minutely observed, still are not certain things to those who observe them. Such things have relative truth. They have to some a high degree of reality; they have to others nonexistence. They require a highly specialized system in order to observe them at all. Working with such uncertainties one can produce broad and sweeping results: One can make the ill well again, one can right even the day which went most wrong; but those things which require highly specialized communication systems remain uncertain to many. Because Dianetics is placed in this category does not mean it is disowned; it means simply that it is a specialized thing based on theory which, no matter how workable, requires specialized observation. It does not mean that Dianetics will cease to work, but it means that Dianetics is not easily nor quickly forwarded into a complete certainty. Yet Dianetics is more of an exact science than many which have before borne that name; and Dianetics is an intimate part of Scientology, for it is through its special communication processes that the data was won which has become Scientology.

Also under the heading of para-Scientology one would place such things as past lives, mysterious influences, astrology, mysticism, religion, psychology, psychiatry, nuclear physics and any other science based on theory.

A doctor, for instance, may seem entirely certain of the cause of some disease, yet it depends upon the doctor's certainty for the layman to accept that cause of the disease. Here we have a specialized communications system. We may have an arduously trained observer, a highly mechanistic observation resting upon a theory which is not, even at this late date, entirely accepted even in the best circles. That penicillin cures certain things is a certainty to the doctor even when penicillin suddenly and inexplicably fails to cure something. Any inexplicable failure introduces an uncertainty, which thereafter removes the subject from the realm of an easily obtained certainty.

Hypnotism, no matter how certain the hypnotist may be that he is effective on some people, is a wild variable and, even in expert practice, is a definite uncertainty. The use of drugs or shock produces such variable results that they

class far down a gradient scale which would begin with a fair degree of certainty and which would end with almost no certainty of any kind.

We have here, then, a parallel between certainty and sanity.

The less certain the individual on any subject, the less sane he could be said to be upon that subject; the less certain he is of what he views in the material universe, what he views in his own or the other fellow's universe, the less sane he could be said to be.

The road to sanity is demonstrably the road to increasing certainty. Starting at any level, it is only necessary to obtain a fair degree of certainty on the MEST universe to improve considerably one's beingness. Above that, one obtains some certainty of his own universe and some certainty of the other fellow's universe.

Certainty, then, is clarity of observation. Of course above this, vitally so, is certainty in creation. Here is the artist, here is the master, here is the very great spirit.

As one advances he discovers that what he first perceived as a certainty can be considerably improved. Thus we have certainty as a gradient scale. It is not an absolute, but it is defined as the certainty that one perceives or the certainty that one creates what one perceives or the certainty that there is perception. Sanity and perception, certainty and perception, knowledge and observation, are then all of a kind, and amongst them we have sanity.

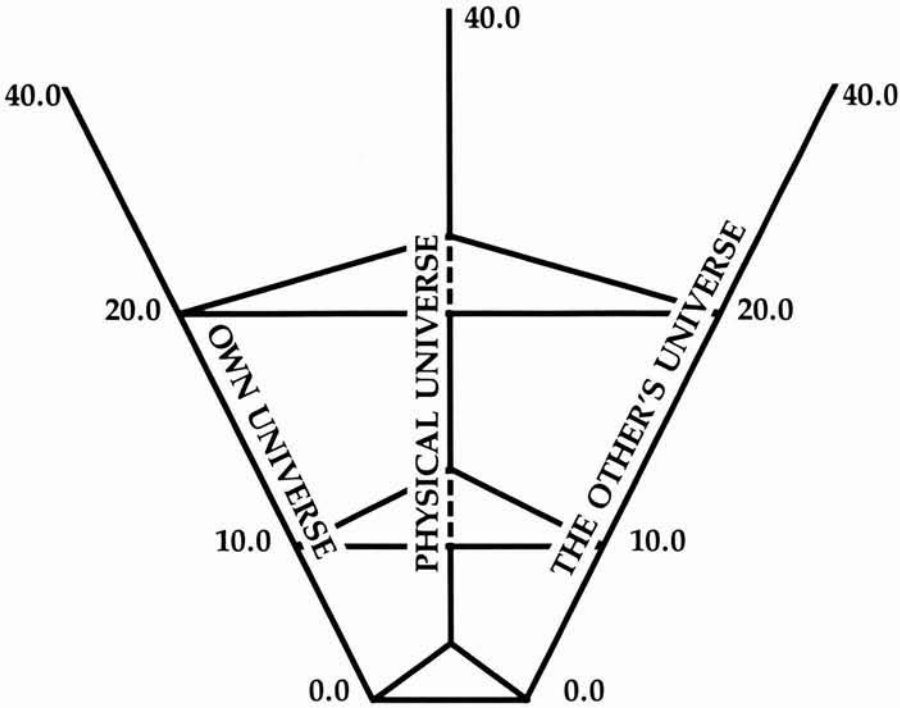
What will Scientology do? It has already been observed by many who are not that doubtful thing, the "qualified observer," that people who have traveled a road toward certainty improve in the many ways people consider it desirable to improve.

The road into uncertainty is the road toward psychosomatic illness, doubts, anxieties, fears, worries and vanishing awareness. As awareness is decreased, so does certainty decrease; and the end of this road is a nothingness quite opposite from the nothingness which can create. It is a nothingness which is a total effect.

Simplicity, it would be suspected, would be the keynote of any process, any communications system, which would deliver into a person's hands the command of his own beingness. The simplicity consists of the observation of three universes. The first step is the observation of one's own universe and what has taken place in that universe in the past. The second step would be observation of the material universe and direct consultation with it to discover its forms, depths, emptinesses and solidities. The third step would be the observation of other people's universes or their observation of the MEST universe, for there are a multitude of viewpoints of these three universes.

Where observation of one of these three is suppressed, hidden, denied, the individual is unable to mount beyond a certain point into certainty. Here we have a triangle not unlike the affinity, reality, communication triangle of Dianetics. These three universes are interactive to the degree that one raises all three by raising one, but one can raise two only so far before it is restrained by the

uncertainty on the third. Thus, any point on this triangle is capable of suppressing the other two points and any point of this triangle is capable of raising the other two points.



The Triangle of Certainty of Awareness

This drawing could be called the scale of awareness. It is also the scale of action and the cycle of action. The numbers represent entirely arbitrary levels which yet can be found to mean levels of predictable attitudes. It would be found that humanity at this time hovers, in terms of awareness, at the level of 2.0, slightly above or slightly below; here is scarcely any awareness at all compared to the awareness which is available. It is very puzzling to people at higher levels of awareness why people behave towards them as they do; such higher-level people have not realized that they are not seen, much less understood. People at low levels of awareness do not observe, but substitute for observation preconceptions, evaluation and suppositions and even physical pain by which to attain their certainties. In the field of Zen Buddhism there is a practice of administering a sudden blow by which is obtained a feeling of certainty. Here is a relatively false certainty—the certainty of impact, although all certainty actually is derived below the level of 10.0 from prior impact for its conviction. After a brutal accident or operation under anesthetic, it can be observed that individuals will sometimes react with an enormous conviction which yet does not seem to be based upon any fact. A certainty has been carried home to them in terms of a physical impact. This, then, is not a self-determined certainty and the self-determined certainty carries one into high echelons. The mistaken use of shock by the ancient Greek upon the insane, the use of whips in old Bedlam, all sought to deliver sufficient certainty to the insane to cause them to be less insane.

Certainty delivered by blow and punishment is a non-self-determined certainty. It is productive of stimulus-response behavior. At a given stimulus a dog who has been beaten, for instance, will react invariably, providing he has been



sufficiently beaten, but if he has been beaten too much, the stimulus will result only in confused bewilderment. Thus certainty delivered by blows, by applied force, eventually brings about a certainty as absolute as one could desire—total unawareness. Unconsciousness itself is a certainty which is sought by many individuals who have failed repeatedly to reach any high level of awareness certainty. These people then desire an unawareness certainty. So it seems that the thirst for certainty can lead one into oblivion if one seeks it as an effect.

An uncertainty is the product of two certainties. One of these is a conviction, whether arrived at by observation (causative) or by a blow (effected). The other is a negative certainty. One can be sure that something is and one can be sure that something is not. He can be sure there is something, no matter what it is, present, and that there is nothing present. These two certainties commingling create a condition of uncertainty known as “maybe.” A “maybe” continues to be held in suspense in an individual’s mind simply because he cannot decide whether it is nothing or something. He grasps and holds the certainties each time he has been given evidence or has made the decision that it is a somethingness and each time he has come to suppose that it is a nothingness. Where these two certainties of something and nothing are concerned with and can vitally influence one’s continuance in a state of beingness or where one merely supposes they can influence such a state of beingness, a condition of anxiety arises. Thus anxiety, indecision, uncertainty, a state of “maybe,” can exist only in the presence of poor observation or the inability to observe. Such a state can be remedied simply by eradicating from the past of the individual first the conviction that the matter is important, next the conviction that it is totally unimportant, next all the times when he was certain of the somethingness and then all the times he was certain of the nothingness. One merely causes the individual to observe in terms of the three universes.

We face, then, two general types of mind. One is an analytical thing which depends for its conclusions upon perception or even creation of things to perceive and bases its judgment on observation in terms of three universes. This we call the “analytical mind.” We could also call it the spirit. We could also call it the “awareness of awareness unit.” We could call it the conscious individual himself in the best of his beingness. We could call it the mathematical term *thetan*. Whatever its name we would have precisely the same thing, a viewpoint capable of creation and observation of things created which concludes and directs action in terms of the existing state of three universes, as they are observed directly.

The other type of mind resembles nothing if not an electronic brain. It receives its data in terms of conviction, delivered by force. It is directed by and reacts to hidden influences rather than observed influences and is, to a large extent, the reverse image and has reverse intentions to the analytical mind. This we call the “reactive mind.” It is an actual entity and it operates in terms of experience and theory. It sets up thinking machinery around uncertainties and the course of its thinking is downward. It seeks to direct and dictate out of pain and the effort to avoid pain.

The primary difference between these two “minds” is that one, the analytical mind, is without finite duration, and the other, the reactive mind, is susceptible to death.

These two minds are a certainty since they can be observed by anyone, even in himself. He knows he is aware of things around him, and he knows that he has



definite desires which are perfectly reasonable and he knows, if he is a *Homo sapiens* or animal, that internal commands and compulsions, even those which tell him to eat and tell his heart to beat, are not directly within his control.

All thinking can then be divided for our purposes into thinking based upon direct observation and conclusions from observation, and thinking which has to know before it can be or observe. Analytical thought can be called analytical thought because it directly observes and analyzes what it observes in terms of observations which are immediately present. The reactive mind concludes and acts entirely on experience and with only a fragmentary regard to things present which could be observed. The reactive mind begins and continues with uncertainties; and, where the course of the analytical mind is progressively upward, the course of the reactive mind is progressively downward. The reactive mind comes into being as a servant of the analytical mind, and is set up by the analytical mind to work upon and store data about the basic uncertainty that there might be something and there might be nothing. The reactive mind then continues in growth and from the servant, if the analytical mind does not observe it, tends to become the master.

The goals of the two minds are not separate goals. The reactive mind is a makeshift effort on the part of the viewpoint to perceive things which it believes to be unperceivable except by comparison of uncertainties. Both minds are seeking to persist and endure through time, which is to say, survive. The analytical mind can, unless it becomes too uncertain and by that uncertainty has set up too many reactive mechanisms, persist indefinitely. The reactive mind pursues the cycle of life span.

The analytical mind seeks by creation to cause an effect; the reactive mind seeks by duplication, borrowing and experience to cause an effect. Both minds, then, are seeking to cause an effect, and this is their entire motivation for action.

Each of the three universes seeks to persist indefinitely. Each is continuously caused, and each is continually receiving an effect. Each has its own adjudication of what it should receive as an effect and what it should cause.

Time itself consists of a continuous interaction of the universes. Each may have its own space; each has its own particular energy.

The urge of any of these three universes towards survival is subdivisible for each of the three universes into eight dynamics. There are, then, four groups of eight dynamics each: the eight dynamics of one's own universe, the eight dynamics of the physical universe, the eight dynamics of the other's universe, as well as the eight dynamics of the triangle itself.

These dynamics could be subdivided as follows: the first dynamic would be that one most intimate to the universe which could be said to be the dynamic urging the survival of self. The second dynamic would be that one of the persistence of admiration in many forms in one's own and the other's universe. This admiration could take the form of sex, eating or purely the sensation of creation such as sex and children. In the physical universe it would be that light emanation similar to sunlight. The third dynamic could be said to be that dynamic embracing persistence of groups of objects or entities. The fourth dynamic would concern itself with an entire species. The fifth dynamic would concern



itself with other living species and would embrace all other living species. The sixth dynamic would embrace, in terms of survival, the space, energy, matter and forms of the universe as themselves. The seventh dynamic would be the urge to survive of the spirits or spiritual aspects of each universe. The eighth dynamic would be the overall creativeness or destructiveness as a continuing impulse.

Each impulse is concerned wholly with systems of communication. Communication requires a viewpoint and a destination in its most elementary form, and as this grows more complex and as it grows more "important," communication grows more rigid and fixed as to its codes and lines. The reason for communication is to effect effects and observe effects.

Each of the three universes has its own triangle of affinity, reality and communication. These three things are interdependent one upon another and one cannot exist independent of the other two. Affinity is the characteristic of the energy as to its vibration, condensation, rarefaction, and, in the physical universe, its degree of cohesion or dispersion. Reality depends upon coincidence or noncoincidence of flow and is marked mainly by the direction of flow. It is essentially agreement. Communication is the volume of flow or lack of flow. Of these three, communication is by far the most important. Affinity and reality exist to further communication. Under affinity we have, for instance, all the varied emotions which go from apathy at 0.1 through grief, fear, anger, antagonism, boredom, enthusiasm, exhilaration and serenity in that order. It is affinity and this rising scale of the characteristics of emotion which give us the Tone Scale. The Tone Scale can be a certainty to anyone who has seen other beings react emotionally, who has himself felt emotion and who has seen the varied moods of the physical universe itself. The periodic chart of chemistry is itself a sort of Tone Scale.

There is a downward spiral on the Tone Scale and an upward spiral. These spirals are marked by decreasing or increasing awareness. To go upscale one must increase his power to observe with certainty; to go downscale one must decrease his power to observe. There are two certainties here. One is a complete certainty of total awareness which would be at 40.0 on the Tone Scale, and the other is a certainty of total unawareness which would be 0.0 on the Tone Scale or nearly so. Neither end, however, is itself an absolute for the analytical mind, and the analytical mind can go below 0.0 of the reactive mind. However, these two classes of certainty are very wide in their satisfaction of the qualifications of a certainty. Because the two extremes of the scale are both zeroes in terms of space, it is possible to confuse one for the other and so make it appear that total awareness would be total unawareness. Experience and observation can disabuse one of this idea. The scale is not circular.

The characteristics and potentiality of the top of the scale or near the top of the scale are unbounded creation, outflow, certainty, going-awayness, explosion, holding apart, spreading apart, letting go, reaching, goals of a causative nature, widening space, freedom from time, separateness, differentiation, givingness of sensation, vaporizingness, glowingness, lightness, whiteness, desolidifyingness, total awareness, total understanding, total ARC.

The bottom of the scale and the vicinity around it includes death, inflow, certainty, coming-backness, implosion, letting-come-together, pulling together, holding together, withdrawing, effect goals (ambition to be an effect rather than



a cause), contracting space, no time or infinite time in a moment, connectingness, identification, identity, receivingness of sensation, condensation, blackness, solidification, no awareness, no understanding, no ARC.

These various characteristics or intentions are observable for any dynamic and any universe.

Between these two extremes is the mean of action where complete freedom to do any of these things of the top or bottom of the scale is exercised. Therefore, somewhere between 3.5 on the Tone Scale and 36.5 there is action.

The above conditions of top and bottom of the scale, of course, reach away from the extremes and toward each other.

As awareness becomes more fixed, intentions become less flexible in action. Communications systems become more rigid, more complex and less susceptible of alteration. One alters these communications systems, however, by raising or lowering certainty on the three universes.

The principal difference between the analytical mind, in a state of awareness itself, and the reactive mind is that the analytical mind, highly aware, knows that it is not the thing but is the viewpoint of things. Of this it can be very certain as it increases in awareness.

The reactive mind conceives itself to be the thing.

The analytical mind is in a state of becoming without reaching the point of being. The reactive mind conceives itself to be in a state of being and so resists becoming.

Perception is accomplished by the analytical mind in a high state of awareness by its own outflow and inflow or by its receipt of inflows which it can outflow. The reactive mind perceives by inflow only, and makes complete recordings of the inflow.

The analytical mind is capable of developing its own energy. It is the energy of the analytical mind which empowers the reactive mind, but the reactive mind can be empowered as well by the energy of other minds and by the life energy contained in any living thing. Thus the reactive mind can become the servant of all things, it can believe it is anything, it can believe it is owned or has the identity of anyone, regardless of whom it was created to serve. The analytical mind serves itself in a continuing knowledge of serving itself, but it serves as well and knows it serves the other two universes.

The analytical mind extends from it points or observes points extended from it and thus conceives space. Space is only the viewpoint of dimension. The dimension depends upon those points which give it boundary. Within these dimensions called space the analytical mind can create energy and form and thus, by change of form, beget time.

Whether created by or within any one of the three universes, flow of energy is accomplished by setting up a terminal and flowing toward it from a viewpoint a stream of energy or by setting up two terminals and causing a flow between them. Each universe could be said to be a two-terminal universe, but flows can



be set up on a basis of more than two terminals. The basic unit of any universe in terms of energy is two. This, however, does not restrict nor qualify the number of viewpoints which any universe can have. A physical universe, however, is observably a two-terminal universe and a two-point universe, and it is also observable that the other two universes set up almost invariably two terminals or more and utilize two viewpoints each.

Very low on the scale in terms of awareness, the analytical mind conceives itself to be the reactive mind and so does not act or perform to put out dimension points so as to get space, and does not generate for its own accountability, energy. It does, however, always generate energy whether it admits it is doing so or not.

The concern of two viewpoints is attention. Each viewpoint is apt to be curious about or desire the attention of another viewpoint. The most valuable part of an attention interchange is admiration. Admiration is a special particle. It is a universal solvent. It is the very substance of a communication line, and it is that thing which is considered desirable in the game of the three universes. Admiration goes into the interplay of the universes in the form of made-up objects or even in the form of bodies. These made-up objects could be called "creative pictures." These, as they become more complex in form, take on the aspect of a life of their own and become animated beings.

Two viewpoints setting up terminals to be viewed by the other viewpoint demand attention one from the other and will invent all manner of "reasons" to command the continuing attention of the other viewpoint. One of the primary methods of operation is to make one's object or action of object so strange that the other viewpoint cannot look away. Another is to make the object or action of object so artistic or colorful or interesting that the other viewpoint cannot look away. Another method is the command by force for attention. Another method is to inhibit the attention so as to invite it solely to one's objects. One can plot this as a cycle of demand for attention with curiosity below 40.0, desire below that, enforcement down to as low as 1.5 on the scale, and inhibition at 1.1 on down. The lowest methods of this scale are quite observable amongst men, and the primary operation, very low on the scale, is inhibition of attention elsewhere. By cutting the communication lines of another viewpoint, an effect is created on the other viewpoint by which that viewpoint fixes with whatever emotion (since any attention is better than no attention) upon the products or objects of that one who cut the communication line. There are many methods of cutting communication lines. A common one could be summarized as "It's too horrible over that way for you to look." Viewpoints are thus given the understanding that they are surrounded by horrible things which they have never perceived and which, indeed, have never existed but which are said to be there so that they will be forced to give attention.

Hidden influences are the commonest methods of enforcing attention. Of course, any analytical mind is itself a hidden influence since it cannot as itself be perceived. Only its energy and objects can be perceived. Thus comes about the worship of the hidden influence, the fear of the hidden influence, the neurosis about hidden influences.

The goal of seeking attention is to receive the particle admiration. One creates effects simply in order to create effects, but he is given the bonus of



admiration when he creates sufficient effect or, what is most important, when he demands, commands and is able to effect admiration by duress.

It might be said that there was no eating until one was so furious about not being admired that one slew as a punishment. The tiger, walking through the woods with his beautiful stripes, it could be humorously offered, would never have eaten a thing and would not be eating today if some monkey had not chattered insults at him instead of admiring him. The tiger compelled the admiration of the monkey by pinning him down and eating him up. It can be observed that the eating of living flesh or live cells delivers a kind of admiration to the taste, and it can be observed that under torture, duress of all kinds, the tortured one will suddenly, if degradedly, admire his torturer.

Energy pictures which we call “mock-ups” are created things which themselves contain admiration. It could be said that these are prior to bodies.

The acquisition of admiration by pain, by eating or by devouring something that belongs to somebody else was later succeeded by a better communications system which would prevent eating on such a rigorous scale. This thing was sex, which is an interchange of condensed admiration particles which forwards new bodies into being. So far as the body of *Homo sapiens* is concerned, its desire not to be eaten has been answered evidently by sex, and sex performs the function of continued survival of form. Thus, so long as one has the symbol of sex to offer, one feels relatively secure, and when he does not have that symbol to offer, one feels insecure. But of this evolution of admiration and of evolution itself, we have no high degree of certainty as we first begin to observe, and it is offered here as an explanation of why it is a thing we do not particularly need and a thing of which we will or will not gain a future certainty as we go up the scale of awareness. Many things are nonexistent low on the scale. Many things are uncertain on the scale at low levels, which become high-level certainties up on the scale; but this certainty only depends on the positiveness of observation or the positiveness of observation which says the thing does not exist. It is not the purpose of Scientology to present an uncertainty and then demand that it be accepted, for here is the gradient scale of a process by which one can become more certain. If there be immortality or even the lack of necessity on the part of the analytical mind to be a specific object, then one will find it out in due course as he is processed. If they do not exist, again one will find it out. This would be a matter of progressive observation. Where a thing exists in the form of an uncertainty, it has a tendency to plague the reactive mind, for the reactive mind itself deals only with uncertainties and its convictions are based entirely on blows and pain.

A very basic uncertainty comes about on the subject of applause. High on the scale one performs for an effect and knows that it is an effect, whether or not there is any attention or admiration, which is to say applause. A little lower on the scale, one desires a nod or the actual substance of admiration. If it does not come, he is not concerned. But even lower on the scale the individual actively invites and requests applause. Lower than that, he becomes angry in the absence of applause. Lower than that, he exhibits fear, grief and apathy in the lack of applause. Apathy is the realization that there will never be any applause for any effect.

That which is not admired tends to persist, for the reactive mind does not destroy. One can become fixed upon producing a certain effect simply by insisting

that it be admired. The longer it is not admired, the longer one is likely to persist in demanding that it be admired, which is to say exhibiting it, until at length it breaks downscale to a lower level and he realizes it will not be admired, at which time he becomes the effect of it. Here one has become the effect of one's own cause. Here is the psychosomatic illness which began as a pretended infirmity in order to create an effect. Perhaps it was once applauded but not sufficiently, and after a while was not applauded at all, and one was forced to applaud it himself and believe it himself and so it came into existence and was for him a certainty. This, too, is the course of responsibility which degenerates into irresponsibility. At the top of the scale one knows that he is causing the effect. Lower on the scale he says he is not causing the effect (even though he is causing the effect, only *he* knows he causes it). Even lower on the scale he does not take the middle step; he causes an effect and instantly believes that something else caused the effect rather than himself and that he is the effect of the effect.

One can see cause and effect working in terms of viewpoints. If one has not been applauded for many things, one will begin to take the position of the audience. One does the trick, creates the thing and then goes out front, sits down over the whole theater and applauds it, for one can be a knowing viewpoint from many places. This is often the case with a writer who is seldom confronted by his readers. Indeed, most editors are so low toned that they cut off all the admiring letters of a writer and leave him to wonder. As other things influence the writer, he goes downscale to a point where he believes the things he writes are not admired, and so he has to go out and sit in the audience. This is the first step to becoming the effect of his own cause. After a while he thinks he is the audience. When he does this, he is no longer the writer. Thus with the painter, thus with anyone.

The little child is quite bent on causing effects and getting things admired. He is continually being evaluated in terms of what is to be admired.

Evaluation is the reactive mind's conception of viewpoint. The reactive mind does not perceive, it evaluates. To the analytical mind it may sometimes appear that the reactive mind has a viewpoint. The reactive mind does not have a viewpoint, it has an evaluation of viewpoint. Thus the viewpoint of the analytical mind is an actual point from which one perceives. Perception is done by sight, sound, smell, tactile, etc. The reactive mind's "viewpoint" is an opinion based on another opinion and upon a very small amount of observation, and that observation would be formed out of uncertainties. Thus the confusion of the word *viewpoint* itself. It can be a point from which one can be aware, which is its analytical definition, and it can be somebody's ideas on a certain subject, which is the reactive definition.

Because the analytical mind and reactive mind in men can become confused one with the other, one is most prone to assume the actual perception point of that person who has most evaluated for him. Father and Mother, for instance, have evaluated about art, habits, goodness, behavior, badness, how one should dress, what manners are, to such a degree that the child has no choice, it seems to him, but to assume their "points to look from," and so we will find the child observing things as his father or mother would observe them and even wearing his father's glasses or his mother's glasses as he grows older. He has confused evaluation with actual perception. Where he has been told that he is bad looking, ugly, ridiculous, unmannerly, crude and so forth by somebody else continually,



his reactive mind (which, like a prostitute, cares nothing for its master and serves anyone) eventually causes him to lose his viewpoint of himself and he sees himself not by observation but by evaluation as something undesirable. Of course, he would rather be something than nothing. He has, indeed, a horror of being nothing. So it is better to be something ugly about which he is guessing than to be nothing at all, and so he persists and continues as he is. Furthermore, because he has been talked to so much about talking, about looking, about perceiving in general, he has gotten the idea that his communications system is unalterable. His whole business of living actually is a communications system with the motivation of causing effects. Thus the lower he is on the Tone Scale the more he persists without change except downward.

The characteristic actions of the energy produced by the analytical mind are summarized above in terms of the top and bottom of the scale. However, the most important of these seem to be reaching and withdrawing. In the MEST universe, we have start, stop and change as the characteristics of motion. The analytical mind, however, with its dimension points, is more concerned with reaching and withdrawing. This is the way it perceives. It can control by creating or using energy such as that in the physical universe, and it uses this energy to start, stop and change other energy. But in itself, its handling-of-dimension-points direction consists of reaching and withdrawing. Compulsive reaching, compulsive withdrawing, bring about many odd and interesting manifestations.

The sensation of pain is actually a sensation of loss. It is a loss of beingness, a loss of position and awareness. Therefore, when one loses anything, he has a tendency to perceive less, for there is less to perceive. Something has withdrawn from him without his consent. This would be the definition of loss. This brings about eventually a condition of darkness. This could also be called an ARC break. If he has lost something, the guilty party is probably in the other two universes. It is either the physical universe or another's universe which has caused the loss. Thus he has less communication since he is unwilling to communicate, which is to say, put out things in the direction of something which is going to take them and carry them away without his further consent. This brings about a reduction of the desire to be aware which is the reduction of affinity, reduction of agreement (reality) and the reduction of communication in general. In a moment of severe disappointment in one's fellow man, the universe around him actually grows dark. Simply as an experiment, one can say to himself that he has the only viewpoint there is, that all other viewpoints are simply mocked up by him; he will get an almost immediate diminution of lightness around him. This is the same mechanism as the mechanism of loss. The result of too much loss is darkness.

Another mechanism of the darkness and unawareness settling over a person is brought about by the loss of a viewpoint which has greatly evaluated for one. One has had a mother or a father who overevaluated about everything, and then this parent or guardian or ally in life, such as a teacher, died or inexplicably disappeared. One was depending for actual looking, seeing, hearing, upon the continued existence of this individual. Suddenly that individual goes and all becomes dark. After that one is not able to perceive one's own universe, for one was most of the time actually perceiving the lost person's universe, and now that universe is no longer there, which gives one the idea that he has no universe to perceive. This even dims his perception of the physical universe, of course, because of the interdependence of the triangle of the three universes.



When one has had an insufficient amount of admiration from sexual partners, the physical body, which depends mainly upon sex for its sensation and continuance to almost as great a degree as upon eating, will actually begin to change viewpoint to the other sex. Thus we find some older men becoming as women, some older women becoming as men. Thus we get the failure of the androgen and estrogen balances and the resultant decay of the body. Here in the matter of sex one finds reaching and withdrawing rising to considerable magnitude. The reactive mind operating the body conceives itself to be withdrawing and does not know from what it is withdrawing, for it perceives itself to be under the compulsion of reaching and does not know for what it is reaching. In terms of processing, it is withdrawing from or reaching toward sexual partners. When it withdraws a great deal, or when it has been withdrawn from a great deal, the reactive mind conceives the body to be covered with blackness. This resolves in terms of sex and eating. It should be fully understood, however, that this is the resolution of the problem of the body and this resolution is employed only when the analytical mind cannot be brought itself into an immediate height of awareness, using SOP 8. When one addresses the body itself, and only the body, one addresses the subject of sex and the subject of eating in terms of reaching and withdrawing. The particular processes used on this are called Matched Terminaling or Double Terminaling. This is done in the following fashion. Even when the individual cannot create forms of his own, he can at least create two ideas in front of him. He can put a form with an idea or an idea itself facing another idea out in front of him, both of them exactly alike, “withdrawing from sex” “reaching toward sex.” He will very often find other terminals he did not create suddenly appearing. When he has run withdrawing, those things he puts up will be black and the object from which it is withdrawing will be white. He should get the idea that the whitish object is reaching and the blackish object is withdrawing. He should then run this identical terminal as though it is being put up by somebody else not himself, again with withdrawing for blackness, reaching for grayness. And then he should run it as though somebody is putting it up for somebody else other than himself. These three causations of putting up this identical idea facing itself are himself, another for him and others for others. This is called Matched Terminaling. Double Terminaling simply puts up two pairs of matched terminals. The pairs may each be of two different things but each pair contains one thing the same as the other pair; in other words, husband and wife is one pair and husband and wife is the other pair. These, parallel, give one the two-terminal effect necessary for a discharge. One will find that these terminals discharge one against the other. However, this is a physical body technique and it is limited in use. If one becomes very ill in doing it, he should turn to what is called later on an unlimited technique; or he should do the next-to-the-last list in the book *Self Analysis in Scientology* and do it over and over, or he should simply go straight through Short 8. It has many remedies. This Matched Terminaling for oneself, others for oneself and others for others on the subject of reaching and withdrawing on sex, can of course be considerably expanded as a technique. It can have in it compulsion to reach, compulsion to withdraw, compulsion to reach while somebody else is withdrawing, compulsion not to reach, and it can be addressed in terms of all those complexes and things which Sigmund Freud observed empirically while investigating in his practice.*

*[Editor's Note: L. Ron Hubbard studied Freudian psychoanalysis under the tutelage of Commander Thompson (MC) USN, who was one of Freud's star pupils. Commander Thompson studied under Freud himself in Vienna to introduce to the United States Navy the theory and practice of psychoanalysis, and was sent to Vienna for that purpose.]



Sigmund Freud observed, even as you may have observed, that a person's concern and trouble with his body commonly began at the age of puberty, and that a curve of his ups and downs did sudden changes at those points where he was defeated sexually, where his sexual impotence ceased and where it increased. Dr. Freud unfortunately developed no fast or deeply workable techniques to resolve problems posed by these observations, mainly because the selection of sex as the prime motivator was not the selection of the basic mechanics of beingness. However, the brilliance of Freud's theories and his extrapolations from a limited amount of data, and his courage in standing before a whole world and declaring that an unpopular subject was the root of all evil, has no parallel in history. The complexes he mentioned, each and every one, are discoverable in the mind by direct observation or electropsychometry and are resolvable in the body by the technique of "Matched Terminals in Brackets" which is the proper name for the above.

Where the level of the case is Step IV or Step V or below in SOP 8, it is necessary to free the analytical mind of the grip of the body. The analytical mind cannot withdraw. The body is most swiftly reduced to compliance by running the second dynamic. This is very far from the end-all of processing, but it is the fastest method I have developed for remedying occlusion or accomplishing exteriorization in low-step cases. In sex and eating, the body desires to be an effect most strongly and in these things one does find the strongest desire on the part of the body in terms of immediate accessibility. The analytical mind, on the other hand, can create its own sensation, but it has become dependent upon the body. Even so, it is that part of the beingness which desires to give sensation rather than receive it. Thus one has the conflict of desire to give sensation crossed with the desire to receive sensation on the part of the reactive mind. The body's desire to receive sensation is so strong that an extremely powerful and persistent uncertainty ("maybe") develops, and the primary conflict of the analytical mind and the body's reactive mind comes about. I cannot help but give forth my own admiration to a man who, working without prior art, without electropsychometry, without nuclear physics, without any broad observation of primitive tribes or ethnology in general, separated from his conclusion by every convention of his age, yet hit upon and set forth with the weight of logic alone, the center of disturbance in the human body. He did not live to see his theory completely validated. He was deserted by his students, who began to write fantastic theories, completely unworkable and far from the point, which yet were better accepted. In discouragement, at the end of his career, he wrote a paper called *Psychoanalysis, Terminable and Interminable*. Freud, with no method of direct observation, spoke of prenatals, birth trauma, and verbally, if not in writing, of past existences and of the continuing immortality of the individual. No praise can be great enough to give such a man, and the credit I give him for my own inspiration and work is entirely without reservation or bounds. My only regret is that I do not know where he is today to show him his 1894 libido theory completely vindicated and a Freudian psychoanalysis delivered beyond his expectations in five hours of auditing.

The analytical mind can be processed directly, and it improves simply by changing its mind about things. But so long as it believes itself to be closely dependent upon the reactive mind and the body, it cannot change its opinions. These opinions, however, are not simple shifts of mind. They are changes of experience. The analytical mind must discover that it can perceive, that it can



perceive accurately in three universes, that it does not need to be dependent upon the body and that it can handle any reactive mind. This is done by increasing its powers of perception, increasing the number of viewpoints it can assume, and increasing its ability to locate spaces, actions and objects in time and space, and by increasing its ability above that to create space, energy and objects. This is done by drills and by the procedures of the first three steps of SOP 8.

It should not for one moment be thought that one is trying to perform by the gradient scale of increasing certainties in Scientology all the tricks and exhibitions of which the ancients speak. We are not even vaguely interested in moving physical universe objects, throwing lightning about or in creating solids which can be seen by others. We are only interested in the rehabilitation of the analytical mind to a point where it can handle any reactive mind, whatever its proximity to that reactive mind. We are not interested, in other words, in the objective reality from another viewpoint of the capabilities of the analytical mind in performing various types of tricks. Whether it can do these things or not do these things falls into the realm of para-Scientology, for it is completely beyond the ability to be certain where the analytical mind is not processed well up and where the observer is very low on the Tone Scale. We are not trying to achieve the certainty of mysticism, necromancy or, to be blunt, the Indian rope trick. We are trying to make sane, well beings.

The analytical mind, when it is in close proximity to the body, is unwittingly continually restimulating a reactive mind which, some say, evolved through very difficult and savage stages. Just as Freud said, the suppression in the mind is the suppression of things so bestial, so savage that the preclear undergoing professional processing is extremely shocked. Almost anything, and almost any impulse, including a thirst for pain and a desire to create any kind of effect, no matter how bad, will manifest itself while processing the reactive mind. Cannibalism, purely for sensation, so as to get the last remnants of admiration of the tortured and dying being, becomes a subjective certainty to the preclear who undergoes processing and has to have his reactive mind addressed before he can be himself, which is, of course, his analytical mind. The more suppression this reactive mind gets, the more it restimulates its beastliness. The analytical mind is basically good. It has suffered from this proximity to the reactive mind. It is no wonder that Plato wrote as he did in an essay about the conduct and behavior of man. It is no wonder that states are completely convinced that man is a beast and must be held in check at pistol point. The wonder is that, in a civilized world, so few crimes are committed. Our desire is to reach the basic goodness of the individual and bring him into a level of activity where he does not have to do terrible and gruesome things in order to produce an effect. There are various levels as one goes upscale where these manifestations seem to be the all and everything of existence. One becomes completely downhearted at the thought that one goes upscale simply to get to a point where he can kill and maim and hurt with impunity. One's feelings of honor, ethics, all his finer beingness, is revolted at the idea that this is, in actuality, life. He should say instead that this is life in a stupid conflict of uncertainties. The goal is not to get above such things and ignore them. The goal is to achieve the basic decency which is inherent in all of us.

Although I have given you here "Matched Terminal Brackets" on the subject of reach and withdraw, with particular attention to sex, you must understand that



this is a professional auditor's technique. The first three steps of SOP 8, when they can be done, can be done by alert, interested people. From Step IV down, a professional auditor is not simply desirable, he is completely necessary. This technique which I have given you here turns on, when one runs its compulsive aspects, particularly when one runs *must* reach and *can't* reach, the emotion which we see in sanitariums which is called insanity. And although the turn-on is brief and temporary and would wear away in about three days, an inexperienced auditor could become quite frightened. Simply by carrying on with the technique or by getting back to unlimited techniques or by taking *Self Analysis* with its next-to-last list, these things could be remedied; but these techniques walk on the rim of hell where they are addressed to cases below the level of IV. If the test subject or the preclear cannot make space, which is to say Step III of SOP 8, let a professional auditor have him. The professional auditor, by using "Matched Terminal Brackets" of reach and withdraw with attention to sex, will be able to exteriorize this analytical mind and turn on its perceptions. This is skilled work, however, and is a little too shockingly intimate to the seamier side of life for tender hands and tender minds.

Even the operation of wasting which is contained in Expanded GITA is capable of turning on a vast amount of illness and somatic on the part of the preclear. Expanded GITA is a limited technique, which is to say it can be audited perhaps only for ten minutes, and at the most for 50 or 60 hours, without finding the preclear on the downgrade. One has to turn to an unlimited technique such as contained in Short 8 if the preclear becomes too ill trying to waste things.

Just because an unlimited technique is labeled unlimited, is no reason why it is a faint technique. These unlimited techniques are extremely powerful. They're very simple, but again, when one of them becomes too strong for the preclear, it is necessary to turn to something simpler and easier.

Simply getting the idea in two places, the idea, so to speak, facing the idea "There is nothing," will turn on a sick sensation in many preclears. This fear of being nothing is very great. He will be anything rather than nothing.

A safe technique is that technique which always—I repeat, always—deals in things of which the preclear is certain. When one deals with uncertainties, one is dealing with circuits. One can use Double Terminaling, which is to say, two pairs of matched terminals, of the preclear being certain of things. One never runs things or puts the preclear up against things of which one is uncertain or of which the preclear is uncertain, if one wishes the preclear to come on up the Tone Scale. As an example of this, on any object, thing or idea, on any psychosomatic ill or any numb portion of the body, one has only to run "There is something there, there is nothing there." Have it saying, "There is something here, there is nothing here." One can do a complete bracket on this, having the numb or painful or injured area saying, "*There is something here, there is nothing here,*" having it then say, "*There is something there, there is nothing there,*" having the preclear say about the area, "*There is something there, there is nothing there,*" and then the preclear about himself, "*There is something here, there is nothing here.*" This makes a complete bracket. This turns on and off interesting somatics. A professional auditor could get the somatic or numb area to get the feeling it is reaching while the preclear is withdrawing, the preclear reaching while it is withdrawing, and bring about a change in any somatic.



As one is dealing with communications systems, one must realize that communication depends upon certainty of despatch and receipt, and certainty of what it is that is being despatched and received. Thus one does not deal in uncertainties. There is something, there is nothing, are of course observable certainties because one is top-scale, the other is bottom-scale. One does not say what the something is and, of course, nothingness needs no qualifications.

In the case of the person who has been and is trying to become again, one should run out by concepts the former successes, the triumphs of that person and the times when he was absolutely certain he had failed. One does this with double terminals or "Matched Terminal Brackets." This is a professional technique.

It was mentioned to me by Meredith Starr, one of the great mystics from Cyprus, that Jung had once had a great experience and had sought ever since to recover it. He gave this as another man's opinion of Jung. This gives you some clue as to what happens to someone who has a great triumph. He ever afterwards is not seeking to duplicate the triumph, he is seeking the triumph itself. This puts him back on the time track. This is particularly applicable to old people. One hangs, then, on to certainties. The certainties are important. The uncertainties are important only in their production of psychosis.

It is possible to take a sick animal and rehabilitate his idea that he is dangerous by dodging every time he strikes out, no matter how faintly, at one. It is possible to rehabilitate an individual who is very low on the Tone Scale merely by coaxing him to reach out and touch the material universe and, touching it, to be certain that it is there, and having touched it, to withdraw the touch and to be certain that he could withdraw.

Certainty is a wonderful thing. The road toward realizing what certainty is has led these investigations through many uncertainties. One had to find out what was, before one could find out what could be. That work is done. It is possible to take large groups and, using Short 8, to bring them, each and every one, into higher levels of certainty. And bringing them into higher levels of certainty brings them into higher levels of communication, communication not only with their own bodies but with others and with the material universe. And as one raises that level of awareness, one raises also the ability to be, to do, to live.

Today this world suffers from an increasing incidence of neurosis brought about by a dependency upon mechanical things which do not think, which do not feel, but which can give pain to those that live. It suffers with an overdose of agreement that there is only one universe. So long as it believes that there is only one universe, that there is only one universe to study, to be studied, only one universe to agree with, it will continue to seek the lowest end of the scale, which is to say, that point where all universes become one universe. Where the triangle vanishes to a single point it vanishes completely, and where one studies but one corner of the triangle and ignores the other two corners of the triangle, and agrees only with one corner of the triangle such as the physical universe, one will tend toward that point where that corner of the triangle is coincident with the other two corners, and this is death.

The curse of this world is not actually its atom bomb, though that is bad enough. The curse of this world is the irresponsibility of those who, seeking to



study but one universe, the physical universe, try to depress all beings down to the low order of mechanically motivated, undreaming, unaesthetic things. *Science* as a word has been disgraced, for the word *science* means truth and truth means light. A continual fixation and dependence upon only one universe while ignoring the other two universes leads to darkness, to despair, to nothingness. There is nothing wrong with the physical universe; one should not cease to observe the physical universe, but one certainly should not concentrate upon it so that he can agree with it and its laws only. He has laws of his own. It is better, far better, for the individual to concentrate upon his own universe than to concentrate upon the MEST universe, but this in itself is not the final answer. A balance is achieved in the three universes and certainty upon those universes.

All control is effected by introducing uncertainties and hidden influences. “Look how bad it is over there, so you’ll have to look back at me.” Thus slavery is effected solely by getting people to fix on one thing. That one thing in this case is the physical universe. Science, so called, today produces machines to blow your nose, produces machines to think for you, produces every possible argument as to why you should consider your body frail and unexpendable. Science, under the domination of capital, creates scarcity. It creates a scarcity of universes in fixing one upon one universe only. Those things which are scarce are those things which the individual has lost his faith in creating, in having. An individual who cannot create has to hold on to what he has. This leads him into holding on to what he has had. Where he has had a certainty in the past that something existed, he begins to grip it closer and closer to him; his space lessens, his beingness lessens, he becomes less active. The reactive mind that cannot create children has lost its hope of creation. It then can influence the analytical mind into believing that it can no longer create. The analytical mind creating artistically in the MEST universe and not in its own universe at all, and not in other people’s universes that it can recognize, goes downscale until it meets on its own level the reactive mind. And here at this level we find the enslaver, the person who makes things scarce, the fellow who uses his ethics, so called, to enforce his crude judgments and to make things out of beings that could be men.

Here, where the reactive mind and the analytical mind have come into a parity, we have the only effect that can be produced—the effect of pain. Where we have an active desire for pain masking in a thousand guises, where every good impulse high on the scale is turned into a mockery, here we have crime, here we have war. These things are not awareness. These things merely act on a stimulus-response mechanism. Upscale is the high, bright breadth of being, breadth of understanding, breadth of awareness. To get there all one must do is to become aware of the existence of the three universes by direct observation.

STANDARD OPERATING PROCEDURE 8

STEP I: Ask preclear to be three feet behind his head. If stable there, have him be in various pleasant places until any feeling of scarcity of viewpoints is resolved. Then have him be in several undesirable places, then several pleasant places; then have him be in a slightly dangerous place, then in more and more dangerous places until he can sit in the center of the sun. Be sure to observe a gradient scale of ugliness and dangerousness of places. Do not let the preclear fail. Then do remaining steps with preclear exteriorized.



STEP II: Have preclear mock up own body. If he does this easily and clearly, have him mock up own body until he slips out of it. When he is exteriorized and knows it thoroughly (the condition of all exteriorization) do Step I. If his mock-up was not clear, go to Step III immediately.

STEP III: SPACATION. Have preclear close his eyes and find upper corners of the room. Have him sit there, not thinking, refusing to think of anything, interested only in the corners until he is completely exteriorized without strain. Then do a spacation (constructing own space with eight anchor points and holding it stable without effort) and go to Step I. If preclear was unable to locate corners of the room easily with his eyes closed, go to Step IV.

STEP IV: EXPANDED GITA. This is an extension of Give and Take Processing. Test preclear to see if he can get a mock-up he can see, no matter how vague. Then have him *waste, accept under duress, desire* and finally be able to *take or leave alone* each of the items listed below. He does this with mock-ups or ideas. He must do the sequence of *waste, etc.*, in the order given here for each item. He wastes it by having it at remote distances in places where it will do no good, being used or done or observed by something which cannot appreciate it. When he is able to waste it in vast quantities, the auditor then has him accept it in mock-up form until he no longer is antagonistic to having to accept it even when it is unpleasant and great force is applied to make him take it. Again, with mock-ups, he must be able to bring himself to desire it even in its worst form; then, by mock-ups of it in its most desirable form, he must come to be able to leave it entirely alone or take it in its worst form without caring. Expanded GITA remedies contrasurvival abundance and scarcity. It will be found that before one can accept a very scarce (to him) thing, he has to give it away. A person with a milk allergy must be able to give away, in mock-up, enormous quantities of milk, wasting it, before he can accept any himself. The items in this list are compounded of several years of isolating what factors were more important to minds than others. The list lacks very few of the very important items, if any. Additions to or subtractions from this list should not be attempted. *Viewpoint, work* and *pain* should be heavily and often stressed and given priority.

Waste, Have Forced Upon, Desire, Be Able to Give or Take, in that order, each of the following: (Order of items here is random.) Viewpoint, Work, Pain, Beauty, Motion, Engrams, Ugliness, Logic, Pictures, Confinement, Money, Parents, Blackness, Police, Light, Explosions, Bodies, Degradation, Male Bodies, Female Bodies, Babies, Children Male, Children Female, Strange and Peculiar Bodies, Dead Bodies, Affinity (Love), Agreement, Beautiful Bodies, People, Attention, Admiration, Force, Energy, Lightning, Unconsciousness, Problems, Antagonism, Reverence, Fear, Objects, Time, Eating Human Bodies, Sound, Grief, Beautiful Sadness, Hidden Influences, Hidden Communications, Doubts, Faces, Dimension Points, Anger, Apathy, Ideas, Enthusiasm, Disagreement, Hate, Sex, Reward, Eating Parents, Eaten by Mother, Eaten by Father, Eating Men, Eaten by Men, Eating Women, Eaten by Women, Start, Broken Communications, Written Communications, Stillness, Exhaustion, Women Stopping Motion, Men Stopping Motion, Changing Motion Women, Changing Motion Men, Changing Motion Babies, Changing Motion Children, Starting Motion Men, Starting Motion Women, Starting Motion Children, Starting Motion Objects, Starting Motion Self, Omens, Wickedness, Forgiveness, Play, Games, Sound, Machinery, Touch, Traffic, Stolen Goods, Stolen Pictures, Homes, Blasphemy, Caves, Medicine, Glass, Mirrors, Pride, Musical Instruments, Dirty Words, Space, Wild Animals, Pets, Birds, Air,



Water, Food, Milk, Garbage, Gases, Excreta, Rooms, Beds, Punishment, Boredom, Confusion, Soldiers, Executioners, Doctors, Judges, Psychiatrists, Alcoholic Liquor, Drugs, Masturbation, Rewards, Heat, Cold, Forbidden Things, God, The Devil, Spirits, Bacteria, Glory, Dependence, Responsibility, Wrongness, Rightness, Insanity, Sanity, Faith, Christ, Death, Rank, Poverty, Maps, Irresponsibility, Greetings, Farewells, Credit, Loneliness, Jewels, Teeth, Genitalia, Complications, Help, Pretense, Truth, Lies, Assurance, Contempt, Predictability, Unpredictability, Vacuums, White Clouds, Black Clouds, Unattainables, Hidden Things, Worry, Revenge, Textbooks, Kisses, The Past, The Future, The Present, Arms, Stomachs, Bowels, Mouths, Cigarettes, Smoke, Urine, Vomit, Convulsions, Saliva, Flowers, Semen, Blackboards, Fireworks, Toys, Vehicles, Dolls, Audiences, Doors, Walls, Weapons, Blood, Ambitions, Illusions, Betrayal, Ridicule, Hope, Happiness, Mothers, Fathers, Grandparents, Suns, Planets, Moons, Sensation, Looking, Incidents, Waiting, Silence, Talking, Knowing, Not Knowing, Doubts, Fac One, Remembering, Forgetting, Auditing, Minds, Fame, Power, Accidents, Illnesses, Approval, Tiredness, Faces, Acting, Drama, Costumes, Sleep, Holding Things Apart, Holding Things Together, Destroying Things, Sending Things Away, Making Things Go Fast, Making Things Appear, Making Things Vanish, Convictions, Stability, Changing People, Silent Men, Silent Women, Silent Children, Symbols of Weakness, Symbols of Force, Disabilities, Education, Languages, Bestiality, Homosexuality, Invisible Bodies, Invisible Acts, Invisible Scenes, Accepting Things Back, Games, Rules, Players, Restimulation, Sexual Restimulation, Space Reduction, Size Reduction, Entertainment, Cheerfulness, Freedom for Others to Talk, Act, Feel Pain, Be Sad, Thetans, Personalities, Cruelty, Organizations. TRY FIRST: Healthy Bodies, Strong Bodies, Good Perception, Good Recall.

Warning: Should your preclear become unstable or upset doing this process, take him to Step VI. Then return to this list.

Comment: The mind is sufficiently complicated that it can be expected to have computations on almost all the above. Thus there is no single clearing button and search for it is at the dictate of a circuit, the mechanism of circuits being to search for something hidden. Thus, your preclear may begin to compute and philosophize and seek to find the “button” that will release all this. All this releases all the buttons so tell him to relax and go on with the process every time he starts to compute.

Note: Running the above will bring to the surface without further attention the “computation on the case” and the service facsimile. Do not audit these. Run Expanded GITA.

STEP V: PRESENT TIME DIFFERENTIATION, EXTERIORIZATION BY SCENERY. Have preclear, with his body’s eyes, study and see the difference between similar real objects such as the two arms of a chair, the spaces between the legs, two cigarettes, two trees, two girls. He must see and study the objects. It is not enough to remember the objects. The definition of a *Case V* is “no mock-ups, only blackness.” Have him continue this process until he is alert. Use liberally and often.

Then exteriorize by having the preclear close his eyes and move actual places on Earth under him, preferably places he has not been. Have him bring these up to him. Find two similar things in the scene and observe the difference between them. Move him over oceans and cities until he is certain that he is exteriorized.



Then, preferably while exteriorized, have him do Step I.

This case has to know before he can be. His viewpoint is in the past. Give him present time viewpoints until he is a Step I by the methods given for Step V.

(*Comment:* Present Time Differentiation is a very good general technique and resolves chronic somatics and improves tone.)

Assume other people's viewpoints as a drill—not what they think about things, but as they look at things in the material universe. Attempt to be in the location of a leaf, blade of grass, car headlamp, etc., and view the universe.

STEP VI: ARC Straightwire using the next-to-last list of *Self Analysis in Scientology* which asks preclear to recall something really real to him, etc. Then use the lists in *Self Analysis*. This level is the neurotic. It is identified by the preclear having mock-ups which will not persist or which won't go away. Use also Present Time Differentiation. Then go to Step IV. At any drop in tone, return case to Step VI.

STEP VII: PSYCHOTIC CASES. (Whether in or out of body.) The psychotic appears to be in such desperate straits that the auditor often errs in thinking desperate measures are necessary. Use the lightest possible methods. Give case space and freedom where possible. Have psychotic *imitate* (not mock up) various things. Have him do Present Time Differentiation. Get him to tell the difference between things by actual touch. Have him locate, differentiate and touch things that are really real to him (real objects or items). If inaccessible, mimic him with own body, whatever he does, until he comes into communication. Have him locate corners of the room and hold them without thinking. As soon as his communication is up, go to Step VI, but be very sure he changes any mock-up around until he knows it is a mock-up, that it exists and that he himself made it. Do not run engrams. He is psychotic because viewpoints in present time are so scarce that he has gone into the past for viewpoints which at least he knew existed. By Present Time Differentiation, by tactile on objects, restore his idea of an abundance of viewpoint in present time. If he has been given electric shock, do not process it or any other brutality. Work him for very brief periods, for his attention span is short. *Always* work psychotics with another auditor or a companion present.

Note: All steps for all cases. If in doubt as to condition of case, test with Step VI.

Note: An Operating Thetan must also be able to manufacture particles of admiration and force in abundance.

APPENDIX 1 SOP 8

(Any alterations in SOP 8 will appear in appendixes, as they are expected to be minor and to make no radical change in the design of the steps in general.)

STEP I: The Operating Thetan must be able to manufacture and experience to his complete satisfaction all sensations including pain in mock-up form, and all energies such as admiration and force. It will be found that some Step I cases will not be able to manufacture admiration particles.



STEP II: Be very careful not to make a lower-step preclear, while still in a body, mock up his own body too long. Any mock-up will appear if it is simply put there often enough and long enough—providing the preclear doesn't spin in the process. The long-term manufacture of mock-ups of one's own body and of admiration may not produce quite the results expected—communication lines which should remain shut may open with bad results. These lines that are shut appear like hard, black cords to the preclear.

There are two types of techniques in general, *positive gain* and *negative gain*, as defined in the above text. Positive gain can be administered in unlimited amounts without harm. Negative gain techniques such as the reduction of engrams and locks, Double Terminaling, Black and White, are often limited in the length of time they can be given. After a few hundred hours of early-type auditing, the case could be found to slump. Thus we have in *positive gain* the unlimited technique which improves the analytical mind. In *negative gain* we have a *limited* (in terms of the time it can be audited) technique. In SOP 8 the following steps and processes may be audited without limit: Step I, Step III, Step V, Step VI, Step VII. The following steps are limited and should not be audited many hours without changing to another type (unlimited) for a while, after which the following steps could be resumed: Step II, Step IV.

The following steps can be used on groups: Step III, Step V Part 1 and Part 2, Step VI, Step VII.

APPENDIX 2 SOP 8

CERTAINTY PROCESSING

The anatomy of maybe consists of uncertainties and is resolved by the processing of certainties. It is not resolved by the processing of uncertainties.

An uncertainty is held in suspense solely because the preclear is holding on so hard to certainties. The basic thing he is holding on to is "I have a solution," "I have no solution." One of these is positive, the other is negative. A complete positive and a complete negative are alike a certainty. The basic certainty is "*There is something*," "*There is nothing*." A person can be certain there is something; he can be certain there is nothing.

"There is something," "There is nothing" resolves chronic somatics in this order. One gets the preclear to have the center of the somatics say, "*There is something here*," "*There is nothing here*." Then he gets the center of the somatic to say, "*There is nothing there*," "*There is something there*." Then the auditor has the preclear say toward the somatic, "*There is something there*," "*There is nothing there*." And then he gets the preclear to say about himself, "*There is something here*," "*There is nothing here*." This is a very fast resolution of chronic somatics. Quite ordinarily three or four minutes of this will resolve an acute state and fifteen or twenty minutes of it will resolve a chronic state.

This matter of certainties goes further. It has been determined by my recent investigations that the reason behind what is happening is the desire of a cause to bring about an effect. Something is better than nothing, anything is better than



nothing. If you will match terminals in brackets “There is nothing,” you will find that a lot of your preclears become very ill. This should be turned around into “There is something.”

The way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father. In other words, two of each of anything, one facing the other. These two things will discharge one into the other, thus running off the difficulty. By bracket we mean, of course, running this with the preclear putting them up as himself to himself; as though they were put up by somebody else, the somebody else facing the somebody else; and the matched terminal again put up by others facing others.

The clue to all this is positive and negative in terms of certainties. The positive plus the negative in conflict make an uncertainty. A great number of combinations of things can be run. Here’s a list of the combinations:

The button behind sex is “I can begin life anew,” “I cannot begin life anew,” “I can make life persist,” “I cannot make life persist,” “I can stop life,” “I cannot stop life,” “I can change life,” “I cannot change life,” “I can start life,” “I cannot start life.”

A very effective process: “*Something wrong —*” “*Nothing wrong —*” “*with you, me, they, my mind, communication, various allies.*”

A very basic resolution of the lack of space of an individual is to locate these people and these objects which you’ve been using as anchor points, such as Father, Mother and so forth, and put them into matched terminal brackets with this: “*There is Father,*” “*There is no Father,*” “*There is Grandfather,*” “*There is no Grandfather.*” In the compulsive line this can be changed to “*There must be no father,*” “*There must be a father.*” One takes all the allies of an individual and runs them in this fashion.

The basic law underneath this is that a person becomes the effect of anything upon which he has had to depend. This would tell you immediately that the sixth dynamic, the MEST universe, is the largest dependency of the individual. This can be run out, but then any dynamic can be run out in this fashion. “*There is myself,*” “*There is no self*” and so on up the dynamics. “*(Any dynamic) is preventing me from communicating,*” “*(Any dynamic) is not preventing me from communicating*” is intensely effective. Any such technique can be varied by applying the subzero scale as found in *Scientology 8-8008*, which is also to be found in an earlier issue of the *Journal of Scientology*.

One runs any certainty out because he knows that for this certainty there is an opposite negative certainty and that between these lies a maybe, and that the maybe stays in suspense in time. The basic operation of the reactive mind is to solve problems. It is based on uncertainties about observation. Thus one runs out certainties of observation. The MEST general shotgun technique would have to do with “*There is sex,*” “*There is no sex,*” “*There is force,*” “*There is no force.*” This could be run, of course, in terms of matched terminal brackets or even as concepts, but one must not neglect to run the overt act phenomenon, which is to say getting somebody else getting the concept.



The processing out of certainties would then embrace "*I have a solution,*" "*There is no solution.*" These two opposite ends would take care of any individual who was hung on the track with some solution, for that solution had its opposite. People who have studied medicine begin by being certain that medicine works and end by being certain that medicine doesn't work. They begin by studying psychology on a supposition that it is the solution, and finish up believing that it is not the solution. This also happens to superficial students of Dianetics and Scientology; thus one should also run "*Dianetics is a solution,*" "*Dianetics is not the solution.*" This would get one off the maybe on the subject.

We are essentially processing communications systems. The entire process of auditing is concentrated upon withdrawing communications from the preclear as predicated on the basis of the body and that the preclear cannot handle communications. Thus "*The preclear can handle communications,*" "*The preclear cannot handle communications*" is a shotgun technique which resolves maybes about his communications.

An intensely interesting aspect of Certainty Processing is that it shows up intimately where the preclear is aberrated. Here is the overall basic technique. One runs "*There is —*" "*There is not —*" the following: *Communications, Talk, Letters, Love, Agreement, Sex, Pain, Work, Bodies, Minds, Curiosity, Control, Enforcement, Compulsion, Inhibition, Food, Money, People, Ability, Beauty, Ugliness, Presents*, and both the top and bottom of the Chart of Attitudes, positive and negative in each one.

Basic in all this is the urge of the preclear to produce an effect, so one can run "*I can produce an effect upon Mama,*" "*I cannot produce an effect upon Mama,*" and so forth for all allies, and one will resolve the fixations of attention on the part of the preclear. Thus fixations of attention are resolved by Certainty Processing, processing out the production of effect.

One can occasionally, if he so desires, process the direct center of the maybe, which is to say doubt itself, in terms of Matched Terminals. This, however, is risky for it throws the preclear into a general state of doubt.

The key to any such processing is the recovery of viewpoints. "*I can have Grandfather's viewpoint,*" "*I cannot have Grandfather's viewpoint*" and so on, particularly with sexual partners, will prove intensely interesting on a case. "*There are viewpoints,*" "*There are no viewpoints,*" "*I have a viewpoint,*" "*I don't have a viewpoint,*" "*Blank has a viewpoint,*" "*Blank has no viewpoint*" resolves problems.

One should also realize that when one is processing facsimiles, he is processing at one time energy, sensation and aesthetics. The facsimile is a picture. The preclear is being affected by pictures mainly, and so "*There are no pictures,*" "*There are pictures*" forwards the case toward handling pictures, which is to say facsimiles.

A person tends to ally himself with somebody whom he considers capable of producing greater effects than himself, so "*I, she, he, it can create greater effects,*" "*I, she, he, it can create no effect*" should be run.

When one is processing, he is trying to withdraw communications. Reach and withdraw are the two fundamentals in the action of theta. Must Reach and Can't Reach, Must Withdraw and Can't Withdraw are compulsions which, when run in combination, produce the manifestation of insanity in a preclear.

"I can reach," "I can't reach," "I can withdraw," "I can't withdraw" open up into the fact that remembering and forgetting are dependent upon the ability to reach and withdraw. You will find that a preclear will respond to *"You must"* or *"You can," "You must not," "You cannot," "There is," "There is not"* forgetting and remembering.

The only reason a person is hanging on to a body or facsimile is that he has lost his belief in his ability to create. The rehabilitation of this ability to create is resolved, for instance, in a person who has had an ambition to write, with *"I can write," "I cannot write"*—and so forth. The loss of this creative ability made the person hang on to what he had. The fact that a preclear has forgotten how to or no longer can himself generate force makes him hold on to stores of force. These are very often mistaken by the auditor for facsimiles. The preclear doesn't care for the facsimile, he simply cares for the force contained in the facsimile because he knows he doesn't have any force anymore.

It should be kept in mind that reaching and withdrawing are intensely productive of reaction in a preclear. But that preclear who does not respond to *Reaching* and *Withdrawing* and *Certainty* thereon, is hung up in a very special condition: He is trying to prevent something from happening. He also prevents auditing from happening. He has lost allies, he has had accidents, and he's hung up at all those points on the track where he feels he should have prevented something from happening. This is resolved by running *"I must prevent it from happening," "I cannot prevent it from happening," "I must regain control," "I must lose all control."*

Blackness is the desire to be an effect and the inability to be cause.

"I can create Grandfather (or ally)," "I cannot create Grandfather (or ally)" solves scarcity of allies. *"I want to be aware," "I want no awareness"* is a technique which is basic in attitudes. Run this as others, in Matched Terminal Brackets or in Expanded GITA.

Certainty there is a past, certainty there is no past; certainty there is a future, certainty there is no future; certainty it means something else, certainty it does not mean anything else; certainty there is space, certainty there is no space; certainty there is energy, certainty there is no energy; certainty there are objects, certainty there are no objects.

SHORT 8

This is a short form of Standard Operating Procedure 8 of *Scientology* 8-8008. It can be used on any preclear without any survey of the case and will not get him into any difficulties and should resolve his various computations. This can also be used on groups. Just do the lettered steps in order.

- A. Next-to-last list in *Self Analysis*, Remembering Something Real, etc., until auditor is certain preclear has done and can do so easily. In a group ask for a show of hands the moment something real is recalled. Take those hands that went up in a couple of seconds and use them for



the rest of this. Take the no-hands or slow hands as a special group under somebody else and simply drill them on this step until their speed is well up. Then put them back into the main group, or keep all in one group and so on.

- B. Examine and compare two similar MEST objects or spaces and tell the difference. Keep this up for at least twenty minutes. It can be kept up for hours with astonishing case improvement.
- C. Run Wasting Healthy Bodies, then Accepting Them Under Duress, then Wasting Them, then Accepting Them Under Duress. Do this for twenty minutes or an hour until preclear or group shows signs of relief or amusement.
- D. Run next-to-the-last list of *Self Analysis* for five minutes.
- E. Run Duplication. This process is the basis of making facsimiles. Have preclear or group look at a MEST object, then have him or them mock up a mock-up similar to it but beside it. Have the MEST object and the mock-up compared to tell the difference. Some people get none of the duplicates for quite a while but will eventually. Some start making much fancier objects of the same sort. In any result, keep this up for twenty minutes.
- F. Have preclear or group close eyes and locate the corners of the room behind them and keep interested in those corners and not thinking for several minutes.
- G. Have preclear or group move MEST scenery under them individually but at the command of the auditor. The scenery is, preferably, that not before viewed by the preclear or preclears. Don't let them invalidate what they see. This is Exteriorization by Scenery. Keep up for twenty minutes.
- H. Do next-to-last list of *Self Analysis*. Five minutes.
- I. Examine and compare two present time objects.
- J. Have one of the members go to the window and look out of the window. Have the remainder of the group assuming his viewpoint to see what he sees out of the window. Do this for ten minutes.
- K. Start at beginning again and use list over and over. What they waste each time through can be changed to work and anchor points. Avoid pain with this Short 8. Run "Healthy bodies" for it instead.

SOP 8 is a professional auditor technique which deals with the problems of the reactive mind. SOP 8 from Step IV down and including Step IV is a professional auditor technique. Short 8 is done by someone who has been trained, preferably by a professional auditor. It can be done on a group no matter how large. *Self Analysis in Scientology* is a group technique aimed at the rehabilitation of one's own universe so as to bring it up to a level of comparability with one's observations of the MEST universe, and can be delivered to groups of children or adults by a person trained only through the text of *Self Analysis in Scientology*.



Associates have courses in group auditing which are given free of charge and which consist of six hours of tape lectures by L. Ron Hubbard on the administration of *Self Analysis in Scientology* and the general techniques of group auditing.

THIS IS SCIENTOLOGY, SCIENCE OF CERTAINTY, was written especially for the *Journal of Scientology* by L. RON HUBBARD and contains a summary of his work for the use and interest of the general public.



GIVE AND TAKE PROCESSING

1953

A pc who can mock up his childhood home and bring it under control can regain many anchor points. He is then able to remedy his main difficulty—too much loss, too much havingness. The pc finds it necessary to take and hold everything and thus lose nothing; or he finds it necessary to give everything away in order to hold, at the minimum, his own body. The four's basic trouble is "obey MEST anchor points and flows." Bodies are anchor points to him.

The process consists of causing him to take in, in the order given, large numbers of things and, by bringing them into his body and condensing them and then sending them out, remedies excessive holding to articles, facsimiles, old sensation.

When the preclear must GIVE everything up, large numbers of things are mocked up in him and sent out from him in the same order given below. They are sent out and brought in until they are at length under control.

This process also returns a considerable amount of track memory. The objects listed below should include the possibilities on the whole track.

1. Vast numbers of the opposite sex.
2. Then friends. If these don't pop in change clothing to different colors until they do.
3. Bodies which might have been his own.
4. Hordes of parents and relations.
5. Many graves.
6. An enormous number of buildings and homes.
7. Vast quantities of food.
8. Enormous quantities of raiment.
9. Vast sums of money in many forms, bills and coinage.
10. Great numbers of jewels.

[*Editor's Note:* This is the text of a typewritten manuscript, ca. May 1953. Further data on theta-MEST theory can be found on pages 63 and 127 in this volume, and in the book *Science of Survival*.]



11. Weapons and energy beams.
12. Communications.
13. Emotions.
14. Sensations.

Each item is run in or out and then made to go in the opposite direction. It will be found that the pc will let the action continue so far, at which moment it is reversed in direction. Change and drill all mock-ups. Use them in a 360 sphere. Continue process, adding the items which the pc thinks undesirable and send these, for a “take” out and for a “give” in. These would include enemies, harmful things, ugly and disgusting things as demonstrated by the assessment.

As the direction for either a give or a take will eventually shift, the “give” becoming a “take” and the “take” reaching a new level of “give,” the process must be continued until the pc is not simply “cured” of wanting, having or not having, but until he is splendidly light-hearted about control and possession.

SPACATION

1. Establish an anchor point and hold it, exaggerating the automaticity of it and slowing it down until the point can be made to persist easily without attention from the pc (without any effort).
2. Establish two-dimensional space, hook it to two big toes and elbows of pc. Exaggerate and bring under control its automaticities. Stabilize.
3. Make two-dimensional plane solid and unresisting at will. Make pc penetrate it or not as he chooses. Make it resist or not resist heavy forces thrown at it.
4. Establish and find empty a rectahedron which also encloses the pc and couch (unmock the latter). Inspect it from all sides. Stabilize. Make solid or empty at will.
5. Locate home universe in center. Bring it under control with exaggeration of size and so forth. Banish it at last.
6. Make mock-ups and destroy them in this space.

SOP ISSUE 5

If pc does not immediately accomplish step, move to next.

DIRECT EXTERIORIZATION

- I. Step a foot back of head. Then remedy perception. Then lift small then larger points of body until pc can lift body.

ORIENTATION

- II. Exteriorization by beams. Orient by shifting on beams through room. Then train pc to move by thought only not beams. Then go to Step I.



SPACATION

III. Have pc hold a point quietly before him. If he can, continue and complete spacation. Then exteriorize by going to Step I or II.

GIVE AND TAKE

IV. Have pc get a mock-up of his predominant childhood home. Bring it under complete control. Then use give and take processing until he is well able to have or not have at will. Then go to Step III, then II or I.

BLACK AND WHITE CONTROL

V. Have pc get a black spot. Eyes open or shut. Have him bring black and white spots under full control. Go to Step IV. Then III, then II or I.

ARC STRAIGHTWIRE

VI. ARC to recall something really real, etc. Then go to Step V. Then IV, then III, then II or I.

PRESENT TIME LOCATION

VII. Orient pc's body in the room. Make him locate anchor points. Then go to Step VI, then Step V, then IV, then III, then II or I.

L. RON HUBBARD
Founder



PAB 3
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
30 Marlborough Place, London NW8

mid-June 1953

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The anatomy of maybe consists of uncertainties and is resolved by the processing of certainties. It is not resolved by the processing of uncertainties.

Issue 16-G is recommended to you for your processing and your public representation. It contains the anatomy of certainty.

An uncertainty is held in suspense solely because the preclear is holding on so hard to certainties. The basic thing he is holding on to is "I have a solution," "I have no solution." One of these is positive, the other is negative. A complete positive and a complete negative are alike a certainty. The basic certainty is "*There is something,*" "*There is nothing.*" A person can be certain there is something; he can be certain there is nothing.

"There is something," "There is nothing" resolves chronic somatics in this order. One gets the preclear to have the center of the somatics say "*There is something here,*" "*There is nothing here.*" Then he gets the center of the somatic to say "*There is nothing there,*" "*There is something there.*" Then the auditor has the preclear say toward the somatic "*There is something there,*" "*There is nothing there.*" And then he gets the preclear to say about himself "*There is something here,*" "*There is nothing here.*" This is a very fast resolution of chronic somatics. Quite ordinarily three or four minutes of this will resolve an acute state and fifteen or twenty minutes of it will resolve a chronic state.

This matter of certainties goes further. It has been determined by my recent investigations that the reason behind what is happening is the desire of a cause to bring about an effect. Something is better than nothing, anything is better than nothing. Any circuit, any effect, any anything, is better than nothing. If you will match terminals in brackets "There is nothing" you will find that a lot of your preclears become very ill. This should be turned around into "There is something."

The way one does matched terminals is to have the preclear facing the preclear or his father facing his father; in other words, two of each of anything, one facing the other. These two things will discharge one into the other, thus running off the difficulty. By bracket we mean, of course, running this with the preclear putting them up as himself to himself; as though they were put up by somebody else, the somebody else facing the somebody else; and the matched terminal again put up by others facing others.

The clue to all this is positive and negative in terms of certainties. The positive plus the negative in conflict make an uncertainty. A great number of combinations of things can be run. Here's a list of the combinations:



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A very effective process: “*Something wrong—*” “*Nothing wrong—*” “*with you, me, they, my mind, communication, various allies.*”

A very basic resolution of the lack of space of an individual is to locate these people and these objects which you’ve been using as anchor points, such as Father, Mother and so forth, and putting them into matched-terminal brackets with this: “*There is Father,*” “*There is no Father,*” “*There is Grandfather,*” “*There is no Grandfather.*” In the compulsive line this can be changed to “*There must be no father,*” “*There must be a father.*” One takes all the allies of an individual and runs them in this fashion.

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Professional membership in the HAS gives you the *Journal of Scientology*, *Professional Auditor's Bulletin* and other services as they are developed. It gives you as well professional standing. A certificate of membership for framing is sent to all the professional members. All the latest materials are sent to professional members and the fee assists in the general public interest in Dianetics and Scientology. We have here now Scientology, the Science of Certainty. We have sidestepped all the questionable material and have techniques which are built on things of which people are very certain. This is the beginning of a big push. Your membership fee is necessary to make it possible. Founding Members and Fellows of Scientology are professional members, where they are HDAs, in perpetuity without further payment. Send your \$25.00 membership fee by check, US money order or US cash to the International Office of the HAS located at 30 Marlborough Place, London NW8. Your card and certificate of membership will be forwarded to you. Give the number of your certificate and the school that issued it.

There are a few auditors in the field whose experience is such as to command considerable respect from other auditors. The grade of Hubbard Graduate Auditor has been instituted and is awarded by nomination from other auditors or by selection from the HAS to designate those auditors whose experience and results have brought them into prominence. The doctorate schools award BScn and HGA, but only HGA by nomination. This is more or less an honor award. Please send your nominations for such auditors through to the International Office. A small fee is charged to cover the cost of handling and certifying and



the certificate itself. The fee is \$25.00. When HGAs are awarded the *Journal* carries notice of the fact. Be very certain in your own minds that this is not an effort to get another \$25.00; it is an effort to winnow out the very good auditors and give them a public recognition which their work actually elicits. While it does not in any way reflect upon the students who attended, the main reason for severance with the last Foundation was its diploma mill attitude about certificate awards, and it gave certificates to all comers. This has since, as it did then, posed many problems. The HGA certificate is an effort to recognize the merit of the really good auditors and to remove from their minds any feeling that their skill has not been recognized and to give the public certain auditors of whom they can be very confident.

L. RON HUBBARD
Founder



From: L. RON HUBBARD
Sitges, Spain

Through: The Office of L. Ron Hubbard
30 Marlborough Place
London NW8, England

ASSOCIATE NEWSLETTER No. 5

18 June 1953

After a fast and violent passage across most of the countries of Europe, we are catching our breath in Spain. We will be here for quite a while.

We went to take a look at what all the fighting has been about, the invasion routes as they appear in peacetime, the nations experiencing recovery. With Suzie in a racing car and myself on a motorcycle we crossed Belgium, Germany, Luxembourg, Austria, France and part of Spain. We covered the primary invasion routes of two wars and looked over the probable fighting terrain of the third. Diana remained in England with her nurse, to be flown here in a few days.

I came down to Spain for a rest and to organize the material for the doctorate degrees. Living is better here than in many other places and it is certainly beautiful enough to encourage anybody.

We are at the Hotel Miramar in Sitges, Spain. This is Old Catalonia and although Spanish is the general language, Catalanian, the native tongue, predominates and slurs the imported Spanish.

Exchange in Europe is so outrageously bad for American and British money that none could afford touring Europe as such. A loaf of bread, a gallon of gas and bills of large denomination in US and UK currency vanish. It is an incredible fact, useful only to those who wish to export products to Europe. And this export is being done on a large scale. Belgium is full of American cars, large new ones, and other equipment is in evidence elsewhere.

Germany, speaking of materiel, is almost crushed flat. France is used to war, builds of stone so that the materials will not get scattered about, rebuilds when the shooting is done—I suppose France has been doing this for thousands of years.

I had two important things to do in Europe. One of them concerns doctorate degrees. You may have heard of Milan degrees. These are acceptable in universities throughout the world. I am making similar arrangements for doctorate degrees in Scientology, a fact which is at this writing confidential, for it will be a very large shock, when accomplished, to state legislatures and others that Scientologists have better degrees than psychiatrists and psychoanalysts. Of course we will have to have curriculum and study to support that fact in fact. And the most important part of any training we do will be HCA and HPA level training. We must not overlook the fact that to be well respected we must be well represented. Good representation, first and last, is the auditor getting good results with exactly what we teach.



I must prepare the complete curriculum for the doctorate degree before it can be authorized and in our schools, and by correspondence this curriculum must be put into action. I have already made the proper contacts in Austria and am making them in Spain. It needs about two thousand dollars which I am now collecting in order to bring about the highest possible level in doctorate diploma. Amazingly enough, I find myself very well accepted in European professional circles and much amusement in these at the American news stories about my work. Their knowledge of Dianetics, slight as it is, has brought them far toward thinking of American doctors necessarily as a lot of quacks. The Axioms are what did it, for these created the first wide organization and codification of the field of the human mind according to these people. Of course, this doesn't displease me.

The people you are training this very moment, as well as those you have trained, are going to benefit intensely from this doctorate arrangement upon which I am now working and you yourselves will benefit from it to the extent of dominating the field of the mind with it. I am trying very hard to do all that I can to assist you in several vital ways. I have every confidence that you will not let me down.

With Issue 16-G you see a new simplicity. As always people will mistake a change in form for a change in substance. Changes in form have been necessary in order to establish communication on material which has never been communicated until the last three years. Gradually you find me stripping the vocabulary of our science of coined words and putting in their places common words which mean exactly what they say. As the material is better communicated it works better. As several old-time auditors have already said, it all works. But it doesn't work for that one who has not been communicated with about it. Hence a wide variation in communication forms and the appearance of continual simplification of what we know and what we can do.

My communication channel is from you to 30 Marlborough Place, London NW8, and from there to me. From me to London and to you.

I will have some news for you in a very few weeks on the subject of doctorates which will astonish you even though I have given it a preview here.

And now I must get to work.

L. RON HUBBARD
Founder



Scientology

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The Limitations of Homo Novis

J of S Editor's foreword:
L. Ron Hubbard pulled no punches when he wrote these words, first published early in 1952. The importance of Theta Clearing could not be more clearly or vigorously described.

The theta being is the principal target of the auditor.

The preclear *is* the theta being.

A *Homo novis* is limited in his self-determinism by all the economic and social restrictions of an aberrated society. He is not free of the need for food, clothing or shelter. He dies when you get him too cold, he perishes when the oxygen con-

tent drops too low. He is living in a tolerance band which keeps him cramped to the face of one second-rate planet in a tenth-rate system, prey to all the ill will that blows. Is this being free or self-determined? Maybe he is good enough to overlord his fellows into a security for himself never before possible. But that is his only real route toward security. He must fight and command for his three squares, he must use police protection in order to keep himself free of bullet holes and bumper marks. Compared to a *Homo sapiens*, *Homo novis* is very high and godlike. Compared to a truly self-determined being, *Homo novis* is an ant ready to die under anybody's misstep.

This universe is a rough universe. It is a terrible and deadly universe. Only the strong survive it, only the ruthless can own it. Given one weak spot a being cannot long endure, for this universe will search it out and enlarge it and probe it until that weak spot is a festering wound so large that the being is engulfed by his own sores.

Fighting this battle for survival, and fight it he must, a being in the MEST universe cannot seem to afford decency or charity or ethics; he cannot afford any weakness, any mercy. The moment he does he is lost—for he is surrounded by chilled, coarse rock and molten energy which, no matter the state of aberration of his social surroundings, will engulf him the instant that he ceases to obey the very laws of MEST.

This is a universe of force. It is not a universe of reason. Brutal, unthinking, without decency or mercy, MEST force awaits with punishment any being with any weakness.

The possession of a MEST body is a liability, for through that body the being can be given pain, can be regimented by the routine demands of eating and care from harm until at the very, very highest he can be but a puppet dancing to the spin of some unthinking planet under the strong glare of a remote and careless sun. Under these conditions a being, burdened with the care and liability of a body, made uncertain by an unknowingness, bows to strange and nonexistent gods, resorts to terrible makeshifts in lieu of justice, cringes before the mightier bomb, the sharper blade.

You have examined an engram. A standard engram is simply the collision of the body with the MEST universe with sufficient impact to produce the confusion of attention known as “unconsciousness.”

Should you care to make a test, just run “care of the body” as a total therapy. You will discover that by running out the postulates of a pc about his body and its care and his injunctions and insurances to others that they care for their bodies you can produce soaring changes in tone. An entire book can be written concerning this therapy. An entire book has been written about it—the first book in Dianetics. This therapy could be styled, “The efforts of a theta being to reconcile the frailty of a MEST body with the ethics of a theta being.” They do not reconcile, these two. Schopenhauer, Zeno and names without number in philosophy have been trying to make this reconciliation for eons. One says, “Defeat it all and die, for only by dying can you defeat it.” Another says, “You can’t win, therefore the only victory is in refusing to try to win.”

Christianity and a million other -anities have struggled with this problem, and the result is a potpourri of answers, none of which can reconcile the problem. You have a soul—it goes off somewhere, you don’t know about it. You are a soul, you don’t know about it.

Today we live in a vast cult called “Worship the body.” Medical doctors, schoolteachers, parents, traffic officers, the whole society unites into this war cry, “Care for the body.” This stems from the concept that the body is all that one has, that he will have just one body, that his total devotion is the care of that body.

A body is a vegetable. It is not even a sentient vegetable, for it lacks perception in the whole theta range. Like any vegetable it grows from seed and has habit patterns which help it survive. And, like any vegetable, one way or another, it gets used by others.

Early theta beings saw MEST bodies acting and being as though they were self-motivated. This was a curiosity. The early theta being did not know that these MEST bodies depended wholly for their wits upon the guidance of a decayed theta being. The bodies looked like entities of considerable force and skill. The theta beingness of them was hidden and unapparent. Thus, even theta beings have been fooled by MEST bodies.

A MEST body, whether it belongs to the race of man or the race of ants is only an animated vegetable. Given a theta being to guide it, it becomes part of a composite such as *Homo sapiens*. Here we have a theta being, decayed into unknowingness, devoted to the care of a MEST body. The “I” of this body, the actual volition of it, all its wits and skills are theta things derived from the



guidance of a theta being. By itself the body would live, walk around, react, sleep, kill and direct an existence no better than that of a field mouse or a zombie. Put a theta being over it and it becomes possessed of ethics and morals and direction and goals and the ability to reason; it becomes this strange thing called *Homo sapiens*, a being above animals and yet an animal.

Give this MEST body a psychotic theta being and you get a sort of Frankenstein's monster. Give this MEST body a nearly unconscious theta being and you get a zombie.

The body is a carbon-oxygen engine which runs at 98.6° F. The theta being is the engineer running this engine in a *Homo sapiens*. There is already an entity running this engine, the genetic entity, but there is here only a total devotion to avoiding pain, seeking survival factors of the meanest sort, begetting new MEST bodies. Every cell in that body has its own theta—the genetic entity is theta. A theta being is something else entirely.

In the first place, the theta being came into being without the need of a MEST body, without the need of motors. It is close to a perpetual motion machine in that it can create energy and impulses. It thinks without facsimiles, it can act without experience, it can know simply by being. When we have talked of optimum performance in Dianetics or Scientology, we have talked about the actual top-level capabilities of the theta being, not the capabilities of the MEST being. Early work in Dianetics treats of the composite called *Homo sapiens* and treats that composite for what it is, an identity of several parts which act in greater or lesser coordination. You can go right on treating this composite being as a unit, you can go right on treating him and getting results for which you will be praised. But you must know that you are not treating the actual identity when you treat the MEST body. You are furthering a composite and actually you are subscribing to the International Cult called "Care of the Body."

You can, at your own choice, go on living with and processing this composite known as *Homo sapiens* and create *Homo novis*. You can use Dianetics to make hitherto impossible strides. But be advised that in this choice you are living with paradoxes which no philosopher in all the ages ever reconciled—the injustice of death, the depravity of human beings as in Plato, the penalty of assisting another, the impossibility of having good ARC and survival too, the liability of being kind and merciful and every "unanswerable" religious paradox known. You, by persisting in yesterday's reality are persisting then in problems which have never been resolved with the factors accepted. You are demanding of a MEST-theta composite that he be self-determined when every zephyr from a hard universe contains death for him and can turn him like a top; you are demanding that he be "careful" when his only salvation is to be carefree; you are saddling him with all the unanswered riddles of an aberrated life in an aberrated world. And you are condemning a preclear to the dwindling spiral—for the theta being as part of the composite, decays fast and soon dies forever in the rigid apathy of MEST.

Thus Scientology is given you. In lieu of this data the only thing which could be given man is the answering salute to the gladiators—they who are about to die.

As an auditor, the choice is yours to make—the paradoxes or the answer.

L. RON HUBBARD
Founder



PAB 4
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
30 Marlborough Place, London NW8

ca. end June 1953

BEINGNESS AND CERTAINTY PROCESSING

The reason behind beingness is the drama of cause and effect. It has been isolated that the total reason for activity which explains all other activities is "to produce an effect." In this we have a dimensionless CAUSE ambitious only to produce an EFFECT and to handle effects which are produced on it.

BEINGNESS is the modus operandi of effects. The thetan would rather have less than more identity and becomes only when he cannot otherwise produce an effect.

The one thing a thetan is afraid of being is what he is in terms of this universe: nothing. Thus it is better to be anything than nothing. So it is better to handle, produce or have any effect than to handle, produce and have no effect. Thus the service facsimile, thus the conduct of the preclear.

Awareness on high scale is aware of producing effects and of effects without proof via energy. Awareness lower on the scale requires the proof of perception and thus energy and force.

As one moves from pure CAUSE into beingness one becomes involved with his own developed energy and the energy of others. Living is the battle of effects. Dying is the final dramatic effect one who has a body can always produce.

The thetan is never otherwise concerned than with effects. The problem of awareness and of effects in general is communication. Communication, not affinity or reality, is the monitor of any processing.

The phenomenon of facsimiles is produced by the thetan to prove to himself what he has done. He knows without facsimiles. He is already low in tone when he starts dealing with them. Energy, force, responsibility and perception are the same order of problem and thing.

Occlusion is the loss of viewpoint of effects. When one has lost a viewpoint with which to perceive effects and upon which he depended for all perception of effect he is very occluded. Viewpoint and evaluation are, aberratedly, synonyms. Thus a law: A person takes the viewpoint of that person who has most evaluated for him. If that person then dies, the result is the apparent loss of that other's viewpoint which brings about loss in general. This is solved by remedying the need of the now dead viewpoint.



Communication is defined as any RITUAL by which effects can be produced and perceived. Thus a letter, a bullet, the output of theta “flitter” are all, to us, communication. Men communicate with women with difficulty mainly because they have found that women cannot handle their communications: force and sexual particles. But men communicate even more poorly with men for there is no particle adequate. Women communicate poorly with men because they have found danger in the receipt of any male communication. Hence the breakdown of interpersonal relations. Women find it all but impossible, for instance, to communicate with women; there is no particle.

Awareness is the first requisite of a communication system. If one is TOO aware, he is hurt. If one is not aware enough, he is hurt. A bad communication is a sudden impact. Gentle communications are seldom remembered.

Any certainty can be classified as knowledge. Certainties exist in three universes from many viewpoints. Awareness of a heavy flood of energy becomes a certainty.

Any certainty, just as any effect, is better than no certainty. Thus we find the preclear suspended on the track anywhere he has had a high certainty. Thus his suspension in electronics and such. A certainty is positive or negative—that something exists, that something does not exist. Run, as though it speaks, “*There is something here*” and “*There is nothing here*” in any numb or painful body area, and then the pc the same as though he speaks to it, and the somatic will abate or the numbness vanish. This can be applied to the outer areas around the preclear as well.

Matched or Double Terminals in brackets is a fast and effective technique. It is run on certainties. One runs only those things of which the pc is certain. They alone create a “maybe” and a “maybe” alone aberrates. A high level process is Matched or Double Terminals in brackets: “*I want more awareness*” with the emotion of certainty; “*I want less awareness*” with an emotion of certainty. “*I want no awareness.*” “*I want some awareness.*” This pin knocks a case that is hanging fire into a willingness to perceive and, hence, communicate better. One resolves also the problem of lost viewpoints with brackets on “*I have my (mother’s) viewpoint*” and “*I do not have my (mother’s) viewpoint*” and on all persons who saw or evaluated for the preclear. Also in brackets “*(Any dynamic) can handle communications,*” “*(Any dynamic) cannot handle communications.*”

The key theta actions are “REACH” and “WITHDRAW.” The auditor is trying to withdraw communications from the preclear. This restimulates in the auditor trying to withdraw or wait for communications in his own past. An auditor must match-terminal “*I must (must not) withdraw the communication*” on himself to get into good shape to audit.

My best to you.

L. RON HUBBARD
Founder



From: L. RON HUBBARD
Seville, Spain

Through: The Office of
L. Ron Hubbard
30 Marlborough Place
London NW8, England

ASSOCIATE NEWSLETTER 6

[July 1953]

This is a brief one about organization. It has taken me three years to try to fit some kind of organization and some kind of processing to our present society. You may think that founding a science was tough—tougher has been organization. You've no idea of the state of managers in the United States today and you've no idea of the incredible occurrences in the early foundations. Well, just as we are beginning to get national polite recognition (*Time* June 8, *Medicine* and other publications) we have, I do believe, an organization which (1) can't be swept away by carelessness or organized attack, which (2) gives us the benefit of versatility on the part of many managements, (3) permits me to investigate, write and publish without terrific economic duress (for it would stun you to know that NO earlier organizations spent a thin dime on this one), (4) which permits a service organization, the HAS, to provide publications and national service, and (5)—most important—which gets the job done.

I have been some time trying to evolve what we are doing. It's quite one thing to plan a thing, quite another to see it go into action in MEST. I've made a lot of fits and starts trying to straighten things out with everybody's agreement and liking and I think, from what I hear from you, that we've just about got it in the following form:

The associate schools train to an HCA level, giving whatever courses below that rating they desire, such as basic and group courses. A unit, more or less the HAS, gives a correspondence-associate assist course in the history of psychotherapy, psychology, general semantics, electronic brains and Freudian psychotherapy; this comes before, during or after HCA training and is not required for an HCA. With field practice and this correspondence course, the HCA qualifies toward a doctorate. The doctorate course is a very high-level course and leads to a very superior degree ranking with or above psychiatric degrees. What we call doctorate schools teach lower-level courses and the doctorate course (otherwise they wouldn't be able to survive until we had the demand for the upper-upper-level course) but someday become a sort of university finishing school. An HCA who finishes his general correspondence course and does a lot of field work can qualify for an HGA as a designation to denote experience and senior standing. Thus we have the ratings of Group Auditor (GA), HCA, HGA, BScn (pending doctorate) and DScn (awarded from a very high source abroad). There would be an additional course but it wouldn't, at least at this time, be a course leading to anything but better auditing; I get occasional requests to be studied with and someday I'll have to run a clinic to make this possible, but this matter is no great concern to an associate for the only people who are demanding it are real old-time HDAs and HCAs. Associates also run clinics if they choose and clinics exist without schools. This is pretty clear-cut and agreed upon amongst you, from what comment I have had, and follows a general trend.



The HAS on its part issues to every student the moment he is enrolled and paid up in the associate school, has his name passed into the Philly HAS, a set of *50 Course Books*, a *Self Analysis*, a *Handbook for Preclears* (so he'll have the Axioms) and a copy of "This Is Scientology." He is put on the PAB list as a conditional professional member and is made a conditional professional member of the HAS. He is also sent, thereafter for a year, the *Journal of Scientology*. On graduating, the associate airmails his name to the London HAS and a letter of award of HCA is immediately sent to the student direct or via the associate as indicated and is followed by the regular certificate (since the latter takes a little time to prepare and sign). When the letter of award is issued, a card as professional member of the HAS is also issued.

The associate sends 15% of the enrollment fee of the student to the HAS in London and remits on the first of each month. This fee is divided between the HAS for books and materials and membership and myself for the purpose of PABs and maintenance. The 15% fee includes all books and materials as above, professional membership for the student, the *Journal* et al., and should, by reason of materiel, make the course more saleable by the associate.

The associate could have on hand a few sets in a neat package for his prospective students and could order replacement sets rather than direct sets for the student in the interest of cutting down the time it would take for the student to receive the course booklets which, presumably, would be immediately necessary for the student's training.

The HAS would, in view of this support, cease to try to make money or exploit Scientology for its own maintenance and would exist as a general promotional organization for the various associates, publishing the *Journal* and books in order to net a wide interest level from which the associate could profit. The *Journal* would carry associate ads without charge, would keep auditors interested via the PAB, would place book and subject ads in various national publications on a very professionally high level and would, in short, keep its nose clean.

The mailing lists of the HAS would be available to associates by area or in general, at postage and handling costs. The London HAS has automatic addressing and addresses on tapes. The HAS would then be a mail address center.

Aside from general book circulars and special issues (for promotion) of the *Journal*, nothing else would go out to the HAS mailing list. The member and subscription lists would, of course, get their publications.

Now it happens I know this will work because it is more or less working right now. All the pieces are in place on the board for things to go this way and nothing new is needed to make this work, for it is already working without much confusion. Things sort of drifted in this direction.

You have now in existence three possible methods of handling associate fees. The first is 10% straight on all fees; the second is \$55 per certification; the third is 15% of training gross and all books furnished the student. These systems have been worked out by various suggestions from associates. I advocate the 15% gross for all associates and doctorate schools because it means a large saving to the associate in terms of books and means more books in student hands, for I don't say there that the associate cannot charge a little more for including the

books. You can choose any one of the three but it is my hope that we can standardize on the 15% and stop changing it around to agree with this associate or that one and so that my office can get back its sanity in bookkeeping.

The associate, by this system, obtains a much more saleable course and takes out of existence HAS competition which comes about when the HAS exchequer drifts too dangerously low. The HAS can exist then to interest the public for the associate and to keep the HCA happy, for an unhappy HCA can really hurt one's activities.

This would permit us to continue calmly on without much mad scramble to a point where we are the training and guiding units of psychotherapy in general for the US. We are trending that way with no strain. All we've got to do now is keep turning out good auditors and getting results and in two to five years, we'll be the say-so, each in his own area, of who mans the sanitariums and who runs child guidance in the schools. Medicine and psychiatry started much too late to do something about it.

Now here and there you see Mongrelology, an original duplicate of what we're doing, start up and attract a lot of people. One, Conceptology in San Antonio, is the latest flash in the pan. Don't worry about these. They help us real fine. The people they attract get educated enough, eventually, to wonder what the basic science is and because, whatever you may think, I get lots of real good notices and publicity, they'll come right over to get the whole story from us for, believe me, we've got a three-year lead on any upstart and we're publicly miles above any hangdog "Dianetics is all right but Hubbard is no good" outfit. The latter attitude almost always brings me an eventual letter which says, "They kept telling me you had something awful wrong with you and they kept saying it so hard I finally decided you must be okay . . ." etc., etc., etc. These beavers all chew and chew and chew and when they drop the tree, there it is in our pond. Been doing that now for three years. The bad press I've had is getting older and older. It takes two to three years for a repete to alter or blow over and our various opponents shot their bolt. They shot it so hard that now very few believe them about anything. It's like the kid that cried wolf. Well, however fatuous this may sound to you, however impatient you may be about a lot of things, how do we really profit by our past? We simply saw wood. Now is the time to get calm and conservative, to be vested interest. We aren't the wild-eyed revolutionary any more because we've been around too long. We're on the verge of being the marble-fronted, soft-spoken voice of calm authority on the subject of psychotherapy. We better be what we are. All we've got to do is be what we are—an organization which has really taken a beating but which learned how in the meanwhile. And we'd better realize that our strength lies in a good friendship one for another, unit to unit, and a realization that while we'll never have the glory of hanging desperately for our cause, we'll have the satisfaction of occupying the fort for an awful long time to come.

Do you know that your total enrollment as of now is almost five times the student enrollment at the peak of the "boom"? As an organization we have three times the membership of the Foundations at their height? Do you know you are partners with schools in every quarter of the globe? That the course you are teaching is also being started so close to the Russian border that the Russ guards are visible from the window? That the pcs we used to sweat hard over are easy today? That the most ancient things we know are becoming big news to the

professional world? You might be a little stuck on the time track and if so, think about these things for a minute. And think about this: they've been howling about my "repute" for three years and for three years I've kept on working and producing toward the same goal, and year by year, in terms of processing, your reality has come closer to my cursed optimism.

Well, I ought to be optimistic. I've never known otherwise than that this was (1) a tough fight and (2) that it was going to be won.

The biggest part of the winning of this fight has to do with you. The continuous support and loyalty and hard work of most of you has more than offset the attacks upon. You've been mauled around and doubted and you've stuck your necks out and you've stayed in there with preclears and fought the same economic fight I have. I don't forget things like that and I appreciate them.

On the matter of techniques, Short 8A has been breaking up occluded cases rather easily even if the auditing is not very brief. I know actually and truthfully of only two processes now which break up easily the second type of occluded case. Occluded cases can be broken into two types—one type which is black and on almost any process well applied comes out of it, the incident being simply an incident in which the pc is stuck. The other type of occluded case is that one which is not only occluded, it will not let anything happen; the first method of solution I used was a sort of auditor personality approach in which I gently led the attention of the pc into a security and confidence of being able to see his facsimiles by coaxing him patiently through light locks. The other technique is recent. Results with all our techniques have been, in the hands of auditors, very spotty on the second type of occluded case. Call this second type not just a V; call it a RESISTIVE V. This case, as I knew when I released SOP 8, is not solved by SOP 8 unless one puts in many, many, many hours on alternating V and VI. That is a very tough sled to pull. Hence there is Short 8A, and Short 8A is a rote process for the resolution of the Resistive V.

Thus if you have a few Resistive Vs around, wait until I get Short 8A into your hands rather than waste much time with them, for they break an auditor's heart with their "Nothing Must Happen Or Change." This is a mechanical condition and doesn't yield to pulling postulates. The pc can't help it. I am writing up the notes on Short 8A for there's a lot of technology behind it even if it could be done without much training. So it will be with you soon.

L. RON HUBBARD
Founder



PAB 5
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
30 Marlborough Place, London NW8

ca. mid-July 1953

ABOUT PABs

The response in terms of letters to the *Professional Auditor's Bulletin* is very heartening. Some have called it "the first auditor's newscast since Book One." Reports of cases which had long "hung fire" breaking under the onslaught of the data in the PABs puts a "long continuation" on the service.

The *Professional Auditor's Bulletin* was inaugurated to be timed with the simplicity of data as contained in the *Journal of Scientology* issue "THIS IS SCIENTOLOGY, Science of Certainty." Here begins an era lacking in doubt and complexities for we gaze now at a solved problem, the human mind and human behavior. Many other problems may be solved as well but we KNOW and we are CERTAIN that change can be effected in any preclear in a reasonable length of time. And we have as well, various group techniques which are many times as effective as the individual techniques of 50-52.

It was entirely necessary to pass through and to release data about many things which can be found in people and we are fortunate in having this data. But it is no longer necessary to answer challenges about the "authenticity" of things which have been mysterious these thousands of years. Like recent medical society releases (*Time* magazine, June 8, 1953) demonstrate a growing alertness as to the actuality of "birth" and "prenatals" as described in Book One, someday perhaps all these other matters such as "whole track" will likewise receive widespread agreement. This is beside the point. The point is that the engram can be solved in quantity lots irrespective of content and a man can be made free to his desired limits of freedom. This is all we have tried to do, make man happier and better in a sometimes unkind universe. Perhaps the basic difference between "investigation" and "research" is that the investigator should seek truth and "research" all too often seeks only agreement from the crowd. I find what I do and do what I do either because it is, to my way of thinking, the best thing to do or is the only thing I can do at the moment when confronted by many difficult obstacles; I have been too long in the "professions of applause" to care much for applause; my goal is the simplicity of getting a job done. And the job of making man well is the job I have had the temerity to assume, not because I thought it would enrich anyone and certainly not for that odious thing called fame—for it is rather amusing that my name is not Hubbard and the fame, if it ever came, would go only to a legal trademark, a thing without body or spirit. Little men with great fears have often made the task hard; but it is being done and its results are being reported in the *Professional Auditor's Bulletin*.

L. RON HUBBARD
Founder



From: L. RON HUBBARD
Spain

Through: The Office of
L. Ron Hubbard
30 Marlborough Place
London NW8, England

ASSOCIATE NEWSLETTER No. 7

late July 1953

Strategy and Tactics:

Just as a preclear sometimes must be approached with a very quietly deft campaign, so the US has had to be approached organizationally with Scientology. It may seem to you sometimes that there is confoundedly little reason behind all this organizational setup but the truth of the matter is, organizational patterns for what we are doing did not exist in 1950. The campaign had to be cut from whole cloth. The original planning was completely overridden by one fact—an instant popularity; the staggering effect of this upon the first Foundation was enough to wreck it and wreck as well, in the reaction, the second Foundation. There was a very basic flaw in the entire Foundation-type operation: It did not permit individuals to act on their own initiative and it robbed the science of that skill which should evolve in the field of management and it hung the science with poor managers selected politically, one might say; these managers uniformly had the drawback of knowing business but not Scientology; the two don't mix well. By the way, I got to a point finally where I would almost scream when somebody suggested that what we needed was a "good businessman": these were death and ruin to us primarily because what we do requires a good heart and a desire to help, things remarkably absent in the buffoonery of modern business. There was another flaw in Foundations: they set up a single target of attack. Any time one sets up a single target for the enemy to fire at, trouble will happen and it did happen. The shafts and arrows that come my way are an almost inevitable result of being a single target: Chaucer's "Ballade of Ye Goode Counsel" was never so true, never so true. Well, what do we have today and why?

We have an organization of sufficient plasticity that it does not require extraordinary methods of financing and which is sufficiently dispersed to immunize it against attacks; its lack of need for finance before it can function makes a future "angel" unnecessary; its lack of corporate interconnection makes a would-be attacker such as the AMA stay its hand in the face of an impossible task, for in order to "stop" Scientology such an attacker would have to sue at least twenty different places and companies in that many different locations and that would cost in legal fees alone a fortune. So the attack never develops and if it starts it vanishes before anything very wide happens, as in Detroit where all is getting quieter and quieter and the interest in Scientology higher and higher. By remaining interconnected in name and purpose and style of training and level of result, our many-faced organization yet presents to some upstart a vested interest of considerable power and our vested interest grows and grows strongly for a change. It is difficult to educate an entire public, for it is actually pretty crazy but, by keeping our general name and style and by staying connected under a goal as well agreed upon as ours, we can and only then can educate the public. We have the benefit now of many skilled managers whose skill would have been



and indeed was lost under the Foundation system. We have defense in depth, a broad reach and a future which, by these things, grows stronger and stronger.

We are, in truth, as individuals, getting on our feet, as individual companies and clinics and schools just now getting into the swing of things. Mail by mail one, then another, shows more strongly across the world. Here a new building has just been bought, there an instructor has just decided to retrain a whole class as “unfit by current standards,” another is well advanced into a campaign to reach industries, and so it goes. I would that you could see yourselves as an entire picture as I see it through these many communication lines. It is getting to be a very, very good view indeed.

Some day those amongst us who worry will see in a very successful fellow Associate a distinct asset, not a rival. A good show in Phoenix is worth much to San Francisco. A good clinic in the Middle East will help bring prosperity to one in New Zealand.

We have the cream amongst us of all the auditors trained to date. Those who aren't “with us” were never with their preclears or their own cases either, so no loss. The best have survived what has been in truth a very bad battle and the best are numbered, every one, amongst our associates and loyal supporters. They are not the best because they are with us, they are the best because they know their Dianetics and Scientology and can solve cases. Bluntly, the “auditors” who aren't with us can't solve cases and they can't because they don't know their business—I know because I get the kicks from the preclears processed by auditors who also are intensely critical of us and of me.

We have several very strong organizations and they daily grow stronger. Amongst these are the Hubbard Foundation in Camden, Lamoreaux's in Phoenix, and London and Los Angeles. Any one of these is strong enough in itself to carry the whole burden but, in the absence of help, would be enturbulated on the single-target basis. And naming just these does not mean that there are no others as strong.

Organizationally speaking we have first the HAS itself. What is it actually? It is several companies in different places, each one autonomous. It would be almost impossible legally to penetrate these concerns by suing one to obtain the rights of others. Each one of these companies has in itself certain rights and copyrights. One and another have different membership responsibilities. The function of the HAS is very simple: it is—they are—publishing and dissemination firms for data for one thing. The Pennsylvania HAS is solely a publishing company. It publishes the *Journal of Scientology* and several other books. The Arizona HAS has certain rights. It has as well in itself the founding members. The British HAS has its own charter, professional and founding members and again, does publishing on its own.

Each Associate has a contract with me personally which calls for a percentage of the gross training income of that Associate in return for service, goodwill, support and advertising. These contracts are assigned to one or another of the various HAS companies. They are, however, not cancellable by anyone but myself for I have contracts with the HAS to that effect. The income sent to me is devoted to the various functions in Scientology. The Associate sees that income again in terms of books in people's hands, disseminated material and solved cases.



Each and every part of each HAS company is solvent and, in view of the small overheads and apportionment of work, is not likely to be otherwise from here on out. They have small staffs, small overheads and a good financial history. Every HAS company pays its bills.

Amongst the various operations the one I have just been in most continuous contact with, London, is one of the finest we have. It is managed by Reg Gould. Its chief Instructor is one of the best in Scientology—Denis O’Connell. This organization has increased its number of groups from seven to forty-two in about three months. George Wichelow, an outstanding auditor and public performer, is now going about the country pulling in people by their ears with extremely well-organized enterprise.

Another major operation is the Hubbard Foundation in Camden where Helen O’Brien keeps the lions very precisely lined up, if sometimes snarling, and where Dr. John Noyga, with a deftly convincing but offhand way is getting upper-level Scientology across. Helen is also the “big wheel” in the Philadelphia HAS, although the Hubbard Foundation and the Philly HAS are not in any way connected.

Probably the most succumb-proof personality we have, Dr. Ross Lamoreaux, who is also one of Scientology’s most skilled auditors and instructors is bringing the Phoenix Scientology Institute into higher and higher levels of beingness. This organization, under Ross, has the skill of making itself heard in very far places and, lately in particular, has been taking scalps from the HAS-nots, as one might call those who oppose the HAS.

In Los Angeles Hardin and Joanna Walsh do a very excellent job of matching the area with the argument. You might not suspect it, but it takes REAL genius to do anything at all in Los Angeles—imagine every student you get being an ex-authority on Slinkism, imagine every technique of Scientology you release tonight turning up tomorrow in the hands of some crackpot as Scoism. To have a good operation in Los Angeles is incredible and yet the Walshes have achieved it. As Los Angeles has always more or less handled groups since Remi Stone’s time, Joanna of course handles groups for the US. They also dabble a bit into Latin America.

In Detroit the Catastrophe is getting to be history as I suspected it would when the cops got next to what they really had by the tail. The cops got bit in the form of an increased interest in Michigan like you never saw before. So Refa Postel and Earl Cunard are surviving and doing well again and will soon do better. It ought to be a moral to us all that all a court can do is wave sheets of paper around and deprive a body of locomotion for a while.

In San Francisco, George Seidler, assisted by my friend John Farrell, has been running a very good organization. It’s getting sounder and sounder. George got a note the other day “cancelling his associateship” which gave him a bad shock as it should have since he’s doing fine. I don’t know who sent it to him but I didn’t. I haven’t cancelled any associateships and don’t intend to. If you want to know how well George is doing you need only know how bad that area was before he put his lariat on it: it even had a company in it called, I think, Sickness and Sadness and the streets were thick all over with stuff from Cherry Papdelaine. A sad bunch of auditors, trained (God help them) in the first days of LA, were trying to act in some direction or other. So George has done quite a job.



Doris Colbury Graffam in Houston, Texas, is doing a good job on Texas. She keeps right on coming along and I'm real proud of her.

Chicago is held down by the Mazureks and I hear quite a bit from their clientele. Spokane and a lot of country around there is in the hands of Walter Hanan. Ray van Wyck up across the border has just completed an entire year of training on one group of students and infers that their quality is pretty high above the standard trainee as of course it should be—if these people know they know. Hubbard Associates of Puget Sound are settling down after the usual shifts and tumults.

Ernest (Jester) Kish has just taken on, for a fight to the finish, the state of Ohio. I am expecting Washington, DC, to be taken over one of these days—it's always been a rough spot.

And all the others are doing well.

There is some interesting data about the above organizations which I give you on a sort of I-told-you-so basis. The most stable and prosperous of them haven't deviated from techniques as handed out one milli-inch. The least stable get snarled up on technique maybes and perhaps this has something to do with their financial upsets. The public is buying increasingly and ever increasingly exactly what the HAS is selling and isn't buying dilutions. I have some almost frantic appeals for help here from nonauthorized "foundations" who started for glory on "converted procedure" and wound up in the strange state of mind that I should now bail them out.

As for publications, the 50 Course Books remain standard. The Axioms haven't changed and won't—but will be added to with several Prelogics and Axioms which simplify the rest but don't change them. And with "This Is Scientology" you are into a stretch of simplicity we can all use. What a heck of a time we had with data—but how much richer we are that that data isn't a big mystery when we encounter it now.

The *Journal* is getting an increasing number of subscribers every week, is getting out wider and wider.

And what of the "opposition"? I guess under that heading you could group the whole of prior vested interest in keeping things scarce. But there is no real opposition. It's dwindled down to a pathetic campaign over "communication networks." I've tapped several and honest, they must make friends for us like mad. "They" have gone down so low now that they condemn us for being "only data sources." That's like saying the sun's no good because it gives light. A fellow from Los Angeles wrote the other day that what I take to mean the usual source of entheta was about to invest "over a quarter of a million dollars in litigation in the next few years" and that I ought to make some kind of offer. He doesn't know that I have made, to date, about a dozen offers, all very reasonable and that every one has been turned down without an invitation to any discussion; a few people still think that certain people really want to get Dianetics going even though those same people have yet to do anything, so far as I can see, but harm it and make things tough for me. The fact that a suit was served on me EVERY time I gave a lecture series finally convinced a lot of people that the entire effort there was to stop me from teaching people Dianetics. For the suits



came to nothing and coincided every time with a lecture series and so did not seem very coincidental. So by 1 August, so far as I can predict, there won't be any real opposition within the science that I can place.

And what of techniques? Well, I up and solved it as I told you a little while back. I've been rationing it now against digestion. Don't want to shock people too hard. You see, what I solved was exactly how pictures are made, by what and why. So the rest was simplicity itself. A person starts resisting the MEST universe with "flutter" and, of course, starts taking pictures by sheer mechanical fact of wave vs. wave. His resistance-distance is the distance away from him that he is taking the picture. When that is close, you get the "wide-open" case. When he won't take pictures, you get the occluded case. It's totally a problem in "flutter" (that gold stuff the thetan puts out) and a conflict between the body taking pictures and the thetan taking pictures and the amount of MEST universe action present which causes one to resist (and so take pictures). The basic circuit for the GE is "There is (is not) something behind it, under the surface, below it, above it" for the picture is of the surface only but gravity demonstrates an unseen but felt greater mass. For the thetan the basic circuit is "There must be something to start it" when, of course, there is NOTHING at the start, the start being boundaries for nothingness. So circuits, so pictures.

Old Survive comes in strong again with "Life cannot (can) persist," "Life is important (not important)," "Life is scarce (abundant)," "Life is worth (not worth) living," etc., etc. This is run very workably with an incredibly summated summarized process: white terminals of people, matched, in brackets, with the effort to reach, not reach, withdraw, not withdraw, with hordes of people below admiring all this. In other words, if you can do it, you can shoot the works with everything from Effort Processing forwarded all in one chunk. This is done on MEST objects, not people. When one fails, he gets the ambition to be the valence that won, whether it is a tooth, a fist, a piece of paper. Ambition is trying to become what has whipped one. And that's evolution. One runs a process like this on the lines of Short 8 and we get Short 8A wherein we use the above and steps like it in between each of the unlimited steps of Short 8.

I'm just giving you advance notice of this. You can play the organ with all the stops open if you want. Effort to reach, not reach, withdraw, not withdraw, in matched terminals, in brackets, admired by mobs from below. Wow! It isn't the easiest technique to work.

Another technique is "transferring." One swaps matched terminalled people into himself, himself into them, back and forth, back and forth, and then a matched terminalled self (in brackets) into objects and objects into self (particularly working tools). And we get the mechanisms of sympathy. Giving sympathy is turning one's self into others (letting them eat one) and obtaining sympathy is turning others into self (eating them). This runs out the mechanism of the winning valence. And then we change matched nothingness into matched somethingness and vice versa.

Beingness Processing is a process, like the last paragraph, but done Straight-wire. One discovers what the pc is trying to be in terms of names, MEST objects. The goal of the pc will be to become a person or a MEST object. As the thetan can only approximate conditions of beingness and cannot himself be, the pc is, of course, pretty well shifted out of himself. Find the first time he failed in this

life and “transfer” him into what made him fail and back again if you like. Or by Straightwire. And there you have it. Of course, by the brackets you get as well all the overt acts.

If you don’t catch all the above rapidly, it’s because so much of it is old stuff packaged up to work like fury.

Wasting things, by the way, is a very superior technique but on a lot of cases you have to run admiration or they just don’t move.

The whole cycle of wasting is as follows: Get the pc to waste, get him to get others to waste, get him to keep others from having the item, get him to get others to keep him from having the item, get him enforcing the item on others, others enforcing the item on him, get him desiring, others desiring, being curious about, others being curious about the item, get it in GITA in abundance and it is really RUN. BUT it is not necessary to do all this or work any one item long. I give it about ten minutes or less per item and simply get the pc to skim along, thus getting him to some hot buttons faster and not getting him bogged. Run Expanded GITA like a swallow flies and you’ve got it. Labor it too hard and it tends to get the pc.

The button “You are self-determined” “not self-determined” is fascinating when run in matched-terminated brackets.

You see, all this sort of thing boils down to MECHANICAL interchange between “flitter” and the actions of the MEST universe which include gravity, vacuums, and various kinds of energy. Theta “flitter” can react against MEST. The first fatal step of the thetan is to RESIST. The moment he uses “flitter” to resist incoming MEST waves, he first gets pictures of the SURFACE of the MEST, then (because these pictures contain all aspects of MEST) all the energy actions of MEST such as gravity. He is “pulled down” and “condensed” by MEST. Gravity will not let him withdraw. And so he is in a terrible state at last. The contest is between FORCE and ADMIRATION (sensation). Admiration dissolves force, force cancels admiration. Forbid the use of force, restrict the use of admiration and a thetan becomes powerless. A collapsed track is gravity working on masses of theta energy which has actual mass. The remedy is either breaking the mass up with admiration (a long but effective process) or restraining the thetan to use his force not to resist MEST waves but to make new objects of his own design (Step VI, SOP 8). Agreeing with MEST, using flows, lots of other things simply pin him deeper into this problem. Automaticity is this fact of taking pictures automatically simply by putting out “flitter.” A confusion about time is this condensation of old energy by gravity. Time is also the basic on LOSS. Every moment is LOST. A major loss then keys in this continuous loss, energy condenses, gravity acts on the thetan’s facsimiles and the thetan refuses to take any more pictures (mechanically, he can’t) and so finds himself in the “past” and entirely lost.

The above with rapidity, but there so you won’t be caught off guard when it appears much later in PABs. It actually needs a lot of explanation.

THE FACSIMILE, ITS ORIGIN, BEHAVIOR AND SOLUTION will be the next big *Journal* Book Issue.



THE LOGICS AND AXIOMS will be the next big issue after that.

In between there will be a lot of filler issues, good dope, comments, etc.

SOP 8A I am going to release slightly differently than forecast, as already mentioned above. It uses every trick I know about to get a low-step case and includes much of the above, interlarding the process with material which rebalances the case.

I am also writing up a book on the subject of Freudian self-analysis. It will be published in the *Journal*. The reason for this is very plain. The Freudians and psychoanalysts all agree more or less on a lot of hogwash about the second dynamic (utterly missing the brutal sixth). Sure enough, solving the second dynamic is fairly important in a case. This lean towards Freud is to show that those things on which people in psychiatry, etc., have agreed are solved with sudden finality by Scientology. That makes up the agreement continuation of all psychotherapy and gives us legal standing. It also gives us the impact of all Freudian lay following which isn't slight. So bear with me on this Freud excursion. We're not okaying Freud and saying sex is all. We simply say we solve Freud too.

ITEM: At the Hubbard Foundation we are issuing a small gold key to the ace graduates with the word "SCIO" on it.

BECAUSE IT IS GOING TO TAKE TWO YEARS AND MORE to make competent doctors under the present planning, we are bridging the gap as we can in order to designate our very best auditors. At the doctorate schools a very few of these gold keys will suffice. In the field in general we are going to issue, on recommendation, the certificate of HGA which says, "HUBBARD GRADUATE AUDITOR—we know this auditor is honest and trustworthy and can solve your case." Only a few will be issued. WOULD YOU PLEASE SEND ME THE NAMES AND ADDRESSES OF AUDITORS YOU FEEL REALLY DESERVE THIS. We are not now going to charge for it (changing the last bulletin) in any way except, of course, if the auditor doesn't happen to be a member of the HAS and decides to become one, a thing which is incidental. Some auditors are astonishingly better than others and we ought to recognize the fact.

My wider reaction to the 15% is very good. I think it is a good idea as it gives the Associate all the books for the student, gets material around better and makes bookkeeping much simpler in my office. It does not change any contract I have with you. It simply permits, by the payment of an extra 5% when the 10% is paid to secure the books the student should have. I hope all Associates decide to standardize on this at this time. It is 15% of all training fees, the HAS then providing the Associate with a prepackaged set of books for each student enrolled in an HCA Course.

Went to a bullfight yesterday. It's all stacked against the poor bull. He comes snorting and pawing into the arena, looks around for something to take revenge upon for all his indignity. He never gets a chance to see the fences. People start waving capes and off goes this mountain of strength to get his man. But he doesn't see the man, he is distracted by the cape and charges it. Of course,



there's nothing behind the cape so he keeps charging into nothingness. Every time he gets himself all set to ruin a toreador, the cape is there to distract. After running himself weary after capes, he is suddenly encouraged to find a picador confronting him. The picador is mounted on a horse and the bull for once can get his strength and horns into this horse and he proceeds to do so, BUT, the picador leans in with a long pike and every time the bull gets a good thrust at the horse, spikes go into his back inches deep with plenty of force behind them. This cures the bull of butting very hard—a nice, big engram. Then men start sailing at him at fast speed on foot to plant banderillas (spiked sticks!) in his back. He's got the engram now so he doesn't try hard to get them even though they are right in front of him.

The bull now knows. He knows he is going to die. That is the first time this has occurred to him and the shock is severe. He stands there sick at his stomach, guts heaving, covered with his own blood, getting weaker and weaker. And then comes the matador and makes him dip and lunge a few more times at a red cape. It's all over. The bull knows it. But he still reacts enough to make his lunges. And the matador, with a pretty dance, slides a long rapier from in front and into the hump and down into the heart. The bull still tries to make it but there are the capes again to make him turn around and around and so make him pump enough blood to kill himself. And down he goes and they sink an axe in his skull and he's dead. And the pretty little horses come out and hook to his horns and sail away dragging him to the tune of jingling bells. And they sweep it all up and sprinkle new sand and let in another bull.

MEST universe, what would happen if the bull ever charged the fence?

Best regards,

Ron

L. RON HUBBARD
Founder



Scientology

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Off the Time Track

(From a lecture by L. Ron
Hubbard in June 1952)

“Free theta is attention units free enough to be directed of your own volition. . . . An unreduced facsimile is one that still has the capability of absorbing your attention unit output. . . . At 1.8 you will find real pain. . . . A human being behaves like an attention unit. This is factual. . . . The concept of aloneness was installed as a control mechanism. . . . The aesthetic band is practically a disintegrating band. For instance, you can generate music and practically own people. . . . You become to some extent that with which you agree. . . . Somebody thought this universe up—literally—that’s why you can disintegrate engrams. . . . You can place on your future track facsimiles of future high level beingness. . . . Unawareness of your present time body is good health. . . . The more heavy facsimiles you pick up, the less active you are—for example, an athlete. . . . Bring two free energies together and you get matter. . . . Invalidation occurs at cancellation of any thought, emotion or effort by any thought, emotion or effort. . . . Regret is trying to make time run backwards. . . . The only way you can control people is to lie to them. . . . Decision is sanity. The degree he’s capable of decision determines his sanity. . . . Sex is a harmonic of aesthetics and pain. . . . Theoretically, if you were high enough on the Tone Scale, you could run matter as an engram and disintegrate it. . . . MEST is motion in super apathy. . . . Give a psychotic time and space. . . . Care of the body is the worst obsession we have. It’s like taking care of a baby by painting his toys. . . . Only the very aberrated love their eccentricities. . . . The preclear will tell you everything wrong with his case in the first session, but he’ll usually give you the wrong side of it. . . . Moses was so good he could probably enter into a cave and cause it to bite people. . . . The degradation of man is primarily on the fourth dynamic. Every time a man does something dishonorable or unethical he has the feeling that the whole race is degraded. . . . On the seventh dynamic, look for overt acts against aesthetics. . . . If you could look at a man’s facsimiles, it would look like an alarm clock some kid had taken apart. . . . This business of requiring photons for sight is a major aberration. . . . Run all the times a preclear tried to keep someone from knowing. . . . The mind is very good at approximating, at setting up symbols. . . . Data which is socially unacceptable is almost always aberrative. . . . You can probably process the main



body of theta with Technique 80. . . . You don't need a MEST body to run engrams. . . . You identify people as their MEST body and they identify you as your MEST body. Straightwire back to the first time you identified somebody by their MEST body. . . . As you go up Tone Scale, you reach new levels of ARC with your own kind. . . . At the level where you don't feel the need to arm-yourself-against, where you trust, that is the level of true brotherhood. . . .”

L. RON HUBBARD

Founder



PAB 6
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
4 Marylebone High Street, London W1

[ca. end July 1953]

CASE OPENING

Here begins the first of the series of *Professional Auditor's Bulletins* which deal with the auditor's own case and which can be "self-audited." Later the auditor may care to use the steps of this series on difficult preclears.

I am assuming throughout this series that the auditor is a difficult case *but* to get to the top and *stay* at the top the auditor, whatever he believes his case to be, should follow through on these steps.

We are going to pursue the following course here: the body, the analytical mind, the reactive mind, the rehabilitation of force and perception. We are going to take, at one session every two weeks, quite a little time at this. You've been ruining yourself for a score or two of years so you can expect a score or two of weeks to get unruined.

Now, to begin, I have often offered a point to you which is nearly always missed—the mind and the body are part of a gradient scale of creation. The mind is at a high point on this scale, the body at a low point. The mind has all the capabilities of the body, but the body has lost many of the capabilities of the mind. Thus the mind can function independently of the body *so long as it does not have its attention continually on the body.*

When the mind fixates *wholly* upon the body we have that extreme degree of introversion visible in psychotics or neurotics. No exterior world remains—there is only the body. The dwindling spiral toward oblivion is this road of greater and greater fixation upon the body.

You can observe that the child is *very* exteriorized in interest, sympathy, projects and you can trace the curve of his growing unhappiness through a life which at last is most concerned with eating or the inability to eat.

The downward curve of any case is this curve.

How does the mind become fixated upon the body? If you know your engrams you can see the sudden introversion caused by a blow. Kick somebody and observe his attention turn to the point of contact and only then turn out again to resent the kick. If you keep on kicking him and if he cannot use the motion to kick you he will turn all the way inwards about kicks and be in apathy. He is now a body willing to accept the exterior directions of your mind.

The compounded poundings of a lifetime bring about, in the natural course of events, this fixation upon the body. To get well, you must reverse this course,



not by going into the past where there were no kicks (the effort of the neurotic) but by reducing or erasing the impacts (as per Dianetics) or by extroverting the attention (as in Scientology). These two methodologies have been developed by myself in order to make people well. There are many ways in Dianetics and Scientology to achieve this. None of these ways include shocks and impacts upon the body, as these, of course, reverse the process and parallel the dwindling spiral of the MEST universe.

If you have studied Issue 16-G of the *Journal of Scientology*, you will understand the simplicities with which we are dealing. While there is much more to Scientology than will be found in 16-G, none of it exceeds these basics.

Some are so extremely dense or so spun in that such simplicity of background is subject to grave suspicion and some are so far gone on voodoo that this separation of high level mental awareness (the analytical mind) and low level awareness (the reactive mind) must, of course, be witchcraft or charlatanism. When we separate the analytical mind from the body we discover most often that it very unclearly perceives this universe. It knows it is *not* in the body but it can't see walls. It can't even move mountains. The *body* is convinced about walls; the analytical mind, more highly aware, *isn't* convinced about walls for it hasn't been hit by that many walls. Very much more aware of truth, the analytical mind, wonderfully serene, sees or doesn't see walls at choice. The point is, the conviction of the existence of a universe depends upon the chronic restimulation of impacts. A fabulously interesting, utterly unbelievable communication system, complete with its own time, comes about through these impacts. The reactive mind (the body) believes it utterly. It isn't sane to be MEST or to be a body. Watch the skidding psychotic and observe his greater and greater conviction that thought *is* MEST, that words *are* objects, and watch first his growing anxiety about the body and then his frantic efforts to retain sensation and then his loss of all. This curve is worth studying for it is the curve of illness, aberration and difficulty on any dynamic.

The primary difference between the analytical mind and the body is the ability of the analytical mind to have nothing and the inability of the reactive mind, the body, to have nothing. The body *knows* things exist and *knows* there are things it must have and things it must not have. By *things* we mean things with molecules in them.

Thus in this first session, we are going to ask the preclear, namely you, to put some attention on your body—medically and dietetically.

You won't find in any of my lectures or writings any discounting of the physical ills of the body. They comprise 30% of the 100% of man's ills. On the contrary, you will find me asking time after time to be aware of, to observe, that your preclear may be physically sick. Physical illness is predisposed by, precipitated by and prolonged by mental aspects and difficulties. But you don't run engrams on a preclear with a curable physical ailment. Cure the ailment or alleviate it and *then* run engrams.

All right. Now observe the mental curve of a physically ill person. It approximates, in the various stages of the sickness, the various depths of the Tone Scale. A physically ill person is a mentally ill person. In the sanitariums, *if* they had anybody there to observe it, some percentage of their "insane" are only ill

physically, but this chronic physical illness is bad enough to make them act insane. One notable case comes to mind of a psychiatrist electrically shocking an inmate many times to discover finally (without any embarrassment, being professionally beyond shame) that the patient was in continual agony from cancer. An operation arrested the cancer. The electric shock was not so easily repaired.

Very well, not to infer anybody is insane, be aware that a chronic low tone, anxiety and insecurity *can* stem from a prolonged but not entirely suspected physical illness which in this day of Aureomycin may be cured.

Being particular about my practice, unlike some people I won't name, I always send a preclear to a medico before I audit whenever I suspect some chronic illness for maybe the medico can cure it quickly. If he can, then I can audit with speed. Auditing a physically sick preclear is *slow* work. In many instances where Dianetics failed in auditors' hands, the auditor didn't look at his preclear. He audited a preclear who secretly took drugs, who was ridden by some disease, who didn't eat properly—in other words the failure was a failure to observe the simple rule that when a man is thirsty, while auditing might help a bit, it's easier to give him a drink of water.

All right. In this session, I am going to ask you to see if you aren't thirsty or hungry or sick before we go into your engrams.

How about dropping in on the local insurance examiner for a fast three-dollar checkover, asking him in particular to look for any possible chronic illness. Now, it is 70% possible that whatever worries you or (if it is) makes your case hard to run, is psychosomatic. Let's wipe out the 30% chance that any trouble you're having is a physical stick on the Tone Scale, not a mental one.

Of course, you may be having no trouble with your own case. Fine. But if you are holding on to your bank and your body like mad, remember that it may be because your body is holding on to you.

In those around you and in preclears, you will find it very sound advice to observe for physical ills as well as mental. It may be true that *all* ills are mental BUT it may be possible to cure something fast with a simple diet change.

As for food—I can tell you at once, without even looking you over that you are deficient across the boards. I'm no food faddist and I would use Gayelord Hauser* for you know what, but I've fed men on three expeditions and during an entire war and modern rations are so deficient in vitamins and minerals that it's a wonder you stagger around at all. Get this—the B₁ normal of the average being comes about only through administering in tablet form about 250 mg per day. By knocking B₁ out of the body I can reproduce any and every kind of restimulation. It is a bumper between the restimulable engram and the preclear.

As for the body itself, it was made to be used—worked. Not used, it goes to the devil quickly. The favorite whine of America is “I don't want to work.” You might as well say “I want to be sick.” The American banker has sold America and a lot of Great Britain on the glories of getting enough saved so one can

***Hauser, Gayelord:** Benjamin Gayelord Hauser (1895–1984), German-born nutritionist, advocate of natural foods for general health, weight reduction and curative effects. Some of his books include *Eat and Grow Beautiful* (1936) and *Look Younger, Live Longer* (1950).



retire. Death and retirement, if you care to look at the statistics, are damned close together. Retiring or “going away for a rest” are usually followed by illness. The only ambition of a sane body is to be permitted to work in harness until it drops dead in harness.

Now you happen to be using a body. Before we worry about your mind let’s clean up the primary communication relay point, the body. And for two weeks, let’s do these things:

1. Clean up your MEST, get done the various odd jobs you’ve “been meaning to do.”
2. Bring yourself up-to-date socially and give a letter or a ring or a personal call on people you’ve neglected.
3. Take a one-hour walk *every* day, simply starting away from home *very early* (dawn is best) for half an hour and then walk back, a different direction every day. (If you can’t walk, get out in the yard and throw things for half an hour. If you can’t throw, spit at something for half an hour—and I mean throw and spit literally.)
4. Get a physical examination and if anything is chronic get it cured.
5. Take twice a day 100 mg. of B₁ (200 mg. total) and supplement it with 250 mg. of vitamin C.

If you will do these things, you will be ready in a couple of weeks for some auditing. And if you feel you’re in such top condition you need no auditing, I dare you to do the above and feel the change.

This is good advice. But it is better than advice. It’s an invitation to start living.

If you won’t take it, then you want auditing to supplant living and you think processing will furnish you with an easy regimen or a painless suicide.

How about it?

L. RON HUBBARD
Founder



PAB 7
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
4 Marylebone High Street, London W1

mid-August 1953

Come on and bear a hand with your professional or special membership. Send your \$28 or £10, if you haven't already sent it, to London—4 Marylebone High Street, London W1, or to the HAS in Philadelphia—237 North 16th Street. I need your fee to help bear the freight on investigation, PABs and the *Journal*. You need this data, this service.

Occasionally you may not like what I say but remember that small fault can be found with silence. You may not like what people say I do—remember that *all* you know for *sure* about what I do is that I do my job—it being my simple-minded belief that that is the only way for anybody to get anywhere. I want you as a member. There are darned few of us to get this show on the road as it is. So send in your membership fee if you haven't already. I need it. If you have a better “reason,” charge it up to \$28 worth of auditing from Hubbard.

The International Congress of Dianeticists and Scientologists is scheduled 30 September, 1953 (Tuesday to Saturday inclusive) in Philadelphia, Pennsylvania. Write to HAS, 237 N 16th Street, Philadelphia for more data—or just be there if it is in easy reach. The entrance fee will be minor. I'm going to give ten hours of rundown on SOP 8-L and auditing and demonstrations. And there will be lots of case reporting. Professional organizations will get underway in earnest for the first time. You may not be aware of it but with 16-G and other material, we are toeing the mark to take over psychotherapy in the US. That's not ambitious, there not being any besides ours. Hope you can make it. If you can't, a few months later there will be a western conference in Phoenix.

Somebody may be interested in a personal project of clinical and research training. We have too few top-notch boys and girls in auditing and almost none in investigation. For the six weeks following the congress, I am going to groom a handful personally, picking out the most promising I can. There will be an \$800 fee, a guaranteed clearing, and an award of HGA to the successful ones. Needless to say, I only want experienced auditors for material. Also, I will listen if somebody is impatient to have his case cracked by me. I'm cracking occluded ones, even in Spanish and French these days—and I speak darned little of that!

As a personal note, I'm homeward bound by freighter, being shepherd to a couple of racing vehicles. Suzie, who knew no Spanish at all but *pronto* (and *all* Texans know that), now holds long and involved conversations with the baby's Spanish nurse, shopkeepers, professors and officials. Confidentially, her accent is very Texan-Spanish with a southern drawl. The baby, of course, isn't speaking



anything even though she understands what I tell or ask her. She's a real cute kid. All grin and giggle.

About Scientology, the universities in America would be ashamed of themselves if they could see and hear the high repute in which the work is held in Europe. Over here they *know* something happened in 1950.

Well—to business.

SIX STEPS TO BETTER BEINGNESS

Easy to Learn, Quick to Act

With regard to your own case or any case, be advised, as of this writing of August 1953, that six short easily learned processes exist which, separately or in combination, markedly and simply alter and improve a case. They solve those problems encountered in Dianetics as well as in Scientology. These processes are unlimited. They are not difficult to do. They work fast and they require no more time to learn than it would take to instruct a preclear.

When I step back and look at them I am a little shocked at myself for not developing them twenty-five years ago instead of this year, and I am more than a little shocked that man, in 3,500 or 4,500 years of written history, could have remained ignorant of them.

Of course man, in many cults and systems, borders on these. But make no mistake—if you think you know one of these because you saw it in mysticism or capitalism or some other cult, read it again here, for you have missed it. “Taking nothing” is not *denial*, for denial implies a shunning of something, and “taking nothing” doesn't even imply a something exists. This, for example, is an *all* technique. It is a certainty of nothing-in-existence. Hard to do at first, perhaps, but productive. And so it is with other processes. Read well, for the thing may be so simple you will miss it.

Now what are these six wonder-workers? SOP 8? No, but they appear there. Formula H? Takes skill to use that. SOP 8-L? No, we aren't even covering these here. Our six processes have been around for a while and they are given to you as tested, for many auditors have worked with them. And they are given to you as self-processing techniques, for a trained auditor can use them on himself. Any one of these, used alone, would probably effect a Theta Clear. But that isn't our goal just now. Many of you have no reality in that. Instead, let us use, one after the other, these six just to become better beings.

In subsequent PABs we will do processes which bring you to know about life through your own certainty. In this one we will aim toward the goal of getting you to know that *you* are alive. Oh, you do already? Not, I am afraid, to as great a degree as you could. In this PAB we are going to cover the certainty that something can happen.

Now those of you who exteriorize easily need alter these processes here only to the extent of doing them while exteriorized. These apply to any case, mock-ups, black or what-room.



The processes are, by proper name:

1. Ten Minutes of Nothing.
2. Duplication (Step E, Short 8).
3. Spacation (Step III, SOP 8).
4. Contact (Step VII, SOP 8).
5. *Self Analysis* (Step VI, SOP 8).
6. The Opposite Pole.

They rank approximately in the above importance and they can be run in the above order.

Certainty Processing, Formula H, and SOP 8-L are to be the subjects of later PABs. The above six serve our purpose here. They serve our purpose so well, these six—that an auditor cannot use them on a preclear without changing markedly the state of the case. In fact, it is my belief that an auditor, after testing these on himself and a preclear, could not honestly go back to using off-brand psychotherapy *unless* he had something else besides psychotherapy in mind, such as, shall we say, sadism or coercion. For these six by themselves or with Certainty, SOP 8, Short 8, SOP 8-L and Formula H, produce any beneficial mental result possible according to my experiments, data and reports. Remember, all these are Scientology, they are not Dianetics. They go on a 180 degree vector to Dianetics. I developed these in 1953. I carefully point this out in order to unstick a few people on the time track. The phenomena in Dianetics are still there but Dianetics requires too much skill *and* leaves too wide a margin for unscrupulous auditing. Dianetics isn't better—it's just too difficult, and takes too long.

These six are a backbone of Scientology, science of certainty. And they give you and your preclears all the certainty of recovery you could desire. They undo travail. They do their job easily without auditor restimulation. And you can self-audit them.

(Read ALL the PAB before self-processing.)

To begin the session, if you were here in person, I would ask you to double terminal with certainty "*I can't make people well,*" "*I can make people well*" in brackets, for it might be standing in your road. You can try it if you like but you don't need to. We'll pick up all that when we learn about LIFE in SOP 8-L. Or I might have you run "*Must reach,*" "*Can't reach,*" "*Must withdraw,*" "*Can't withdraw*" on your favorite somatic first. But again, that isn't necessary.

Let's go straight to (1) of these processes:

1. *Take Ten Minutes of Nothing.* This technique means oh, so literally what it says. It isn't ten minutes of "relaxation" or "relief" or "rest." It isn't ten minutes of you, a body. It isn't ten minutes of somatics. It means ten minutes of no body, no engrams, no walls, no MEST universe, no sound, no thought, really nothing. All one's life he is trying to get, to work, to be, to perceive *SOMETHING*. Now for ten minutes let us have utterly *NOTHING*. The gettingness of something makes a one-way flow. Also the dwindling spiral. Also, the one thing



the analytical mind cannot be, it thinks, yet all it is is nothing, is in MEST terms: nothing. Mind you, fear of NOTHING is enough to make one's stomach curl for nothing is death itself. This is unlimited in running time. It *always* improves a case in the long run if not instantly, as it often does. The preclear discovers sooner or later he CAN be nothing, that he doesn't have to strive to be. What a relief! Lao-tse was *so* right about striving.

The MEST universe itself is mainly nothing even in the science of physics. In sound, concentrate on the silences between the beats, not the beats, for instance.

You can use NOTHING in matched terminal brackets, you can have Nothing of particular somethings such as dead kinfolk. But the basic technique and the one used here is simply "Ten Minutes of Nothing."

If you or the preclear get too ill the first time (the illness would abate if the process were kept up and always abates in subsequent periods), use the next-to-the-last list of *Self Analysis* (something real, etc.).

Now to 2. This is *Duplication*. This process appears in Short 8 as Step E. But it appears so briefly that its use and variation has not been understood.

The analytical mind has come to depend entirely for perception upon the body while, it can be demonstrated easily, it is itself capable of vision.

Further, the body has a nasty and uncontrollable trick of duplicating everything it sees. This makes engrams. The body perceives continuously as we learned in Dianetics. Duplication is the action of making mental pictures. Duplication processing brings the mechanism of taking pictures under the aware control of the analytical mind. The body "makes pictures" of everything. It is *certain* of MEST because it has apparently been punished into agreeing with the solidity of MEST.

The analytical mind is not so "sold" on MEST. Thus, remember this, it doesn't make clear pictures or "see" well at first. It dubs in a thing of no consequence in Theta Clearing. The process begins by having the preclear (or yourself) look with the body's eyes at MEST objects and, one by one, put *beside* each object selected a mock-up or duplicate of it. This is done rapidly with far more attention to quantity than quality. This is done for a couple of minutes. The second, longer step consists of advising the preclear or yourself to "look" with eyes shut at MEST objects and, eyes still shut, put a duplicate or mock-up beside each object selected and perceived. One does not at first select the preclear's body. One selects objects in the room, then outside the house. The last necessitates "seeing through walls." At no time lead the preclear, if doubtful, to do more than "pretend to see." But don't tell him he must only pretend either, for this is invalidation. The certainty comes in on the duplicate. The preclear knows he is duplicating even if he is only pretending to see the actual object. Tell him to see the house next door and duplicate it with a mock-up beside it. Tell him to see a bush and duplicate that. Keep this up for *many, many* objects. The preclear may or may not tell you he feels he is away from his body. If he is, good. Don't tell him to get back in. Just keep up the process regardless. You are not interested at this stage or with these processes in Theta Clearing, but it happens anyway.

Finally have the preclear view and mock up beside it his own body and parts of his body from various angles. This process resolves scarcity of engrams and viewpoints and is intensely useful and valuable.



3. *Spaciation* is Step III of SOP 8. This is a specialized version of nothingness. It is very murderous to aberration. Its first phase is to have the preclear, with his eyes closed, “reach” up and find the two corners of the room behind him and get interested in them and NOT THINK. You can do this for hours. No matter how bad you feel or from what, you can always improve with this one. This puts the preclear in present time. And as circuits are never in present time, they key out. This process resolves all your out-of-present-time Dianetic problems.

The preclear is holding on to both sides of the engram bank, taking responsibility for one side only—thus he is an effect. This is “Spaciation with MEST.” Your preclear, I am sorry to say, will eventually exteriorize whether he knows about it or not.

A total spaciation is completed by having the preclear put eight anchor points of his own out, ignoring MEST, to make and use his own space. There are many uses for this process. All ills are basically lack of one’s own space. This Step III is basically a nothingness process. People who are afraid of nothingness can’t make space.

4. *Contact* is Step VII of SOP 8. More data is needed here. Auditors have been writing me frantically telling me that their “sane” preclears get big tone rises on this and that this is *not* limited to psychotics. The process consists of having the preclear see, feel or otherwise sense objects in the room, reach for them with hands and then withdraw from them. It can be repeated theta-wise.

5. *Self Analysis* (Step VI of SOP 8) is, of course, the total of *Self Analysis in Scientology*, published by the HAS in Philadelphia. It is mock-up processing. It (a) creates space, (b) takes attention off engrams, (c) recovers the use of energy, (d) improves aesthetics, and several other things. The next-to-the-last list in the book is still excellent—Recall a time when something was real to you, when you were in good communication, when you knew some affinity was present. This can be supplemented by having the preclear mock up an entirely fictitious series of past and future incidents—for TRUTH when it means MEST universe is total agreement with the past; and that is death, that is MEST.

6. *Opposite Pole Processing* is new to you but it is a logical follow-through on three universes. We have here more than adequate to make one sure of his own universe, enough to make one sure of the MEST universe, but not enough to make the preclear certain of the “other fellow’s universe.” (See Issue 16-G of the *Journal of Scientology*, “This is Scientology,” [page 106].) Certainty on three universes is necessary.

The Opposite Pole is, as I will cover in later PABs, quite important. Here I will give the rudimentary process:

There are two phases. The first is allied to Certainty Processing. The second is a resolution of valences. Its name is “Wearing Heads.”

In the first, one puts an imaginary point before, behind, above and below him, one place at a time, and has this point *think* “I am going to destroy you”; also have the points saying “I will betray you” and “I won’t reply” and then the preclear thinks at the point “Nothing there.” This is a simple form. The point can think all sorts of threatening or cowardly things, and also “Nothing there” meaning all manner of things at the point. But the primary phase of having the



point think “I am going to destroy you,” “I will betray you” and “I won’t reply” and having the preclear think “Nothing there” and varying the position of the point will suffice when Opposite Pole is used with the remaining five processes.

“Wearing Heads” is the second phase of Opposite Pole. One has the pre-clear, or himself, make a list of early allies, pets, enemies, current associates, the wife or husband and objects and then, one after another, put on the head (mocked up over his own head or around him if exteriorized) of the other person or thing. One does this rapidly. The preclear gets some insight into the third universe. “Wearing Heads” is quite effective. If there are some heads he *won’t* wear or if he gets one “stuck on” and “can’t get it off,” recall that this process is the last on the list and one goes from it to “Take Ten Minutes of Nothing” and around we go again.

Now if you really are serious about your own case or about getting results on your preclear, you will sit down or lie down for half an hour or an hour or so a day for the next two weeks and go through each one of these six, giving each a few minutes and then going on to the next. I won’t tell you you’ll be a Clear in two weeks. You will have to have an insight of some depth into life to be a stable Clear and you get that by getting audited on or auditing yourself on Certainty, Formula H and SOP 8-L on the routine to be given in future PABs. But if you use these six steps as given here and don’t wander and don’t let your circuits get you into “mazes of philosophy” and don’t get fascinated by engrams, you’ll be a passable Release after a while. You may even find out you’re alive! Breathing and everything!

Here’s the routine:

SIX STEPS FOR SELF-AUDITING (SSSA):

1. Ten Minutes of Nothing.
2. Duplication.
3. Spacation.
4. Contact.
5. *Self Analysis*.
6. Opposite Pole.

Do each not longer than ten minutes at a time. Do all in one session.

Use for any case, for auditing or self-auditing.

Send in for your membership so I can see you next fortnight.

L. RON HUBBARD
Founder



From: L. RON HUBBARD
Seville, Spain

Through: Hubbard Communications Office
4 Marylebone High Street
London W1, England

ASSOCIATE NEWSLETTER No. 8

late August 1953

The big news is the International Congress of Dianeticists and Scientologists scheduled for October 1, 1953 by the HAS, 237 North 16th Street in Philadelphia, Pennsylvania. The congress will last five days, beginning Wednesday and closing Sunday night. The new material will be given and demonstrated by myself. Professional organization will be stressed businesswise. Case reports on current data will be given. Group Processing will be undertaken and demonstrated by myself and others.

I am, by present plan, homeward bound in September after an absence from the US of one year. During that year I believe I have achieved a great deal—a strong and successful operation in England and internationally. And I have brought the science to a point of simplicity which works excellently even in poorly taught hands and upon groups.

I have one more process which I am saving for the congress, a process which makes the preclear, no matter how unhappy, quickly satisfied that something is happening for the better and which strikes down even the extreme cases of “I don’t want to get well.” This is 8L and is a final answer to engrams and what life is about. It has not been detailed in any paper. It is pro-auditor and self-processing.

We have now university backing of magnitude in Europe and also university arrangements in the US. And I think the amount of trouble I can expect is slight, although I am informed that some fellow in the Middle West urged in Denver a “police force to keep auditors from using Hubbard’s techniques.” I have booby-trapped the line on this guy. He will, of course, as he has in any series of lectures I have given, launch some petty suit at me to annoy me. This lets me sue back in the East. I think he will be very unhappy, I hope. I’m not looking for trouble but today I have the funds, the science and the time to get real nasty on these squirrels. Always before I had first to think of investigation, second to think of business. The boys took ample advantage of my preoccupation with trying to get to where we could really help people easily. I am ashamed for them but that won’t stay action from me.

Now following the congress in Philly, I am going to take on personally for training some few top-crust HDAs or HCAs. This is the start of the doctorate routine. It looks like the pattern will go this way:

The Road to Doctorate:

1. HCA from an associate or doctorate school;
2. BScn from a doctorate school;



3. Correspondence courses on various subjects such as philosophy, psychology;
4. Special training by myself.

Three and four above may be changed at times so that they finish with my prepping before they finish their correspondence courses.

The people I will undertake to train immediately after October 5 will be advanced people. The course will be clinical in nature and will last six weeks. Its fee is \$500. If you can see your way clear, send me somebody real good so we can have some carefully coached auditors around.

According to plans we will have, I believe (but not for certain), a Western congress in late December at Phoenix.

In Philly I hope to get the HAS a bit more active and solvent, a thing I always work on anyway, so don't be concerned for the moment on the nonreceipt of books.

There will be conference tapes, about ten hours at \$10 per hour. Order through HAS, Philly.

The *Journal* will now be catching up on its issues. The big drawback here has been its lack of copy from me. I have been pretty busy and for some time without a dictaphone. Its earlier punctuality was due in some part to my having good facilities and getting the copy there on time. Also to Hart's heavy newspaper indoctrination. Poor ole Green Eyeshade will have to get unoccluded now on 8L.

Hardin and Sequoia have received a go-ahead on a four-year training program which includes some "residence training." We are now seeking to work out a schedule whereby he can use the Sequoia Correspondence Courses in various subjects to supplement associate training *through* the associate. These are apparently good courses Sequoia has. I have asked Ross to look into using the purely correspondence material on philosophy, etc., in a general program for associates. This doesn't, by the way, put anybody under Sequoia. The reason for this study in old subjects lies in my observation that most auditors lack knowledge of man's struggle with knowledge. They cannot, with this lack, recognize first the value of their own work; second, cope with cultured, if incompetent, academic psychologists; and third, they appear ignorant to preclears who, if their trouble is severe, are quite often extreme experts on psychology and philosophy. This is part of raising the cultural level of auditors as a whole.

As a side comment, isn't that Ghost of Scientology* raising hell with people! Delightful.

As another comment, people process and act in Spanish according to the rules and Tone Scale.

***Ghost of Scientology:** A Scientology magazine published in the fifties.



Still another, my God is it hot in Seville!

NOTE: Run Certainty on “Can (Cannot) make people (self) well.” Be surprised how this changes an auditor.

Best,

Ron

L. RON HUBBARD
Founder

PAB 8
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
4 Marylebone High Street, London W1

late August 1953

VIEWPOINT PROCESSING

A few weeks ago I was able to tell the various schools of the HAS in an *Associate Newsletter* not to bother with or work with their extremely tough cases for a little while since I had to hand a process which easily remedied their difficulties. I discovered Viewpoint Processing about the same time as The Factors, but wished to make completely certain of the results to be obtained by Viewpoint Processing and to go on for a few months investigating the possibilities that there might be another even more easily workable process by which the difficult case or any case could be resolved.

To give you an entire list of the processes developed and examined and applied for the purposes of test would be a lengthy and at this time unprofitable task. I should, however, for the use of future investigators, give you some outline of the processes developed and investigated. In addition to the developments which you see in the various books and articles I have written on the subjects of Dianetics and Scientology, and which delineate many processes, and in addition to lectures I have made on my investigations and applications in the field of the human mind, I have tested in excess at this date of ten thousand mental combinations of computations, various types of nothingness, facsimiles, postulates, force, perception and other factors designed to alter, enhance or nullify mental conditions. In addition to this purely thought investigation, a great many mechanical aids, biochemical combination of substances, various diets and regimens have either been tested or developed and tested in an effort to resolve endocrine and purely structural problems attendant upon mental and physical deficiencies in an effort to locate in structure a sweepingly simple answer. All of these efforts pointed toward and assisted in the development of the technology and methodology of SOP 8, Short 8, Six Steps for Self-Auditing (SSSA) and techniques evolved directly from the data given as The Factors, the five Prelogics and the Axioms and Logics as given in the *Handbook for Preclears*.

Investigation forced one toward the conclusions which follow: The problems of structure and bacteria are best resolved first by a direct address to the mind; second (but first in the case of emergency surgery) mechanical rearrangement of structure; and third, diet and regimen within the tolerances of the body; fourth, the administration of biochemical substances of a preventive, supplementary or curative nature, but only in the presence of obvious and well-established acute or chronic illnesses or deficiencies. From the standpoint of technique, it could be said that those techniques which most apply creation and observation produce the best and most rapid effects. Those techniques which employ nullification or eradication are substantially less effective; and those techniques which employ



evaluation for the patient or which cause him to combat or shun one phenomenon or another are directly harmful. Techniques which stress viewpoint creativeness, space and action are far superior to techniques which stress ideas or objects. Techniques which bring about anaten in any form or which stress somatics are not in the long run workable above a very low level. Any technique which introverts is inferior to a technique which extroverts the attention. The goal of processing could be said to be the restoration of the highest possible level of freedom of attention for the purposes of creation and observation. Emergency mental conditions alone excuse the running of engrams, the use of concepts, matched and double terminals; but such a practice should be altered to unlimited techniques after no more than half an hour. Certainty Processing is apparently the only exception to this rule, but here the ingredient of certainty alone on past, present and future, excuses the use of nullification. Some hundreds of tests applying viewpoint attention and other matters to Certainty Processing demonstrate it to be an emergency technique to be employed only to that level where observational creative techniques can be used. The remedying of scarcity and abundance in terms of Creative Processing as represented by SOP 8 (Step IV) is senior to, by far, Double Terminaling, Matched Terminaling and running concepts or Postulate Processing in any form. Restoration of the patient's ability to evaluate and an eradication of invalidation by restoring his confidence through direct observation are excellent techniques.

Auditing failure evidently comes about by the unwillingness on the part of the auditor to have other people "look." Auditing difficulties are found to lie more generally with the auditor than with the preclear. It could be said generally that an auditor is not in a position to audit unless he can comfortably out of a clear conscience permit other people to observe. The auditor's own fear of discovery of data in his own life is found to impede the progress of preclears markedly and is the basic reason for auditor fixation upon nullification techniques rather than observational techniques.

There are in the process of testing four mechanical aids for the treatment of the psychotic which may or may not obviate auditing. Nevertheless such mechanical aids would have to be applied by an auditor. Pending the final testing of these mechanical aids, the auditor is invited to let alone for the time the problem of the psychotic and psychotic patients. But if he does feel called upon to treat the psychotic, his attention is invited to Step VII of SOP 8. It is highly probable that this step, succeeded by as much of the remainder of SOP 8 as can be assimilated, is the only mental treatment in existence for the remedy of psychosis or severe neurosis which will deliver good results without danger of worsening the psychosis. A long investigation of shock treatment by an unbiased investigator financed by myself has resulted in the incontrovertible conclusion that shock treatment of any kind, whether by use of noise, gas, electricity or physical blows, not only worsens but confirms mental derangement and is used in this civilization at this time solely because the level of acceptance of the psychiatrist is a psychotic person, which level of acceptance will not permit a raising of that person into the level of sanity. The use of surgery and shock upon the mentally deranged is bluntly criminal.

The recommended battery of techniques for the betterment of the preclear as of this date is as follows:

Viewpoint Processing
SSSA
Certainty Processing
SOP 8
Short 8
Formula H
SOP 8L

Viewpoint Processing is contained in this issue of the PAB. SSSA has been covered in PAB No. 7. Certainty Processing is contained in Appendix 2 for SOP 8 PAB No. 3. SOP 8 and Short 8 are contained in Issue 16-G of the *Journal of Scientology*. Formula H and SOP 8L will be covered in later PABs.

Although viewpoints may be handled in many ways and are best handled purely from observation, there is that case which is intensely occluded which cannot at the beginning of auditing observe well as a body if at all as a thetan. This is either the occluded or the delusory case. If the case is delusive, its entrance is via Step VII of SOP 8. If the case is merely occluded the obvious and immediate entrance to the case is Viewpoint Processing.

The blackness on the case is indicative of a scarcity of viewpoints, a necessity for safeguarding and protective “screens,” a defensive and propitiative attitude towards existence, too much loss of allies and goods, too much loss of space, and finally and most importantly, loss of those who have evaluated for the preclear. The sudden departure of the person who has evaluated for the preclear results in loss of that viewpoint which the preclear unwittingly had assumed. That one person evaluates for another solely in the most common concourse of communication is not aberrative, but where evaluation has taken on an extreme aspect as in the case of a mother, father, husband or wife, then the preclear has come to assume that if the person evaluates for him, the person is looking and listening and feeling for him as well. The loss, by any cause, of the evaluating personality causes the preclear to believe that he has lost his source of perception. There is no radical difference, and only a gradient scale, between “observing for” and “thinking for.” “Thinking for” is much lower than “looking for” the preclear.

Direct observation is infinitely superior to thought which seeks to know before looking. Thought could be said to be the manifestation of evolving a low-level certainty of observation from a number of past observations. The combination of past observations to derive a future observation could be said to be the process of thinking itself.

Thus we find the occluded case very often very brilliant, very sane and very reasonable but inhibited in observation. The brilliant occluded case has achieved the almost impossible level of being able to know through past experience without looking at all. This could be said to be the generation of a theory: the combining of past experience to predict future experience, the role and function of a theory. Where the ability to think is combined with the ability to observe directly, one has a genius. The case which can observe but thinks poorly or shallowly is known to us as the wide-open case. The case which cannot observe but thinks obsessively is known to us as the psychotic. This does not mean that there are not combinations of wide-open and occluded cases, and it does not mean that all wide-open cases cannot think, nor does it mean that all occluded



cases cannot observe. I have here presented only the two extreme aspects of “all observation without thinking” and “all thinking without observation.”

All manifestations of thought break down into relative positions in space. A person is happy when contrasurvival things are far from him and prosurvival things are near to him and unhappy when contrasurvival things are close to him and prosurvival things are far from him. In other words, all manifestations of thought and all difficulties of thought find as their basic the five Prelogics, the substance of which is that theta locates things in time and space and creates time and space in which to locate things and creates things to be located in time and space.

It will be found that the spatial concepts and observations of the difficult occluded case are at fault: things are too near to him or too far from him; things are in improper relation one to another. The use of Step VII of SOP 8 upon an occluded case, even where the case is not even vaguely “insane,” all can produce this startling result, for this step remedies relative position in space of various objects. This is mentioned in passing because the occluded case who comes to the auditor is usually merely worried or wants to be better and the auditor overlooks the fact that here is a very powerful mind holding well in check and compensating for lack of reality on spatial position. It will be found immediately that this case has been from early childhood extremely concerned one way or another by spatial position. This denotes a former dependency upon one person or another for the MEST universe itself to keep objects located relative to one another in space, and dependence upon the judgment of another as to whether things are near or far. It will be found immediately that somewhere in the current lifetime background of this preclear there was a person who was extremely concerned about the nearness or farness of things and who was obsessed on the subject of distances. A quick relief of this condition is the discovery with an E-Meter of the identity of this person and then the application of Viewpoint Processing, using that person as the one who has most evaluated for the preclear. The E-Meter, not the preclear, will be able to locate this person.

Although the occluded case will always inform one with great rapidity that he cannot get mock-ups, his statement is quite relative and is based upon his desire to defeat the auditor. It will be found that the case can get some vague impression in one fashion or another sufficient to work the case.

The occluded is afraid of sight. He will be found to recoil from a momentary bright mock-up or a facsimile. These frighten him. In para-Scientology it has been discovered that a cycle of Can't-See, Can-See, has taken place somewhere in this occluded case's past. It has been offered that a person was blind in a lifetime and on death, of course, recovered suddenly his state of vision. So long as he was blind he was alive, the moment he could see he was also dead, so to see means to die. This has solved some of the blindness cases in Scientology. It will also be noted that the occluded case, when asked to exteriorize or when he exteriorizes for the first time, will feel a considerable amount of grief. In para-Scientology this has been traced to past lives and the death (for exteriorization is an approximation of death).

It does not particularly matter whether the sadness of the occluded case, on the thought of exteriorizing, is occasioned by “past deaths” or whether his fear of perceiving is traceable to sudden visions of a body, now dead, to the end of



believing that seeing makes him dead. These are matters for para-Scientology and they only feed the occluded case's circuit which compels him to look always for a prior cause, a reason.

Indeed, his search for a reason is what marries him so thoroughly to a body, for a body always has reasons, reasons for everything. How far can you get from observations? A reason. The occluded case has to *know* before he can go, has to compute what he will see before he looks. He is the best customer for the mapmaker.

The dear old Royal Auto Club with its wonderful fund of knowledge about touring, its beautiful travel directions, yet is an example of having to know before we can go. The RAC can tell you the number of pebbles on any road in Tibet, much less France. It is the best and most efficient club of its kind in the world. Just so, we do not object to this trait of the occluded case—to have to study books and maps before he can move—but the occluded case himself at length concludes that he isn't too happy even when he gets there. His longing for adventure is thwarted by his thirst for knowing before he is. He has to know, for example, all about the conditions of being a Clear before he is audited. Then he approximates in auditing what he has now computed a Clear should do. And his case stands still. Why? Because it isn't being audited—his circuits (calculators) are. On concepts and nullification techniques in general his improvement is very, very slow, for he is processing something while the auditor is processing him—and the auditor is not processing the preclear, but, via the preclear, a circuit. The answer to this is blunt: “Look! Don't think! Look!”

It will be found that the occluded case never looks at a thing. He looks at something besides a thing. He is “steered off” that which he would observe by charge. Ask him for an observation—you will get an indirect reply, a reason, an explanation, a description—and if he is in bad shape you will get an answer, not to your question, but to something else. By this alone you can tell an occluded case. A case pretending to be wide-open is actually occluded if it behaves thus. Many a “wide-open” case with “clear recalls” actually can't see anything or is seeing nothing but delusion. The positive key is, how direct is the communication with this person?

Another characteristic of the occluded case is that he “has been betrayed.” Any case that talks much about betrayal is an occluded case, even if he represents himself otherwise.

The occluded case is sometimes a criminal, sometimes intensely honest. In a search for truth, he has interpreted truth as “agreement exactly with the past.” This is honesty. It is also being MEST itself. So if you cannot get a case to lie to you, know that it is occluded. If you cannot get a case to act without a reason, it is occluded. If a case claims to be doing one thing and is actually doing another, if its actions are hidden behind a mask of TRUTH (if it is really a liar) you have a spun occluded case that has entered delusion. This person is crazy. And dangerous to the auditor and his reputation.

The *only* safe way to audit is with an E-Meter. Only *then* can an auditor know the preclear is doing what the auditor says. Spend twenty hours of auditing an occluded case if you will, without an E-Meter, come to the end of the period,



as you will, without any marked benefit to the case, assume then that the technique didn't work (and you will), but don't expect any sympathy from me if you don't *always* use an E-Meter. If the preclear is running as you direct there is always a needle response, particularly on the new Mathison 54—no occluded case can get by one—but they can get by an auditor, for the whole being, if the occluded case, is geared to defend and defeat other motion while yet emanating motion.

There is a type of occluded case, very low in reasoning ability, which may have given rise to the “vampire” idea—the personality which absorbs the life and lives on the life of others. This case, of course, is near-psychotic (you must understand that occlusion and psychosis are *not* synonymous). It has a peculiar trick which identifies it—it ignites and extinguishes matches. I remark on this type because it typifies in a peculiar way what the occluded case is doing: **THE OCCLUDED CASE IS DOING ALL POSSIBLE TO STOP OR ABSORB MOTION.**

Here we have the gradient scale of cases:

Clear viewpoint (cleared on)

Viewpoint of facsimiles

Viewpoint partially occluded (the average case)

Viewpoint entirely occluded

Viewpoint partially occluded, partially delusive

Viewpoint of delusive facsimiles (the dub-in case)

It is a shock to the occluded preclear to find out what he is doing—for he is using every facsimile or ridge he can muster to *absorb* around him light, sound, feeling, motion, distance, and viewpoints. He is rigging himself up as a sponge for all motion that is forbidden or destructive. When you start to process this man, you will be astonished to find he is holding to him (with no responsibility) waterfalls to deaden sound, stove lids to stop fire, mats to deaden impacts. He is a walking soft-armor tank. In a light stage he is heavily built. When he is thin, he has begun to retreat from his armor plate.

He has followed this scale downward:

40.0 Cause (emanating)

30.0 Mainly cause, sometimes effect

20.0 Half cause, half effect

4.0 More effect than cause (high-toned man)

2.0 Mainly effect, destructive cause down

0.0 All effect



Note: 4.0 was and is the goal of Dianetics. 30.0 to 40.0 is the goal of Scientology. This goal of Dianetics was so difficult or impossible to attain by my early auditors that I returned entirely to investigation in October of 1950. I had considerably overestimated the capabilities of auditors and seriously underestimated the difficulty of some cases.

Whatever process you use on an occluded case, you will find the above holds true. And of course it continues to hold true down into delusion. To make this case recover by wiping out engrams or postulates is bluntly impossible, for the case has mimicry of gravity and is grasping to it every incoming impact.

It is remarkable that the delusive or dub-in case is best told by its pretending to have facsimiles (a complete corruption of an intolerable past) and yet manifesting the other manifestations of a completely occluded case. There aren't many of these delusive cases around; auditors in the old days commonly mistook these cases for near Clears, and thought to bring them up to a state of Clear by auditing out engrams. Of course, the preclear could manufacture and believe (automaticity of engram manufacture) more engrams than could ever be eradicated by auditing and the case would simply stay on the same level or would even get worse. The auditor had failed to apply the small tests offered in Book One to distinguish a dub-in case. The wide-open case (delusive but clear recalls of non-factual material) is distinguished, then, by having the same manifestations in life as the occluded case, which is to say, a fear of and protest against sound, a general protest against life, a defensive and defeating attitude. But this case is in far worse condition than the occluded case and this condition is most easily noticed by endocrine disorders. This is denoted by sterility, untimely fat on the back of the ankles (startlingly common in the current civilization) and perceptic difficulties. In auditing this delusive case, it will be found that sonic and visio go off and the case becomes an occluded case before it rises far enough up the Tone Scale to have (and not need) proper facsimiles, or a good memory of past events. If the auditor thinks the occluded case is difficult, he should realize that this wide-open case is death and destruction to all around it, for the case is capable actually of nothing but destructive action and desires no other mental state in those around it than a complete apathy. The occluded case quite commonly supposes himself to be badly off; the delusive case rarely, if ever, believes there is anything wrong with him or her. The occluded case is high-toned for *Homo sapiens* and is therefore far more common amongst the leaders of society than even auditors suppose.

In Viewpoint Processing we are looking for the person in the preclear's past who did not enjoy certain positions on the Tone Scale. You must know that love, hate, enjoyment and admiration are not positions on the Tone Scale. You will not find them on any Tone Scale that has been released by me for they are attitudes toward emotion or characteristics of energy rather than emotion. Emotions are a set band of reactions. Any person who can be freely emotional and enjoy a "good cry," or even enjoy being apathetic, also can hate "having a good cry," and so it is as well with love and admiration. In what the Russians laughingly call a civilization (and you would be shocked at how far that is from anything Europe or America thinks is civilized) practically the only enjoyed emotions are apathy, grief and fear. The remaining emotions in that culture are all but unknown. This holds true on the Tone Scale, in spite of the fact that these emotions are actually enjoyed.



In the old days the Russians thought nothing was more fun than for everybody to go into the barn and burn it down. They have not much changed. In Germany the most enjoyed emotion is hate amongst the Junkers class. They hate up and down the entire emotional band with an abandon which brings out the sporadic excursions they take down into France. Love, if you have ever noticed, does not much care where it sits on the Tone Scale, as we find a young man deeply in love starving himself to death (a characteristic of apathy) and a young girl in love in a dreamy enthusiasm which makes her bloom. We find love used in Christianity about twelve feet below 0.0 and in New York precisely at 2.5 on the Tone Scale. Admiration is a particle which unites and resolves like the universal solvent all types of energy, particularly force. Hate coheses and hardens energy. Love is the human manifestation of admiration. All this so you will know why it is that an occluded case sticks at being an occluded case while another case does not. The reason is in the people who have evaluated for the preclear. One of these has taught the preclear arduously to dislike (hate) all manner of things, has taught the preclear that many things are bad (it's so bad over there you'll have to look back at me). Another has taught the preclear that he must love everything. The predominant teaching is "Do not enjoy," "Do not be happy" (happiness being a state of admiration of things).

The cycle, then, of the preclear who has been taught to hate things is that he begins to resist them and eventually piles up energy against them to such a degree that he makes an actual deposit which is an occlusion and which has on his side of it complete blackness and on the reverse side of it the piled-up facsimiles of that thing which he is resisting. This screen, then, has a hunger for the thing which it was resisting, and if this screen is fed whatever it was set up to resist, it will dissolve. This accounts, in part, for the step of Expanded GITA. As a test, I fed the screen of one preclear the loathsome item which it had been set up to resist for thirteen hours before the screen resolved.

In processing it is far better to pick up the evaluation which began the screens than it is to set out on the adventure of trying to dissolve the screens.

However, if you want to see a cleared MEST body it is probable that you will have to feed these screens on Expanded GITA, wasting and accepting in brackets for, perhaps, a hundred hours. This solves the actual hunger which depresses the acceptance level of the preclear down to the things which he is resisting.

The best trick the MEST universe has is to teach somebody he must not enjoy something, that that thing is bad and therefore he must resist it. Once this cycle of resistance is started, the preclear edges down toward the bottom.

In auditing Viewpoint Processing, then, with the preclear on the E-Meter, one should take an assessment of all the people with whom he has been surrounded to discover which one of those people enjoyed things the least and hated things the most, and which one of those people insisted that the preclear love everything. It will be found that both of these will probably wind up with a stuck needle when discovered, for the preclear winds up hating the individual who insisted upon love for everything. The sudden loss of a sexual partner runs the cycle from love to hate with rapidity and leaves the preclear hung at that portion of the track where he lost the person. By resisting the loss he resists the person, and if the person has done anything to engender hate, we will find the preclear in a strange state of hating love. If he has to resist all love and affection, then, the

chances of his getting enough particles of admiration to make life enjoyable to him are nil. This person is probably earlier in the preclear's life than marriage.

What we are trying to do here, then, is not to run out all the engrams in the bank, but to release and free the viewpoints which are being resisted. This is somewhat like opening a safe. It was difficult to learn the proper combination; the proper combination consists of breaking down the resistance of the preclear to that viewpoint which loved everything and which evaluated for the preclear and tried to get him to love everything. It will be found that this person has departed from the life of the preclear and the preclear will probably tell you with a sudden realization, yes, his emotions shut off just about that time.

The screen which has been set up to resist this person may be based on an earlier screen, so one should take a second look and find out if there was somebody else who loved everything who is resisted by the preclear. It will generally be found that there are one or more earlier screens than the first one the auditor will discover.

Having found this screen, it is necessary then to have the preclear, whether he can see his mock-ups clearly or not, mock up in abundance the person being resisted in the attitudes of "looking for the preclear" and of "pointing things out to the preclear to be loved."*

Another variation of this process employs a principle which is very old to us—cause and effect. The actual computational difficulty with this case is that the case is seeking to be an effect rather than to be a cause. The case will tell you that it has been betrayed. This is, in essence, saying "I have been the effect of a bad action"; it is an apology for failure. It will tell you during one session that such-and-such was cause, during the next session that so-and-so was cause, during the session following that somebody else was cause, during the session following that the engrams so-and-so were the cause, and will actually, when it is very badly off, write you very long notes concerning computations as to what was cause. All of these computations break down into the category of "Something else is cause other than myself." This is what the auditor is trying to remedy, for unless this cause can assume the role of causation, the case cannot emanate energy sufficient to remove the bank or to move around the spaces in which his engrams are contained—for his problem in being unable to move his engrams around is the problem of being unable to handle space. If he could

*[This preclear can give the auditor a rough "go," for the auditor is trying, by the evaluation of the preclear, to point out the fact that the preclear should be in contact with other human beings, should get better, should like the world and should enjoy life. The auditor, in other words, whether he says so or not, represents to the preclear the road toward love and happiness. Thus the preclear puts up his first and most immediate screen straight at the auditor. This makes it very difficult for the auditor to audit, but it makes it very easy to discover the person involved on the E-Meter when the engram is immediately presented to hand to be run. On a much broader scale, amusingly, the state of my own reputation at the hands of some people suffers from the same cycle. I am pointing out that life can be better. The full flood of unreasoning hate, then, can be and is poured out by many persons in my direction. It would be upsetting to me if I had not been experiencing savageness from neurotics for many, many years, and if I did not understand the principles on which this was operating. When I did not understand the principles on which it was operating and had not seen it in basic operation and had not resolved cases by it, it was very upsetting to me to have my reputation so kicked around. —LRH]



handle engrams and could handle space, it would be a very simple matter for him to pick up all these black screens and hang them on some building and forget about them. But so long as he is saying that something else is cause other than himself, he will not handle space, he will not handle energy and, truth told, he backs away from objects. And this level of case tends to accept very poor and out-of-repair objects, energies and spaces. This case and cases below this level will dramatize the poor man's outlook and will accept enMEST rather than MEST.

Thus it is very simple to get this case to run anything which will place the cause somewhere in his environment rather than in himself. The case actually wants to be an effect so as to receive sensation. This accounts in part for the absorption screens which are found in its vicinity. The desire-enforcement-inhibition curve runs down from wanting to be an effect through having to be an effect to trying to inhibit being an effect. When it gets down to inhibiting being an effect, it begins to fight the entire environment.

In more than one occluded case I have found the assumption to be the basic cause. Although this is part of para-Scientology it is interesting that the auditor encounters it so often. The occluded case has stolen the baby. Papa, Mama, no one else, must realize this. And at length the case itself will not realize it. The occluded case quite often is found stuck in birth. But it is stuck at the assumption point, where the thetan has taken over the baby, rather than the obstetrical end. Now and then some auditor starts to run a birth and finds a black hand reaching in for the baby. This is not the doctor's hand, the doctors do not reach in very often. This is the assumption. It will be found that the preclear will immediately steer away from this and, indeed, some preclears will fight it so hard that it cannot be run. Those preclears who fight this very hard are those preclears who have had families who did not appreciate them. The family was thought by the preclear to be saying continually, "See what you have done; we do not want you," and so on. This makes the preclear try to disavow his responsibility in having taken over the child. Wasting babies has a marked effect upon such a case.

Using the motive of cause and effect in Viewpoint Processing, one runs the preclear in vast quantities saying to the environment "You are cause," saying to people "You are cause," saying to his engram bank "You are cause," and runs vast quantities of people saying to the preclear "You are cause" and people saying to other people "You are cause"; then large numbers of the preclear saying "I am an effect," large numbers of people saying to the preclear "I am an effect" and large numbers of people saying to large numbers of people "I am an effect." The wording of the thought can be varied in the last: "You have betrayed me—an informer—it is your fault" or "You are to blame." One preclear on whom this was run after a couple of minutes sat up on the couch with a startled look on his face and said, "You know, it isn't saying that to me." When I asked him what he meant he informed me that although he had not before realized it, he considered that every wall and every tree was saying to him, "You are to blame for this." His case took an immediate upsurge.

Assigning cause and declaring effect is very high echelon processing and is a primary variation of Viewpoint Processing.

It should be realized that all the foregoing material consists of variations of Viewpoint Processing which is in itself susceptible to many combinations and uses.

VIEWPOINT PROCESSING

This process seeks to resolve the problems set up by the evaluation of one being for another. It resolves in particular dependence upon people, objects, bodies and special systems of communication.

Expanded GITA resolves scarcities. Viewpoint Processing resolves dependencies.

A being tends to close terminals with anything on which he depends, and attempts to widen terminals on things on which he dare not depend.

Upset and disillusionment about life becomes an obsessive desire for independence which in a body is, of course, impossible. The concept "I must be the only one" demonstrates the terrible urge not to be dependent upon anything. However, life works in two directions. A person who is trying to be "the only one" at the same time will be trying to make other beings dependent upon him. Thus the dependency of other beings upon him will eventually bring him down-scale no matter how hard he tries to be the only one. "The only one" is a resistive computation and in a body is impossible to carry out and so results in a dwindling spiral.

To be "the only one," in other words to be entirely independent, in the lower tones the individual resists all evaluation for himself and evaluates for others. This in the higher tones is a native characteristic of life, but, just as any other characteristic of life can be debased and exaggerated, so it is in the lower tones. All life seeks to be independent; it is only when it becomes obsessively independent that difficulty results. In a democracy, for instance, the general feeling that all must be equal is fought against so that one finds in a democracy an excessively large number of people maintaining "computational" independence. A body is grossly dependent upon other life forms and other MEST combinations for its existence. It is quite impossible for a body eating every day to be independent. The analytical mind in close position to this body and believing itself dependent upon the body eventually, of course, begins to believe that it itself is the body and thus we get the buried and mysterious loss of identity on the part of the thetan, who is, in essence, the analytical mind to the body.

One runs Viewpoint Processing on all dynamics. In particular the 5th, 6th, 7th and 8th dynamics must not be neglected.

In sanitariums the briefest observation demonstrates that the 8th dynamic is most prominently the aberrative dynamic, for here we have the idea that God inhabits all space, thus making it impossible for the preclear to have any space of his own. The preclear must either have no space or must be himself God. To solve the God problem, one simply rigs up large spaces in abundance "full of God" and more large spaces "full of preclear" until the preclear can have large spaces of both. It is interesting that in preclears whose families were connected with the Church, the problem of space is most acute.



This process is done by mock-ups of a very large order and of no particular distinctness.

Although any computation can be run, the following computations will prove effective: cause, effect, enjoy things, hate things, look, don't look, motion, no-motion, sound, sight, feeling, work, pain, no-sound, no-sight, no-feeling, no-work, no-pain, babies, no-babies, spirits, no-spirits, Christ, no-Christ, God, no-God.

The technique is run in this fashion. Brackets are used. One has the preclear put up a number of people or objects as himself putting them up, then has him put up people or objects as though somebody else were putting them up; then has others putting them up for others, all in quantity.

One should use those things of which the preclear is certain. In other words, where you have a case which has a great deal of black silence on it and constricted space, you should run cubes of blackness which is silent, the preclear putting them up for others, others putting them up for the preclear, and others putting them up for others.

The object here is a great many items put up rather than one set put up and held. One should put up many sets and should not hold them. If all he can put up are black cubes or patches of blackness, then he should put these up with the thought in each one such as "cause."

It must be kept in mind that what one is doing with this process is resolving some of the evaluations which have been done for the preclear to the end of resolving a scarcity of viewpoints. The reason one keeps putting up very large numbers of points which are evidently thinking toward a direction is, in essence, the remedying of a scarcity of viewpoints. One takes it at the level of accepting less desirable viewpoints, and it will be found that more desirable viewpoints are much more easily wasted by the preclear, so that the process can be varied by having these viewpoints, as mocked up, waste large amounts of desirable things, such as babies. These viewpoints as mocked up will waste things that are desirable in torrents. We at once remedy the scarcity of viewpoints and the evaluation which those viewpoints have done. Thus one mocks up hundreds of thousands of grandfathers, pointing this way or that, or saying things are too distant, or saying simply, "You are the cause"; and one mocks up thousands of the preclear having him evaluating for others.

Don't-depend-on-me and depend-on-me is a key button, but all the buttons included in Step IV of SOP 8 can be used in this process.

The primary requisite of the viewpoint is that it has position relative to points. A change of viewpoint necessitates on the actual level a change of positions rather than a change of idea. The change of position is primary; the change of idea is secondary. Evaluation is the shifting of viewpoints or the effort to do so. On an actual rather than a thought level, this would necessitate transplantation from one spatial position to another spatial position. Shifting a baby from one side of the room to another side of the room is, in essence, evaluating for him, for it demonstrates to him a new point of view and new points to view.



Dropping a curtain before one would be, in essence, evaluating for him. Locking a person in a closet or forcing a child to stay or sleep in a dark room would be forcefully evaluating for him.

A child best accepts his mother's viewpoint if his mother has been that person who most changed his position in space and who furnished for him locomotion. Not in quite the same order, an automobile or an airplane evaluates for one by shifting his spatial position from one point to another. Fixation upon vehicles of transportation is very noticeable in people and the loss of a vehicle is bound to be damaging to perception, for the vehicle furnished not only a point from which to view but changed that point. Thus distance is definitely involved, both in viewpoints and in evaluation. You will find preclears "stuck on the track" in places where their position in space was forcefully changed or interrupted. This could be said to be a forceful evaluation. All problems of thought reduce to spatial relationships, quantity, velocity or characteristics of energy, and these interacting bring about time.

Gaps in time such as in unconsciousness are a loss of viewpoint and are dependent upon others to view during the period, thus all evaluation for an individual brings about a restimulation of unconsciousness—those periods when a person lay unconscious, not knowing where he was, completely dependent for the safeguarding of his possessions upon others about him or completely at the mercy of those others. The first, being safeguarded, is restimulated by protective evaluation such as "If you do so-and-so you will get hurt," and the latter is restimulated by betrayal; because periods of unconsciousness contain within them pain and discomfort, protective evaluation and betrayal restimulate alike somatics, and could be said to bring about psychosomatic illness.

Where the preclear has had about him someone who told him what he did while he was asleep, he is likely to get that person confused with a doctor or nurse according to sex, in some operation, thus bringing the operation into constant restimulation. This is resolved simply by mocking up in brackets this evaluating person evaluating to the preclear and being evaluated to by the preclear.

Mocking up hordes of doctors and nurses will restimulate the somatics of operations. This is best resolved, if it becomes very acute, by simply feeding the preclear a great many operations much worse than the one he has and placing these in future; for he is running in the case of any operation which restimulates, "It must not happen again."

The entire subzero Tone Scale is of great use in Viewpoint Processing. Ownership could be said to be that area being covered and protected by the preclear. As he goes on in life, this area will narrow down to just his own body and then to just a portion of his own body. This is because he has been driven back, step by step, conviction by conviction, to the point where he does not believe he can protect anything. He gets to the point where he apparently does not want a viewpoint but wants instead battlements, ramparts, caves, and any other place in which he might be able to hide. He tries to make his engram bank into such a fortress. In this case it is very good to give him tremendous numbers of protective viewpoints; stone walls, doors, caves, and thus satisfy his "hunger"



for a place in which he himself cannot be viewed. He will gradually come up on this to a point where he is cautiously willing to view something. I have had a preclear give tremendous sighs of relief at being permitted for an hour to insert in the darkness about him barricades of various sorts.

A preclear who is very occluded does not think himself strong enough or does not sufficiently trust himself to offer very much protection to anything. Thus he cannot take responsibility for items around him and will be found not to be taking responsibility for several areas of the body.

The preclear will be found to have, if occluded, an enormous desire to view the future and will be found to have had in his past association which pretended to evaluate the future for him. Spirits are the commonest; thus one must not neglect the 7th and 8th dynamics.

The time factor of the viewpoint is tremendously interesting. The occluded preclear does not view the present. From the present he started viewing the future, and from the future started viewing the past. What he calls knowledge is the certainty of impact which has happened to him in the past and which he is certain is going to happen to him in the future. He *knows* that this is going to happen again. He knows in ratio to the violence of the impact. Thus seeking knowledge, he finds impact. If you ask him to run simply "It is in the present" he will rapidly discover that much of the blackness he is looking at is believed by himself to be in the future. In this case a special point of Viewpoint Processing is used wherein quantities of horrible and terrible events are placed in the future. As this is done, it will be found quite ordinarily that he begins to move on the time track and may quite suddenly get with these future mock-ups brilliantly clear forms and adequate space. In other words, we give him a viewpoint of the future in its most terrible and drastic form (he is, remember, not actually interested in the past: he is interested in the future and knows that such horrible things have happened and will happen again that he cannot adventure further in time).

It will be found additionally that he is expecting a great many people to appear in the future. The preclear is quite startled when Certainty Processing is used to find out that he actually believes certain people are present. This knowledge is suppressed, and Certainty Processing brings it to light. In Viewpoint Processing one gives numbers of people to the preclear coming to him from the future, particularly enemies he has known in the past.

It is peculiar to the occluded case that he believes himself, quite often, under arrest; therefore one should give him a great many police and uniformed people calling him here and taking him there; and one should also give him large quantities of schoolrooms and jails—there being very little difference between them in the preclear's mind. He will become quite upset in this process unless he is also permitted to waste motion in wide spaces. The school and the courtroom have much in common in that they dispose of spatial positions with no recourse on the part of the preclear, and evaluate for him also on a thought level.

Books can, say, "do the looking" for one. This is one of the best reasons why science stagnated and why science becomes increasingly complex instead of increasingly simple. All the scientists are very busy looking in the books of other scientists instead of at the material universe and their own universes. To remedy this one can have the preclear get enormous stacks of books with the idea that



they are looking for him. In the case of fiction, the books also feel and hear for the preclear; and more than one preclear's sonic is lost in the silence of the written word.

In that a viewpoint does not only look but also perceives along other channels, it will be found that the preclear who has very little perception is actually expecting a totality of nonperception in the future. He believes that death is such a totality. He is holding on to incidents in the past which tell him that he will lose all perception in the future and this, in itself, shuts off his own perception. To remedy this, one should get in the future being deaf, being blind, being solidly stuck in coffins, and in general, having no viewpoint.

Invalidation is basically nonattention. Attention itself is quite important, for attention is necessary before an effect can be created. Thus the attention of the preclear will be found to be fixed or dispersed and not entirely under his control, which would account for the phenomenon of occlusion. The preclear cannot unfix his attention from things which he expects to happen. The auditor actually shifts his attention by having these things happen in the future in mock-up form and in tremendous quantities. One need not be too particular to discover what the preclear is afraid will happen; one only need take various possible disasters, all of them summing to a loss of viewpoint.

That thing which is most feared is that thing with which the preclear will close terminals. He actually creates those things which he fears.

Viewpoint Processing can be combined, of course, with Certainty Processing.

It will be found that Viewpoint Processing is very effective but that it does not even vaguely supplant observation. Certainty Processing and Viewpoint Processing should be used in conjunction with such a process as SSSA, using it between the six steps. It is, like all Concept, Postulate, Matched or Double Terminal Processing, a propitiation of the circuits.

Now I have given you this rather expansive look at Viewpoint Processing so that you would understand what we are trying to do to run the computation amongst all computations, the center central of all thinking, which can be run on an occluded case. It is one thing to have, you must realize, the center of all thinkingness and quite another thing to have it in a form which can be run. I am giving you here following the form in which it can be run. The technique with which it is run is Viewpoint Processing.

In other words, we have here three things in conjunction. We have the center centerness of all thinking; we have the form in which it can be run, which is to say, the words which express the thought which will run on the case, no matter how occluded that case is; and we have the technique with which it is run. These are three separate items.

The center centralness of all thinking is, of course, change of position in space. If you recall your Axioms you will understand that this is known to us as time, it is also known to us as motion. A particle moves from one position to another position and this change requires a certain amount of what we arbitrarily



call time. The change cannot take place instantaneously, otherwise the particle would be in both positions at the same time.

At the International Congress of Dianeticists and Scientologists, this matter of spatial position will be given at length and probably as you receive this will already have been given, in which event the tapes most likely will be in the possession of your nearest Associate.

The change of position of spaces is an operation in which the preclear must be able; if he is not able to change the position of his own spaces, then he cannot change the position of his facsimiles. The inability to change these spaces means an inability to “keep up with time” and sticks the individual in the engram.

The two most prevalent viewpoints to impress one with how bad something is are that one must change his position in space and that one must not change his position in space. Indeed, a communications system is dependent upon not changing one’s position in space. Thus attention tends to fix one in space.

The dwindling spiral of the MEST universe is the desire to remain fixed in space. This eventually immobilizes a person. Perception, action, doingness, sensation, sonic, hearing and even happiness depend upon an ability to change in space. Money, security and communications systems themselves tend to fix a person in space.

All this twist to thinkingness comes about from motion itself. An explosion is not enjoyable to the person in the center of it. Thus one attempts not to disperse, which is to say, change position all over space. An impact seeks to fix a person in space. People dramatize the dispersal by insisting that everyone move around in space, as in the case of an enthusiasm dramatization (which, by the way, most people bent on security do not like) or that, in the case of the impact, people stay where they are and not move. Because impacts are more common than explosions it could be said that the engrams dictate a dwindling spiral with greater and greater fixation upon being “well fixed,” to use the colloquial term which best fits the master engram of them all.

In the Axioms you saw where thought is preceded by motion. This is quite true. Obsessive thoughts are preceded by too much motion in too little time. This, indeed, produces the sensation of pain.

Along with this we have, of course, the insistence that one must not change spaces. Here in the MEST universe we have only one space actually, but to have a time track one must continually make space. One confuses MEST universe space with his own ability to make and put space into the past and so becomes extremely tangled the moment he decides not to have a great deal of mobility. This is seen in the young man who gets married and has to “settle down.” The 1.5 is obsessed with the idea of people staying in one place, remaining fixed, not moving. This, of course, is death.

You have also noted the franticness which comes over some people when they have lost some material object. It has disappeared into space, which is to say, it cannot be located or it cannot be fixed in space, much less changed in its spatial position. It is then, without observation, evidently changing its spatial position. This is the action of a hidden influence and is quite frightening to the individual. All religion uses this fear in order to evaluate for people.



With Viewpoint Processing, one mocks up hordes of spirits, gods, people declaring first that everything is lost in space, then that everything must be fixed in space, then that everything must be changed in space, then that the spaces must be changed and then that spaces must be fixed. One does this and intersperses it with minutes of nothingness; the last is necessary to run out the suppression the preclear has put on these viewpoints. One runs it as well in brackets. One has hordes of the preclear in various forms and aspects declaring that nothing can be found in space, that everything must be fixed in space, that everything must be changed in space, that spaces must be changed, that spaces must be fixed.

One does not bother with the reasons why the spaces must be changed; the body has lots of reasons for everything. They are entirely unimportant. The biggest bugaboo your preclear has is that he has to have a reason to do something. If he has enough reasons, he'll be good and dead.

One does not, when he is running this process, permit the preclear to go wandering off and running people with other ideas than this simple one, change in space. Once in a while he will want to rephrase the same idea and that is, of course, quite permissible.

Getting two spots out in front of the occluded case which are saying, "Do not change in space" is quite effective and will quite likely produce considerable somatics of tiredness, for that is the main excuse for not changing in space: one is too tired to go.

Your occluded case, then, breaks down to one of two kinds: one will get mock-ups which will persist and not go away, the other will get mock-ups which vanish instantly. The former is stuck in an impact engram, the latter is stuck in an explosion engram.

The phenomenon of seeking to know is actually a search for a certainty. The greatest certainty is the certainty of impact. Thus, when one goes toward a great certainty without this knowledge and these techniques one tends to go downhill toward engrams which contain an impact and which, of course, remain more and more fixed in space. Thus you have the scholar who becomes more and more immobile and, indeed, you have that operation of the State known as "education" wherein the State delivers into the mind of the child in sixteen years of sitting still in classrooms knowledge which could be delivered in a compact form in two or three years at the most. It is, in short, a control operation.

In running this, one will find the phenomenon of black and white turning up. If he is running lots of people with "must not change in space" and the field of vision remains black, then he should be running "must change in space," at which moment it will be seen that the field lights up. Sometimes "must change in space" and "must not change in space" alike do not light up the dark field; at this, one should run "lost in space" or "lost in the darkness," at which time the field will probably light up. This can be watched on the E-Meter. Whenever the field goes entirely dark the E-Meter sticks; in addition, the energy involved in the material is not running out when the needle is stuck. So long as the needle is gradually rising, the auditor can be sure that the field is fairly white before the preclear. When somatics flick on the needle, when it gives small jumps or sticks,



it is time to reverse the concept. When all concepts tend to make the needle stick, simply give the preclear in brackets a moment or two of nothingness until the needle is again free.

We will call this Triple Process of the right button with the right phrasing with the right mechanical process “Change Processing” for further reference.

If you cannot now finish off your occluded cases with a few hours of auditing, I disown all of you.

This is the third of the series of the Professional Auditor’s Bulletins which delineate techniques to assist the auditor’s own case and to give him data he may use upon his preclears.

Viewpoint Processing may be self-audited within reason if the individual thoroughly makes up his mind to use it as an intermediate step between the steps of Process SSSA as delineated in PAB No. 7. Otherwise it will leave him wallowing in his circuits, not that this, for many an occluded auditor, would be anything new.

Author’s Note: This paper was written in Seville, Spain, in what the Spaniards laughingly call a civilization. They have electricity of varying voltages which is off for many hours of the day, water which only comes out of the faucets between eleven and one, a mailman who, surprisingly enough, delivers packets. Of course the castanets and beautiful nights make up for all this and nobody worries about anything and it all somehow gets done mañana, but it doesn’t particularly add to the quality of technical papers which get dictated, when there happens to be electricity, from notes which the maid overlooked destroying in her clean-up. Understand, then, that this paper is very informal. It is sent through to you now as it is because the information is three years overdue already.

L. RON HUBBARD
Founder



PAB 9
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
4 Marylebone High Street, London W1

early September 1953

FORMULA H

In early 1953 I developed Formula H as a basic resolution in terms of emotion and effort of insane impulses, neuroses, obsessions and compulsions. It is a limited technique. Formula H is the end development of Effort Processing, and is run with all the technology learned in Effort Processing itself.

FORMULA H: THE EFFORT TO REACH AND WITHDRAW, TO GRASP AND LET GO OF ONESELF, OF OTHERS FOR THEMSELVES, OF ONESELF FOR OTHERS AND OTHERS FOR ONESELF AND OTHERS FOR OTHERS: FOR FORCE, PERCEPTION AND ADMIRATION WHEN RUN RESOLVE THE TENACITY OF ENGRAMS.

The first example of the use of Formula H would be applied to present time. One would ask the preclear to run the effort to reach and to withdraw *into* and *from present time* in terms of force, in terms of admiration and in terms of perception. He would run as well for force, admiration and perception the effort to grasp and the effort to let go. He would then run present time as an entity, reaching and withdrawing, grasping and letting go, the preclear. He would find that there is a duplicity of effort wherein the preclear can run withdrawing while something else withdraws, reaching while something else withdraws, with drawing while something else reaches, reaching while something else reaches, grasping while something else grasps, grasping while something else lets go, letting go while something else grasps, letting go while something else lets go. This can be run in brackets, which is to say with the preclear doing it as though others were doing it and the preclear doing it for others doing it in regard to others.

One could run this generally, which is to say without any specific object in contest with the preclear, and one could run it on pictures alone or on engrams alone if the preclear knows what an engram is.

Of course, this is a limited technique. It can be run only until such time as the preclear's case is moving more easily.

The technique can be run slowly or rapidly, which is to say, one can run the cycle and withdraw as fast as the preclear can think it or slowly. This would depend in large measure on the use of an E-Meter. The needle should keep rising while the preclear is reaching and withdrawing, but when it reaches a stop then the effort should be changed or reversed.



The use of Formula H is entirely an emergency measure. Formula H is not intended to clear anyone. It is intended to put a case in shape to run more easily. Immediately after Formula H is applied, Acceptance Level and SOP 8 can be applied. In other words, Formula H should not be continued indefinitely. The reason this technique should not be used indefinitely lies in the fact that after it has shaken the case loose, its continued use will bog the preclear down in some other part of the time track, for the use of the technique primarily is to shake the preclear loose from the time track. The emotion of insanity—and indeed, there is an emotion of insanity—is discovered in the preclear by having him run something withdrawing while he is reaching or something reaching while he is withdrawing. This is an actual emotion; such a case has insane impulses. This technique should find, bring to view and run out these impulses, for it is an intensely uncomfortable emotion.

Reaching and withdrawing, grasping and letting go are the actions of theta itself. It does this with beams, particles and forms. Thus the formula exactly parallels theta operation, thus its effectiveness. But its continued use on the individual, the analytical mind or the thetan, the production energy unit, or whatever else you want to call it, in the body produces sufficient energy to shake loose engrams which might be better left untouched. Thus the limitation of its use.

It will be found while using it that the emotion of insanity can be turned on or a manic state can be turned on in a case. These emotions will run out simply if the auditing session is continued a little longer. If these become very acute, however, turn to Step III of SOP 8 and have the preclear hold the two upper corners of the room. This will clear away these impulses.

Commonly a preclear runs with this formula into a situation where, if he is a man, the sensation of a woman trying to eat him and a woman being white and himself black, in reversing the reaching and withdrawing, he finds himself trying to eat a woman, himself white and the woman black. This situation, when encountered, can simply be run one way and then the other way until all these impulses cease. Considerable sexual sensation will turn on during the running of this and they should not be left in restimulation. Formula H is called Formula H because the “H” stands for hope. It can be used on a very difficult case if it does not immediately respond to auditing. Something can happen with sufficient drama and he can know he can get better. This gives to the auditor a tool which will produce relatively fast effects. It also gives the reassurance that the auditor can do something with this person which has not been done to this person before.

Formula H can be self-audited because, of course, Formula H applies mostly to the body. But if so used, it should not be used very long and it should be used with Six Steps to Better Beingness.

RESOLUTION OF GEOGRAPHICAL AREAS

It is quite important for the auditor to understand the nature of geographical areas in their role in aberration. As an example of this, let me tell you a story about a little dog on a ranch I once had which, indeed, is responsible for calling my attention to the fact that it is the *location* not the personnel that is at fault.



This little dog was running down a quarter-of-a-mile-long road when a careless driver hit him with a front bumper. At the moment of impact the driver reacted with sufficient speed to keep the wheel from going over the dog. The driver did not see the dog had not gone under the car, and when he got out, the dog was gone. Evidently it had run immediately after being struck into the brush beside the road. He was gone for three days and could not be found in the entire area although looked for. At the end of the three days he came back, running up the same road. When he came within 30 feet of the spot where he had been hit, although no car was now standing there, he lit out into the brush and scouted the area, coming back on the road again well beyond the spot, thus avoiding the place in the road.

On subsequent days the little dog, coming down this road came closer and closer to the area where he had been struck, each time noted it and avoided it. He had at the same time no fear of the car which had struck him and no fear of the motor of the car and no fear of the people who had been in the car.

After about two weeks, he would walk all the way down the road without going into the brush. Each time he passed the geographical spot where he had been hit he lowered his head and looked frightened when he passed. There is no difference between this dog's reaction and the reaction of a man. In Book One you will find the mechanism of avoiding a restimulator. The person will not look at (as discovered in a hypnotic test) the thing which is motivating his action. If the signal he is being given in a post-hypnotic command is the hypnotist touching his tie, he will find fault with the room, with the hypnotist, with the hypnotist's clothes, but very rarely with the hypnotist's tie, the actual signal. This tells you, then, that man avoids geographical areas and will not look at them, and at the same time will say that he is not in that area because of people, because of incidents, because of many things. He has been injured in some geographical area. Pain and unconsciousness have taken place at some point on the globe, some city, some ocean, some altitude, some depth. Afterwards, he avoids such a point.

In para-Scientology, it has been established without any great certainty that man has been here in this universe for some time and that men have a great many recorded experiences much earlier in existence. It does not matter whether this is true or not; it does matter that men have geographical antipathies. They are avoiding many spots in their own home, around their own towns, around their own state, their own country, their own continent—all over the world. This comes to a pass, finally, where a person is avoiding the entire world. Also in para-Scientology we have turned up in many cases what the preclear claims is "space opera." The only thing that is very certain in each one of these cases is that the preclear so claiming actually avoids space. He avoids space just as the little dog avoided the point on the road. In other words, this person has been injured in space and because space is so difficult to locate and points in space are so difficult to establish, he begins to avoid all space and so we get the case which is hard packed all around with engrams. He is trying to be solid so as not to have any space. If we work this case on the Formula H given above as we discuss in a moment, we will discover that there are many points specific and exact in space in the vicinity of the solar system which the person is particularly antipathetic towards. He may or may not have an explanation for this but the point is he does avoid space and points in space.



In view of the fact that the person who wants no space is avoiding the entire MEST universe and because any point in or the entire MEST universe can be a geographical area, we get what is this tremendous antipathy for the MEST universe on the part of preclears. This resolves by processing geographically all of the areas of which the auditor can think or read about from an atlas.

Geographical processing is quite surprising in its results. It is done with Formula H. One gets the preclear's efforts to reach and withdraw from, to grasp and let go, various geographical areas; and gets the preclear getting others trying to reach and withdraw from, grasp and let go, the same geographical areas; and gets the geographical areas trying to withdraw from and reach, grasp and let go, the preclear; and gets the areas reaching and withdrawing from, grasping and letting go, others.

The peculiar nostalgia generated by reason of a person's being raised in a certain area (which in its acute state is homesickness) is resolved by the use of Formula H on the area of the childhood home. If one were to be processing children in a summer camp, he would find that many of these were suffering acutely from homesickness and could not enjoy themselves. If he would simply take a group of them and get them to reach and withdraw from home, he would possibly, through a bath of tears, restore the vitality of many who were ailing.

Particularly for the case who is having difficulty with space, this is a recommended process. An example of its running follows:

Auditor: Get the effort to reach the place you lived when you were five.

Preclear: Tries to recall place and cannot.

Auditor: What part of the United States was it in?

Preclear: Somewhere in the Midwest.

Auditor: Try to reach the Midwest.

Preclear: Does so.

Auditor: Get trying to withdraw from someplace in the Midwest.

Preclear: Does so.

Auditor: Now try to see (reach) someplace in the Midwest.

Preclear: Does so.

Auditor: Now try not to see someplace in the Midwest.

Preclear: Does so.

Auditor: Now try not to admire (withdraw from) a place in the Midwest.

Preclear: Does so.

Auditor: Now try getting to admire a place in the Midwest.



Preclear: Does, remembers that it is Sioux Falls and achieves a visio on the area and develops at the same time a considerable body warmth which is uncomfortable.

Auditor: Now gives the preclear the same as above, as though Sioux Falls were trying to reach and withdraw from the preclear. Then the auditor runs:

Auditor: Get the effort to let go of Sioux Falls.

Preclear: Does so.

Auditor: Get the effort of Sioux Falls to let go of you.

Preclear: Does so.

Auditor: Get the effort of Sioux Falls not to look at you.

Preclear: Does so.

Auditor: Get the effort of Sioux Falls to grasp you.

Preclear: Does so, and suddenly finds himself engramwise in a room having the measles.

This is the hold on the track about Sioux Falls. Somatics become acute, warmth excessive. The preclear keeps saying that the sickroom alternates with the county jail. It suddenly develops that he was in quarantine during his illness and felt like a prisoner and has felt degraded ever since.

The auditor now uses Acceptance Level Processing or Expanded GITA. As the former has not been covered, the latter will be illustrated.

Auditor: Start mocking up lots of rooms full of measles.

Preclear: Does so, and is astonished that they keep falling in on him. He does this and suddenly remembers how nice his mother was to him during the measles.

Auditor: Gets the preclear to throw away rooms full of measles until the preclear can do so easily.

Preclear: Fever has abated, engram has been run out.

Auditor: Gives the preclear the effort to reach and withdraw from present time and the effort of present time to reach and withdraw from the preclear until the preclear is very alert.

End of Session.

You will find that Formula H used in any combination is productive. If used in conjunction with geographical areas, it is extremely productive.

It is recommended for all cases early in processing; it is not recommended for cases late in processing which are progressing satisfactorily. It is not recommended that Formula H be run longer than for two or three hours on a case

except where the auditor has set out to process geographically the entire MEST universe. Processing the entire MEST universe and points in its space would be identical with the above illustration except that points in the MEST universe would be substituted for first the Midwest and then Sioux Falls as the “Sioux Falls” particular points showed up with the preclear.

It cannot be too forcefully stated that the emotion called insanity is an actual emotion and is turned on and is run out by Formula H. It may or may not be good processing for an auditor to attempt to discover and locate this emotion of insanity on preclears who aren't neurotic or insane and so discharge it. This would depend entirely on the skill of the auditor. When the emotion of insanity is turned on in a preclear who is otherwise sane, it should simply be run out by Formula H.

L. RON HUBBARD
Founder

From: L. RON HUBBARD

Through: Hubbard Communications Office
4 Marylebone High Street
London W1, England

ASSOCIATE NEWSLETTER No. 9

4 Sept 1953

Requested Report

All Associates of the Hubbard Association of Scientologists are requested to submit the following data to the HAS.

The period covered for this data is from the time of beginning operation or from January 1, 1953, whichever is the earlier, to September 1, 1953. All data should be inclusive of January 1, 1953 and September 1, 1953 for all business. Those Associates who began business later than January 1, 1953 should report on their actual beginning of operations to September 1, 1953.

NAME OF ASSOCIATE:

CORRECT OPERATING ADDRESS:

TOTAL NUMBER OF STUDENTS ENROLLED FOR ANY COURSE OF ANY KIND:

TOTAL NUMBER OF STUDENTS GRADUATED TO HCA OR BSCN:

GROSS INCOME FROM TRAINING:

TOTAL SUM (CALCULATED ON BASIC CONTRACT PERCENTAGE IN FORCE) OWING TO HAS:

WHAT PART OF SUM ALREADY PAID (LIST ALL PAYMENTS AND AGENCIES TO WHICH PAID):

SUM NOW DUE AND OWING TO HAS AND ENCLOSED HEREWITH:

ATTACH A COMPLETE LIST OF ALL STUDENTS ENROLLED WITH THEIR HOME ADDRESSES SO THAT THEY CAN BE PUT ON PAB AND JOURNAL LIST.

Signature: _____
(Director)

RETURN THIS REPORT AND SUM OWING TO DATE, IF ANY, TO THE HUBBARD ASSOCIATION OF SCIENTOLOGISTS, 4 MARYLEBONE HIGH STREET, LONDON W1, ENGLAND. DO NOT PAY TO ANY OTHER ADDRESS OR AGENCY.



As of this date, Associate Schools of the Hubbard Association of Scientologists will cease to receive gratis the *Professional Auditor's Bulletin*; Associate Schools and members of the staff of Associate Schools are requested to submit with a payment of \$28—and \$10 extra if airmail delivery is desired—their application for professional membership as an organization or as individuals. Business done by some Associates is too slight to warrant further expense from this office, and free PAB service cannot be continued to such agencies.

L. RON HUBBARD
Founder

PAB 10
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

ca. late September 1953

CHANGE PROCESSING

In *Professional Auditor's Bulletin No. 8* we have a variation of Change Processing which utilizes the factors given in that PAB to excellent advantage.

We find as a law that a person takes the opinion viewpoint of that person or thing which has most changed him in space.

It will become apparent immediately that the reason soldiers will obey a sergeant's command to go forward into battle lies in their training in close order drill. This sergeant has placed them here and there on the drill field, has posted them on sentry duty—in other words, fixed them in space—and in general has altered their positions in space to such a degree that now the opinion of the sergeant that they should go forward even to certain death has much higher validity than the soldier's own opinion.

We see as well that the mother, having carried the child in the womb, having carried the infant here and there, and the father, having carried the infant about and having changed the mother in space during gestation, both then have enormous opinion value for the individual. This is basic on the reason why the preclear is so anxious about his personal relations with his parents. This is also why he has obeyed his parents so implicitly or has had to fight so hard not to obey them. Because his parents have changed him in space, his parents evaluate for him.

It will also be seen in a motor-happy society that machinery very soon begins to evaluate for the individual, for a car changes the person in space. Machine tools and large stationary engines fix a person in place. It is as much evaluation to fix a person in space as to change him in space, for indeed, fixing a person is actually to make him do otherwise than he himself would do, so is, in effect, a change in space against the person's own self-determinism.

As soon as we examine fixation in space, we are examining fixations on subjects. We have here, in a breath (but with a rather dirty trick beneath it which will be covered in a later PAB), the entire secret of education. They fix the student in space and thus can evaluate for him. This is doubly vicious as it also reduces the space of the individual. If you wish to see your preclear upset and dumbfounded, simply have him fit the corners of his kindergarten and early grade to the corners of the room in which he is being processed and keep duplicating these rooms, which is to say, fixing the old space in this new space, until he gets a good facsimile of his early school. Incidents where he was



punished or degraded will immediately turn up. This is an investigatory rather than a therapeutic process, for it takes much too long.

Of course there are two sides to moving things in space. It is a question whether the child moves the mother in space more than the mother moves the child in space. Of course, the child, being smaller, is apt to take the view that the mother is moving him in space; yet the mother's actions are being monitored continually by the necessities of the child. In such a way there are two evaluations of an automobile. One is that an automobile is moving the person in space and the other is that the person is moving the automobile in space. The difference between these two viewpoints is self-competence. We are looking here at above 2.0 on the Tone Scale and below 2.0 on the Tone Scale. Above 2.0 the individual feels that he is moving the automobile in space; below 2.0 the individual is certain that the automobile is moving him in space. This is also the difference between happiness and unhappiness. A person is happy as long as he feels that he is the causative mover and is unhappy to the degree that he feels that he is the effect of something which moves him.

Illustrative of this point is an airline pilot, one of the best on the company payroll, who, as long as he flew the airplane, was an excellent pilot. This individual at the end of his run would quite often "deadhead" to the city where he had his home. He would ride as a passenger, and it was a source of amusement over the entire airline that this crack pilot in the smoothest air would be airsick every time he was a passenger. In the first case, he was moving the airplane in space; in the second case, as a passenger, the airplane was moving him in space. Being moved in space by an airplane occasioned terror; moving the airplane in space occasioned happiness.

During the constructive or active moments, the thetan is moving the body, but there are times when the body's necessities—as in the case of urination and bowel movements—move the thetan. Thus we find that the latter are quite aberrative in the individual.

In the Prelogics we found that the prime function of theta was to locate or alter objects in space and time, and also to create space and time and objects to locate in them. So here we have viewpoints and the prime purpose of theta interlocking—and discover that we have come on two roads to the same point.

A method of running evaluation, particularly aberrative evaluation where the preclear has been surrounded by somewhat neurotic parents or marital partners, is a very simple one consisting of mocking up the parent and then, in mock-up, having the parent shift a mock-up of the preclear up in the air, down low, to the right, to the left, before and behind. One then repeats the process of having the mock-up of the preclear move the mock-up of the parent before and behind, to the right, to the left, above and below. One can even have the preclear simply mock up the parent and start moving the parent until he is certain that the parent can be moved. One has the preclear move the mock-up of the parent from before him to behind him, to his right, to his left, above him and below him. One does this with the parents, marital partners and working machinery, and also with vehicles.

As soon as one starts Creative Processing to the end of convincing the preclear that he can change things in space, he begins to find quite ordinarily that

the preclear will get visios of roads. The road, of course, is the one thing which constructively changes the preclear in space. There is, of course, a scarcity of roads, and one remedies this with Viewpoint Processing by having the preclear mock up a great many roads for himself, somebody else with roads for themselves and others mocking up roads for others, until the scarcity of roads is remedied. The road is also aberrative because it threatens momentary impacts to those persons who have been in accidents. Automobile accidents are, then, excessively aberrative since they are a hold-motion and a fixation on something which is intended as a continuance of motion. One of the simplest ways to handle this latter situation is simply to run the engram of the accident or to mock up accidents until the preclear is surfeited with them (by this last, of course, I mean that one has the preclear mock up the accidents).

One can also repeat this by having the preclear mock up the thetan moving the body as above and having the body moving the thetan. This last process is very productive. One does it in brackets. One has the preclear mock up something which he calls the thetan and then has this move the body as in the case of the parents above. Then he has others being moved around by their thetans and thetans moving others around and then others doing this for others.

L. RON HUBBARD
Founder



ASSOCIATE NEWSLETTER No. 10

late September 1953

TECHNIQUE BULLETIN

Cases which bog down in the process of auditing normally come up against the computation of the workability of techniques.

People have consistently believed and disbelieved in a cycle that something would solve everything and, regardless of the workability of a technique, people continue to follow this cycle. The interruption of this cycle in any case—and, I repeat, *any case*—is extremely desirable.

The cycle is interrupted by running on the preclear in brackets “The remedy is unworkable,” “The technique is ineffective,” “The solution will not apply,” and so on, so as to cover techniques, cures, medicines, computations and *systems of communication*. The workability of any of these is under question, for the preclear has been often disappointed and betrayed. Thus, his case has a tendency to hang up.

It will be discovered that the belief that something is workable is the beginning of the cycle with considerable space, and the belief that something is unworkable is the end of the cycle and is the equivalent of death. Death itself is a solution of sorts, but it is an unworkable solution and the preclear recognizes its unworkability. When unworkability is run in terms of brackets, as in Viewpoint Processing, it will be found that the space of the preclear narrows down to nothing.

Running this in brackets is done by mocking up the people with the concept—as many people as possible, each one with the same thought. The preclear mocks them up for himself, has another mock them up in thousands for himself, and has others mock them up in thousands; each one with the idea that the remedy is workable, and again with the idea that the remedy is unworkable.

This can be specifically applied to Dianetics but is effective only when the person has long been in contact with Dianetics. We have, in Dianetics, a consistent change of technique, not because each one has proved unworkable, but because new techniques have shown up which were faster. However, to many dull people, this has given the appearance of change of technique because the last technique which was once considered so workable, is now considered unworkable. Thus we have consistently and continually run the cycle on these people and worn them out. If these people are to be renovated, running the change of technique as workable and unworkable on them in brackets as above, will remedy the condition.

This is the center of the whole idea of hope, dreams, illusions and plans.

What one is trying to do and what one is trying to solve is to get through time; in other words, to survive as long as possible.

Modern medicine has begun to run this cycle with greater and greater rapidity. In Dianetics and Scientology, the continuing field of discovery has a different pattern. Techniques have gone through from entirely introspective techniques to conceptual techniques through direct energy handling techniques up to purely observational techniques. This is because man does not want to look *at* something. Man always looks beside something. I refer your attention to Book One and the dissertation on the subject of the restimulator in the environment: People will not look at the restimulator but look, instead, at associative restimulators. We are actually finding how we can bring people up to a point where they will look at things. It is discovered that if they will look at things directly, the threat of those things disappears. Actually, energy, directly observed, will dissolve. The only way the universe keeps going, really, is because nobody theta-wise looks directly at it. Thus we have gone from looking at the thing furthest from actuality that was still real—the engram containing pain and unconsciousness—up to staring straight in the teeth of the actual thing. Methods have been discovered by which this can be done, as you found in Six Steps of Self-Auditing.

The concept in large masses “There must be no other cause” falls into the general category of the above and resolves as well the “I must be the only one” computation which inhibits so many people. The idea that there must be no other cause but himself comes about because any person can trace immediately back to the fact that his own decision started the concatenation of events which led to disaster. Going out for an automobile ride which concludes with an accident was done on the free decision of the individual; thus he traces his own decision to go for a ride as the prior cause which led to the accident. Thus he begins to conceive that only those things which he himself has desired or caused can at length affect him. He believes he can only be attacked by those monsters which he himself has created. He gets this idea from his early work in his own universe.

This does not apply in the MEST universe. The accident has, if the preclear desires to trace it, thousands of other causes. His fixation on being the only one is, of course, a self-protective measure, and is a defensive measure in the extreme. People who have the idea that they are the only ones who can be cause have actually been punished so hard and so much that they are extremely defensive. Their assumption of cause is assumption of self-responsibility for many things for which they have no reason whatsoever to assume responsibility. This is remedied by clarifying the scarcity of causes.

The invention of God as represented for the MEST universe is an effort to fill all space with cause so that one will not then become the only one, for becoming the only one is an extremely fatal operation which goes down a fast dwindling spiral.

One has to recognize that there are three universes. Thus all things, including wasting, Acceptance Level Processing and concepts, have to be run in brackets. Otherwise, one leaves out the idea of other causes. If one omits this from the processing of a preclear, he drives the preclear further and further and further



into being the only one. Thus Dianetics, after 500 or 600 hours of auditing, reversed itself and began to do harm. For one reason, it had driven people into being the only one, and for the other reason, it had made engrams scarce by erasing them.

L. RON HUBBARD
Founder

First International Congress of Dianeticists and Scientologists Course Lectures

Philadelphia, Pennsylvania
30 September–4 October 1953

Nearly 300 delegates attended the First International Congress of Dianeticists and Scientologists, held September 30 through October 4, 1953, at the Broadwood Hotel in Philadelphia. *The Journal of Scientology* reported:

“Beginning on September 30 with the continuous playing of eight hours of Doctorate lecture tapes at the Hubbard Foundation, followed by an evening lecture by L. Ron Hubbard, the congress progressed through the 1st, 2nd, 3rd and 4th of October, with mornings and evenings spent in Group Processing and seminars, and afternoons devoted to lectures by L. Ron Hubbard on new material and the expansion of SOP 8.

“Twelve formal hours of lecture were given, and the same material was put into practice in the Group Processing sessions. During these lectures, L. Ron Hubbard offered a summation of his work of the past year, which culminated in SOP 8, SOP 8L, and Six Steps to Better Beingness. These are the processes he has intended for general use.

“It was the theme of Mr. Hubbard’s lectures that we had to have a science before we could have organizations, and he stated that the last three years were, in effect, a social study wherein the material he chose to release at that time was used to determine the best means of giving Earth a psychotherapy. He commented that while this may seem a brutal method of going about the introduction of a science, there was no other method available at the time. He further commented that his own work was the natural activity of life which, having entered deeply into the physical universe, as described in the Axioms, perforce must withdraw in order to achieve a more orderly conquest. He said that if he had not carried forward this program and advanced these techniques (and the science itself) that life in some other way would have done so, in the long run. He was very insistent upon the fact that smooth organization and management depended entirely, in Dianetics and Scientological organizations, upon the existence of a completed science. He said that with the completion of the science there must now take place high-level function in organization and dissemination. He announced, in effect, D-Day for action!

“The congress terminated with a lively business session. It was clearly established that the will of the membership of the HAS was the establishment of a Professional Auditors Chapter (PAC) which would in itself act as a certifying body for Dianetics and Scientology. As an immediate result of congress action, the PAC is now in a state of formation.”

—*Journal of Scientology* Issue 21-G

- 30 Sept. 1953 History and Development of Dianetics
- 30 Sept. 1953 The Problem to Be Solved
- 1 Oct. 1953 Processing and Its Goals
- 1 Oct. 1953 The Most Favorable Processes
- 1 Oct. 1953 SOP 8, Step 5 and 4
- 1 Oct. 1953 SOP 8, Step 6 and 7
- 1 Oct. 1953 Demo—The Use of Q and A
- 2 Oct. 1953 SOP 8, Step 1, 2, 3
- 2 Oct. 1953 SOP 8, Short 8—Group Processing
- 3 Oct. 1953 Six Steps to Better Beingness
- 3 Oct. 1953 Uses and Future of Scientology
- 3 Oct. 1953 Processes for Rough Cases
- 4 Oct. 1953 Wasting
- 4 Oct. 1953 Effort

First American Advanced Indoctrination Course Lectures

Camden, New Jersey
6 October–13 November 1953

In June of 1953 Ron traveled to Spain, where he prepared a complete curriculum for the doctorate course.

Before returning to the US, he announced that he would train a handful of the better auditors in the latest techniques. The announcement was met with an immediate landslide of applications. Of those requesting to take the course, Ron accepted ten.

Below are the lectures delivered to the selected auditors based on the curriculum he had worked out.

- 6 Oct. 1953 Looking, Definition of Static
- 7 Oct. 1953 Questions and Answers, Step V
- 7 Oct. 1953 Exteriorization
- 8 Oct. 1953 Thetan Control, Part I—Handling Occlusion
- 8 Oct. 1953 Thetan Control, Part II—Handling Occlusion
- 8 Oct. 1953 Occlusion, Resolve of
- 9 Oct. 1953 Psychotics, Classification of Cases
- 9 Oct. 1953 Occluded Case
- 12 Oct. 1953 Exteriorization, Difficult Cases
- 12 Oct. 1953 SOP: Step II
- 13 Oct. 1953 Anesthesia in Bodies—Part I
- 13 Oct. 1953 Anesthesia in Bodies—Part II
- 13 Oct. 1953 Anesthesia in Bodies—Part III
- 14 Oct. 1953 Randomity, Control and Prediction, Part I



- 14 Oct. 1953 Randomity, Control and Prediction, Part II
- 14 Oct. 1953 Inverted Dynamics
- 15 Oct. 1953 Thinking Action, Machines
- 16 Oct. 1953 Subjective Processes—Perimeter Processing
- 16 Oct. 1953 Subjective Processes (cont.)
Why a Thetan is Stuck in a Body
- 17 Oct. 1953 Thinking Processes
- 17 Oct. 1953 Forget and Remember, Good and Evil
- 19 Oct. 1953 Forget and Remember, Good and Evil (cont.)
- 19 Oct. 1953 Change Processes, Action
- 19 Oct. 1953 Change Processes (cont.)
- 20 Oct. 1953 Certainty of Anchor Points Processing
- 20 Oct. 1953 Certainty of Anchor Points Processing (cont.)
- 21 Oct. 1953 Liabilities of Being Processed
- 26 Oct. 1953 Restimulation of Engrams, Experiences
- 26 Oct. 1953 An Assumption, Lines, Chords, Havingness
- 26 Oct. 1953 Time, Assumption, Facsimiles, Overt Acts, DEDS
- 27 Oct. 1953 Fixed Attention, Duplication, How to Audit Children
- 27 Oct. 1953 Assessment, Memories, Ridges:
Demo: Acceptance Level Processing
- 28 Oct. 1953 Case Reports, SOP 8-C, SOP 8L
- 28 Oct. 1953 Anchor Points, Space, Games, Indicated Drills of Processes
- 29 Oct. 1953 Spacation, Anchor Points and Attention

29 Oct. 1953	Study of the Particle
30 Oct. 1953	The Particle with Regard to Time
30 Oct. 1953	Consideration, Extent of Viewpoint, Step III Commands
30 Oct. 1953	How to Run Change Processing
2 Nov. 1953	Cause and Effect, Automaticity, Ridges Processing
2 Nov. 1953	Occluded Case Reports—Black Spot Processing, Certainty
3 Nov. 1953	The Logics—Their Relation to Aberration and Space
3 Nov. 1953	Anchor Points and Space
3 Nov. 1953	The Logics—Part II
4 Nov. 1953	Randomity and Automaticity, Process to Resolve
5 Nov. 1953	Certainty
5 Nov. 1953	Communication—ARC—Demonstration
5 Nov. 1953	Communication—ARC—Demo—Space
6 Nov. 1953	Inverted Dynamics, Inflow—Outflow, Material, Time
6 Nov. 1953	Space
6 Nov. 1953	Demonstration: Havingness, Energy, Etc.
9 Nov. 1953	Randomity, Anchor Points
9 Nov. 1953	Exteriorization by Feeling
10 Nov. 1953	Types of Processes, Space, Create—Destroy
10 Nov. 1953	SOP 8-C Steps
11 Nov. 1953	Group Processing
11 Nov. 1953	Future Processing
11 Nov. 1953	Questions: SOP 8-C, Three Universes, SOP 8, Significances, Exteriorization

- 12 Nov. 1953 Process to Use on Cases, Gradient Scales
- 12 Nov. 1953 Self-determinism in Relation to a Thetan
- 12 Nov. 1953 Gradient Scale Straightwire
- 12 Nov. 1953 Gradient Scale Straightwire Demo (cont.)
- 13 Nov. 1953 Final Talk on First Course
- 13 Nov. 1953 Last Lecture of Advanced Course, Camden 1953
Reviewing Students' Ability to Process
- 13 Nov. 1953 Group Processing after Afternoon Lecture

PAB 11
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
4 Marylebone High Street, London W1

early October 1953

WHAT THE THETAN IS TRYING TO DO

During these last many PABs, I trust that something has been happening to your own case. I am trying to bring it along on a self-auditing basis. All techniques I have been giving you since we started in these sessions can be self-audited.

You will find, however, as you self-audit things, that a very basic law is at work. This law consists of **THE ENTIRE PROCESS OF THOUGHT IS AN EFFORT TO OBSERVE SOMETHING WITHOUT LOOKING AT IT.** You will find yourself, if you self-audit, dramatizing this by preferring those techniques which deal with thoughts and concepts rather than those techniques which specialize in looking. Thus, I dare say, you will have avoided doing the Six Steps to Better Beingness and will probably have done Viewpoint Processing in preference. Let me assure you, however, that the Six Steps to Better Beingness are on a higher level than any process which merely processes thoughts.

There is another law involved which explains this matter of not wanting to look which we will take up in PAB 12. In this present PAB we will set forth what the thetan is trying to do.

With all the books of philosophers before you, with all the religions of the world to consult, with all the closest scrutiny of man and his involved behavior, it would still be difficult to guess what the thetan is actually trying to do. Indeed, one would be more prone to believe that the thetan is entirely idle and is not trying to do anything; for, such is the complexity of behavior resulting from the extreme simplicity of the original effort that the entire activity is lost in a maze of complexity.

The thetan is trying to do something very simple: he is trying to put up mock-ups of his own; that is really all he is trying to do. But in order to do this, he comes in conflict with other thetans and he finds that his effort is complicated to the degree that these thetans, putting mock-ups in front of him, seek to obstruct him, even when they only want these mock-ups admired. Thus the thetan's activity enters its second step, which is to nullify or divert mock-ups placed before him, which is to say his viewpoint, by other thetans.

As soon as he enters this activity of trying to destroy or divert mock-ups placed before him, he runs into the first levels of subterfuge. These consist of the various emotions by which people seek to convince him that his activities in shunting their mock-ups aside are very bad. Of course he himself has begun this subterfuge in trying to put up mock-ups of his own. He is trying to convince others that when they destroy his mock-ups, they are doing something very vicious and wicked to him.



After a few failures in getting mock-ups of his own which persist and failures in destroying or diverting mock-ups which are thrust in front of his face, he conceives the idea of being multiple. He becomes more than one viewpoint or he teams up with other thetans and these, together then, seek to put up mock-ups which persist. These are fought back against by other groups of thetans and so on up the dynamics. This, in effect, is the basic game all of us are playing. This is adequately proven out by processing.

The field of least certainty is the observation of what others are trying to do to others. This, then, becomes aberrative. One doesn't quite know what the rest of the world is doing or thinking. And this becomes complicated because others pretend to be the friend of the thetan, only to betray him. As soon as this occurs, he begins to watch very closely the behavior of other thetans' mock-ups in order to gauge what is happening to them so as to prevent things from happening to himself.

With these three things—the thetan trying to put up mock-ups of his own which persist, trying to divert the mock-ups of others, and trying to observe what others are doing to others—we have what we call a “bracket” in Scientology.

The processing of this activity is of the simplest kind. You will find, even on an occluded case, that there is a zone beyond the occlusion where the preclear can put up a mock-up. The worst cases will not be able to see it, but they will know that they have put a mock-up out there. In view of the fact that the basic impulse of the thetan is simply to put a mock-up out there which will move and which will persist, we have as our most certain—if by far not our shortest process—that one given in *Self Analysis in Scientology*. One simply has the preclear go on putting mock-ups out there until the preclear at length can put them up in excellent order and condition.

One can enter this in a little more complex vein and have the preclear receiving before him mock-ups which “others” have put up and destroying these mock-ups. It will be found at first that the preclear has a very hard time destroying mock-ups which so appear before him, even though he himself is putting them there for others. After a while he will be able to divert and destroy these mock-ups at will and his tone will improve as a result.

No matter how much complexity may enter into this, no matter how many lines of thought, how many values of knowledge or evaluations occur, at any given instant the basic impulse of the individual is to create something and maintain it while preventing the mock-ups or creations of others from interfering with his activity. The best test of this process is its workability and it is found that the process is extremely workable.

Very few auditors have the patience to sit through a couple of hundred hours of *Self Analysis in Scientology*. They are prone to assign it as homework or to avoid it. However, remember it is the very best process which we have for it exactly parallels what the thetan is trying to do.

As the auditor processes this on the preclear, the preclear will begin to notice various things, which is to say he will put up three mock-ups, one after the other, and will find that the third mock-up is much weaker than the first one he

put up. This is because he believes that the first two have been destroyed and thus his impulse to put up a mock-up is lessening. One alters this simply by having him put up more mock-ups.

Additionally, this process feeds energy into an energy-starved bank.

By using this process in company with the other five steps of Six Steps to Better Beingness and with SOP 8, results are enormously speeded. But remember, whatever else you know, you would be able to make Clears simply if you persisted with the process given herein and which is detailed at some length in *Self Analysis in Scientology*. Perhaps with this understanding and evaluation of what the thetan is trying to do, you may care to go more deeply into this, even on your own case, to using *Self Analysis* half an hour a day.

IMPORTANT ADVANCE

Change Step 6 (Opposite Poles) of SSSA to be done as follows:

Get a point before, above, etc., the preclear to say “You will be ridiculed” and have the preclear say “Nothing there.” Then have the preclear say to a point as before “You will be ridiculed” and have the point say “Nothing there.”

In “Wearing Heads” have the preclear put on various heads and have others take them off and hold them away. Then have the preclear take various heads off (mock-up) people and have him hold them away.

The reason for this change is my observation that everyone suffers from contracted space. This inferred that they were most afraid of expanded space. Expanded space (held out anchor points by others) gives the emotion of ridicule and this change when I tested it on preclears brought the highest tone rise observed for a single quick process. People are afraid of ridicule—they prefer the serious attitude of betrayal. Ridicule includes scorn.

This technique can be employed using brackets and all pronouns.

L. RON HUBBARD
Founder



Scientology

Published by the Hubbard Association of Scientologists, Inc. Issue 21-G Oct. 1953

The Theory of Communication

As we have gone forward in Dianetics and Scientology, we have come into possession of more and more significant evaluations of the interrelated factors of life. One of the simplest and yet one of the most significant emergences has been the factor of communications as the most important single factor in the triangle of affinity-reality-communication.

This ARC triangle, when I formulated it in Elizabeth in the early summer of 1950, resolved a great many things for auditors, but for the following three years much discussion ensued on the nature of the triangle itself. Generally, though, acceptance of it was swift and glad, for with its use came an understanding of human behavior, and with that triangle the Tone Scale itself, as it appeared in *Science of Survival*, was born. The earliest Tone Scale is in Book One, and is the first chart in that book.

Communication did not certainly emerge as a more important factor than either affinity or reality until the inclusion in the science of new data concerning the physical universe. It then became apparent that communication was, in essence, the shift of a particle from one part of space to another part of space. In its crudest definition, this *is* communication. It does not matter whether the communication particle is a bullet, a word, a thought or a light particle. It is still communication if it travels from one part of space to another. Not even terminals are necessary in order to establish the existence of a communication, but in the accepted sense of the word, communication is something which emanates from one terminal and travels through space to arrive at another terminal.

To achieve a full understanding of how communication is important, one need only do a very simple exercise to discover that almost any process involving itself with communication is powerfully effective on the mind.

If one seats himself in one of two chairs which are set facing each other, and looks at the other empty chair, and then gets up and sits down in the other empty chair, then rises and sits in the first empty chair, then goes and sits in the second empty chair, he will realize that something can happen with this technique, even though no words are spoken and no thoughts thought.

In the most accepted sense of the word, communication expects a return. In other words, a particle going from Point A in space to Point B in space is expected, if life has anything to do with it, to then of itself, or with an approximation

of it, to go from Point B back to A again. A complete communication cycle is from Point A in space to Point B, and Point B back to Point A. In order to demonstrate the degree to which this affects human behavior, one need only perform another simple technique.

One takes two chairs, sitting some few feet apart, facing each other. He sits down in one of the chairs and looks at the empty chair and says, "Why don't you answer?" He says this aloud to the empty chair. He then gets up and sits down in the empty chair and faces the chair he just vacated and refuses to answer. He gets up again and returns to the first chair, sits down, and says, "You must answer me." He then removes himself to the second chair, then actually looks at the first chair, then says, "All right. What do you want to know?" He then gets up out of the second chair and goes to the first chair and says, "Are you all right?" He then removes himself to the second chair and says, "Yes, I am all right." He will experience full relief if he does this.

Almost any computation of this chair act can be worked out, but the one having to do with answering is the most effective. This explains to you why a communication lag on the part of another person can be transferred as an aberration.

We discover, then, that the most basic communication is one which does not have any reason connected with it. It is simply the interchange of a particle from one space to another space, and, preferably, the return of that particle, or a particle like it, to the first position in space.

Any communication is an anchor point. In order to understand the significance of an anchor point, one only has to realize the actual definition of space. For many centuries, in fact, during all of written history, man has not had an accurate, workable, definition of space. This omission is extremely peculiar, because he lives and exists continually in space. Of course, he really avoids space. He would much rather look at a person who is occupying a space, than the space surrounding the person. He is avoiding space to such a degree that he is always trying to work toward something, and is never trying to work toward the gain of nothing, except during some low-toned activity like war.

You can readily establish for yourself the correctness of this definition of space. *Space is the viewpoint of dimension.*

In the earlier editions of the Encyclopedia Britannica, one discovers under the heading of "Time and Space" a long article which says bluntly that time and space are matters of psychology, not matters of physics. They must be resolved in the field of the human mind before they can be resolved by the physicists. This proves to be true, for with the introduction of space as a viewpoint of dimension, not only human behavior, but many intricate and complex problems in physics fall apart. Like all things worth knowing, this definition is idiotically simple, but tremendously workable. It is workable to the degree that its direct application in processing can produce, with no other aid, a Clear.

The first application of this definition in the theory of processing is to have the preclear sit in a chair and from "inside himself" reach out to the two upper corners of the room behind him and simply hold on to those corners, without thinking. If he does this for a long period of time, he will simply become better



and better. He may have some bad periods while he does this, but nevertheless the technique inevitably results in a better condition. If just this technique and no other technique were used, this person, at the end of perhaps fifty or eighty hours, would be in good physical and mental condition, if not a Theta Clear.

In this technique we are putting theory directly into practice. More and more, we are beginning to use these two things as identities. Theory is practice, and that auditor or that instructor who is trying to separate theory from practice is missing a great deal in the science, and is not getting too good results in his practicing.

In essence, holding on to two corners of the room is making space, but again, this is maintaining a condition of communication. One has an anchor point of his own up in each of the two back corners of the room. One can just as well hold all eight corners of the room with an anchor point of his own and his eyes closed. However, this technique is often too vigorous for a preclear. He can also do a total spacation, which is to say, perform Step III of SOP 8.

When we understand that communication is a fundamental, and is a first action of space, as well as the first action which takes place in space, we can advance our processing markedly. In the first place, we have an immediate index as to how aberrated our preclear may be. Preclears are aberrated if they have a communication lag. They have a communication lag as long as they have no space. In other words, communication lag is inverse to the amount of space a person has. This may sound very technical, but it is only as technical as you care to make it. There is nothing simpler than sitting down and making, with eight points, a cube of space, and then moving a particle, which you have created, from one point to another point inside the space you have created. In this way, it is possible to understand both space and communication.

Affinity and reality have taken secondary roles because they are dealing with nothing more than the particle pattern or the number of viewpoints which agree upon the particle pattern. The pattern or velocity of the particle creates the degree of affinity, whether emotion or effort, and the reality depends upon the number of viewpoints which are in agreement upon the pattern of the particle. In both affinity and reality it can be traced that these are secondary to the condition of the existence of a particle and its change in space.

In working Standard Operating Procedure 8 (as given in Issue 16-G of the *Journal*) one does not have in the seven steps an immediate index of the sanity of the individual. These are steps relating to techniques used at various levels of difficulty with techniques. These are not necessarily an indication of the sanity of a person, even though number VII is marked "psychotic" and number VI "neurotic." VII and VI are so marked only to direct the auditor's attention to the fact that these two techniques are so good that they can be used on any level of case and that he should not use other techniques on psychotic or neurotic people. These definitions of the steps are not to be construed by a preclear, if they are used upon him, to mean that he is psychotic. In order to have a theory of evaluation of cases which matches with the seven steps of SOP 8, it is necessary to move the preclear out of the seven steps and into a step gradient we could call A, B, C, D, E, F, G. This step gradient would be the gradient scale of the communication lag of the preclear. This is a direct index of sanity. A, which compares to Step I, would be an almost instantaneous response, and G, at the



other end of the gradient scale, would be a lag so long that it did not return. In other words, this is a communication-return index.

In using SOP 8, if one exteriorizes an individual by using Step III, he often finds that the individual's communication speeds up markedly or slows down. If he is to continue the practice on the preclear while the preclear is exteriorized, then it is necessary for him to reevaluate the preclear. If the preclear remains at the same communication speed as before being exteriorized, the auditor simply goes on using the same step level which exteriorized the preclear. However, if the communication level of the preclear speeded up markedly, then the auditor shifts from the step which he used to exteriorize the preclear to a higher, faster motion step. If the preclear's communication lag became greater when exteriorized, then the auditor moves over into the ABCDEFG scale, locates his communication lag, and moves back into SOP 8, using a lower level step such as VI or VII on the preclear, after the preclear has been exteriorized. As communication is the single most important factor today in processing itself, the auditor will do well to regard it as such.

L. RON HUBBARD
Founder



163 Holland Park Avenue
London W11

**THIS IS A LIST TO BE RUN BY
CHANGE OF SPACE PROCESSING**

1. The first geographic location of the thetan in the MEST universe as soon as he came from the home universe.
2. The geographic location where he created his first facsimile.
3. Where the thetan received his first motivator in the MEST universe.
4. Where the thetan committed his first overt act in the MEST universe.
5. Where he started the first spiral. Also the end of the spiral. Do this with all spirals up to present time.
6. The geographic location where the thetan first was in contact with a body in any way.
7. The Jack-in-the-Box.
8. The Obsession.
9. The first blanketing.
10. The Halver.
11. Facsimile One.
12. Before Earth.
13. Before MEST universe.
14. The Joiner.
15. The Assumption.
16. His first borrowing.
17. His first nipping.
18. The Ice Cube.
19. The first between-lives area.
20. The Emanator.
21. The first theta trap.
22. The Body in Pawn.
23. The Body Builder.
24. The Jiggler.
25. The Whirler.
26. The Bouncer.
27. The Spinner.
28. The Rocker.
29. The Boxer.
30. The Faller.
31. The Education.
32. The Fly Trap.
33. The DED.
34. The DEDEX.

[*Editor's Note:* This is the text of a typewritten manuscript, ca. 1953]



35. The Misassist.
36. The first geographical location the thetan took.
37. Glare Fights.
38. The first time he ran into a report station.
39. Implant station.

L. RON HUBBARD
Founder



PAB 12
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

[late October 1953]

THE CYCLE OF ACTION OF AN EXPLOSION

The role which an explosion plays in Scientology processing is as spectacular as the explosion itself.

To experience the impact of an atomic bomb, it is not necessary to know the mechanics of nuclear fission. Just so, a preclear need not know the Scientology mechanics of the explosion and its role in experience to benefit from the process. An auditor, however, should understand the mechanics underlying explosions in order to use the process to its fullest extent.

That thing which most closely approximates life itself in the material universe is the explosion. It changes things in space; it disorganizes MEST; it puts out particles from an apparent viewpoint; it alters compounds; and it has, closely following its beginning, a mirror effect, which is to say, that if one could stop an explosion in its flight, he would find that its center was sufficiently smooth to act as a mirror. It is, then, extremely simple for theta to identify itself with an explosion; and theta has done this to such an extent that science itself, at least at this writing, subscribes widely to the theory that life originates solely from the interactivity of chemical compounds. It could be said that the explosion itself is the basis for this misidentification.

The cycle of action of life in the MEST universe is the cycle of action of an explosion. In the first book on Dianetics you will find repeated the ancient Vedic formula that things are born, grow, decay and die. I have expanded this to include the end action. First there is nothing; then there is a something; the something increases, then decreases; and again there is nothing. Thus you have a complete basic cycle of action.

There is a process known as Cycle of Action Processing wherein the preclear with creative mock-ups completes the cycles which he has begun and which he has not ended. It will be found that the preclear is trying to complete cycles of action begun often at some long-forgotten time; and this accounts for some of the goals which he is rationally or irrationally attempting.

The basic cycle of action of life itself in this universe is the cycle of action of an explosion. While this is not true of all universes, it applies very firmly to the MEST universe. Life has attempted since its inception to approximate things in this universe so as to effect a conquest of the MEST universe. That thing in the universe most like life is the explosion, and life, therefore, in this universe follows the cycle of the explosion. This will become adequately apparent in processing and upon further examination.



An explosion begins with nothing, grows, recedes and at its end there is again nothing. Here we have the desire-enforcement-inhibition cycle and here, indeed, we have the pattern of all the cycles mentioned in the doctorate lectures and the book *Scientology 8-8008*.

It should be remarked that an explosion here is meant to include all varieties of impact including implosions and impacts themselves.

Cellular life runs on a motor basis and very tiny explosions provide the heat necessary to run the cellular motors. In other words, life has used the explosion as the pattern of the motors which it builds both in the body and in engines such as those used in vehicles. Thus we have the interesting fact that an inability on the part of the individual to tolerate explosions or their symbols, such as noise, is reflected in a repression of the actual operation of the carbon-oxygen low-heat engine which the human body is.

The overall life cycle of an individual in one lifetime approximates the explosion very closely. There is an apparent nothing; then there is something, and the something brightly expands up to its limit of expansion; then darkens, recedes and vanishes. Here we have pre-conception, birth, youth and, at the end of youth, the darkening period which continues on until death, at which time nothing is again present.

It should be closely noted that an explosion follows this cycle. There is nothing; then there is a point of intense light which, expanding, becomes larger but less brilliant; and at the limit of expansion, ceases to be bright, turns dark and dwindles. The particles which make up the explosion, even in its moments of intense brightness, turn black after the recession point is entered. You as an auditor should be intensely interested in this, for this *is* occlusion. The preclear is fixed in an engram—of what age we care not—where he is confronting the dark particles which have been formerly bright. Just as one is not hurt ordinarily by the immediate glare and blast of an explosion, so one is not hurt by the energy of youth. But this receding, as in the case of an explosion, seems to leave one in the midst of the particles which have been crushed against him by the blast and which particles are painful. In any effort to run the blackness which surrounds a thoroughly occluded preclear, both the E-Meter and the preclear remark the pain which attends any shifting of that blackness. Similarly an individual who had been caught in an explosive blast would be caked with dark particles which, when disturbed, would give him intense pain.

The explosion is apparently a very definite basis in all engrams and, for our purposes here, can be considered to be basic-basic. And it could be remarked with this PAB that basic-basic for all cases has been discovered and is being delivered into your hands to be run.

How does one run basic-basic? The process is intensely effective but is extremely simple and is even apt to be slightly monotonous. Thus the running of basic-basic is accompanied by inserting this process as a between-step in each of the Six Steps to Self-Auditing. One would run Step I of SSSA; would then run the cycle of the explosion as given here; would then run Step II of SSSA; would then run the cycle of explosions as given here; would then run Step III of SSSA; and so on. At each address to the problem of running the explosion, about five minutes would be devoted to auditing it, before one went on to the next step of SSSA. He

would do that step of SSSA and would then devote another five minutes to the running of the cycle of the explosion. By doing this he would maintain the interest of the preclear and would markedly advance the case. There is no reason why the cycle of the explosion cannot be self-audited by one trained in Scientology.

The cycle of the explosion is audited in brackets. This is to say that one has the preclear run the cycle as happening to himself several times, then run it as though someone else were running it and run the cycle that way several times, and then run the cycle for others confronting others. There is a mirror effect running the cycle of the explosion which gives some therapeutic value to having the bracket repeated as though the preclear were sitting about twenty yards in front of himself and doing it there, which is to say the preclear would be far in front of himself, putting it up for himself, having others put it up for others and then others putting it up for himself; and then the preclear, where he is, would put it up for himself, would have another put it up for himself, and have others put the cycle up for themselves.

What exactly is the cycle of the explosion? One gets the preclear to get nothingness, then a growing expansive whiteness, then turn the whiteness black, have the black dwindle and get nothingness again. You will readily see the similarity of this to Black and White Processing and, indeed, this is the furthest extension of Black and White Processing but is many times more effective and useful.

In a case which has a direction-reversal (confuses left and right) one should run the cycle backwards, having the preclear get first nothingness then blackness, then whiteness, then nothingness. This runs out regret.

When a case has a weak heart or is chronically ill, one should be careful to run this cycle lightly and on such things as the chronic somatic only or on words coming from the preclear's mouth (in brackets), getting the words absent, then black, then white, then absent. At any event, be careful of a case that is very ill. On such a case perhaps SSSA or SOP 8 (omitting Step IV) would be best.

This cycle, forward or backwards, used in brackets, betters chronic somatics well enough to prevent their return—an important gain, for chronic somatics sometimes return when audited with older techniques.

In PAB 8 you saw that masses of mock-ups could be run in brackets, and that the most important of these were changes in space. The explosion is the most forceful change in space. Thus from the high-echelon mechanics of theta's purpose in changing things in space, one can go immediately into the first pattern theta uses in the MEST universe, which is the explosion, and he can run this in brackets.

Remember to do the cycle of the explosion exactly as given. Nothingness, then growing whiteness, then the whiteness turning black, the black receding and nothingness again. *It does not matter how poorly the preclear runs this. It does not matter if his nearest approach to whiteness is simply the idea that something might be white if he could see it.*



The cycle is run without effort, which is to say one does not permit the preclear to strain and use effort while running the cycle of the explosion.

One can expect an occasional electrical discharge, but if the cycle of the explosion is run in brackets and in masses, this discharge will be minimal. It should be remembered that you are not trying to *run out* basic-basic, you are trying to feed an enormous hunger. In other words, you are trying to feed enough explosions into the bank to satiate the scarcity of explosions.

Any and all thinkingness, reasoningness, moralness and ethicalness is derived from the cycle of the explosion. This becomes immediately apparent for, while running the cycle of the explosion on circuit cases, it will be found that they tend to philosophize considerably. This should be ignored. But, for the interest of the auditor, it should be noted that all moralness and ethicalness are directed towards minimization of the wild uses of explosions. Things are right or wrong connected with explosions depending upon whether or not the explosion favors or disfavors oneself or one's group.

Certainty is knowledge. Knowledge is basically an impact. After a sharp impact, it will be found that a person believes himself to be possessed of knowledge. When this is coupled with anesthesia—which is to say, when a patient is anesthetized and given a sharp and terrible explosion such as that occasioned by the stab of a surgical knife or the yank at a tooth—he will awake from the operation in the confusion of something—nothingness and be certain that there is knowledge for him to discover.

After the brightness of an explosive blast, people wonder about the significance of the blast. The most uninformative thing there is is darkness. Darkness is greatly intensified in its blackness after a bright explosion has appeared. Thus, all the times one has looked into darkness and wondered whether or not something was there are, so to speak, collected together into this great wonder about the significance. The blackness is a concern about “What is the significance of it?” As an investigatory process but not for the purposes of therapeutic processing, one can have an occluded preclear simply run in brackets “What is the significance of it?” and he will find the preclear quite taken with the process, for the preclear is trying to do just this: he is trying to discover the significance of the blackness.

This simplicity brings upon us a very grim jest. Soldiers, after an explosive war, are deeply concerned with the significance of it all. Men, after operations or bad accidents, are quite often concerned with the significance of things. But, much more important than this, the entire field of learning is today dramatizing the significance of blackness.

The jest is terrible, when one realizes how he has been betrayed by education. Print is in black, the page is white. In order to read, one has to put forth an effort to suppress the whiteness of the page. This keys in gradually the suppression of the brightness of an explosion, a thing which is automatic, and which is succeeded by darkness. The black letters apparently contain knowledge—and actually often do—but they lead the poor student deeper and deeper into “What is the significance?” And the more he studies, the less he knows, until he is left at length in a complete mystery of darkness. You can run this just to see how it is, not for therapeutic value, and find that Effort Processing on reading will bring

out letters on pages. One lets the blackness come through, one suppresses the whiteness of the page. Further, in that the scholar is seeking more knowledge, and in that the knowledge is written in blackness, the scholar is led to suppress the whiteness of the page consistently until he is suppressing all whitenesses. This makes him suppress the whiteness on the cycle of an explosion and thus moves him on the time track past the peak of youth long before his time. The continuous suppression of whiteness retards the metabolism of the body and reduces energy. Educators uniformly dramatize the cycle of the explosion, of course, for their field is thought, and the first thought consists of energy particles not of concepts. Thus the processing of concepts on an occluded case does not resolve occlusion. Processes which utilize and multiply energy are far superior and infinitely more effective to processes which look for postulates or concepts.

And, mentioning education, brings one to the most terrible thing which can happen to the thetan. This is to have a guarantee of no explosions. Once the thetan cannot have, either by manufacture or acquirement, explosions or facsimiles of explosions, he is finished. Prison is so terrible merely because it denies the thetan explosions. The interim after death is terrible to the thetan because it is without explosions. Education as done on the public school system guarantees long periods in cubicles which contain no explosions; and education free from the printed page for long years in cube space is easily the most destructive and effective method of destroying the vitality of a race and the initiative and energy of those who should be its leaders and is, to say the least, rather typical of the MEST universe.

This is the seventh of the series on self-auditing the auditor's own case. These steps, of course, apply equally to the auditing of preclears. Our task at the moment, however, is to bring about as high a state of case as we can in all of our auditors. Not long ago an auditor in an area where many early auditors had practiced told me that the certificate was degraded in that area. This is not surprising if these auditors have not followed through with processes and have not given their own cases attention; but it is surprising that the auditor who wrote me has not taken over the responsibility of remedying this situation, for this auditor is quite well trained in Scientology. It would be extremely simple to discover the HDAs and HCAs in one's own area and bring them together for the purposes of mutual betterment and use on them Short 8, Six Steps to Self-Auditing on a group level and, on those cases which are particularly occluded, cycles of explosions with SSSA. This would at once establish a better reality on the part of any auditor who has slipped away and would give him some of the benefit for which he hoped when he studied Dianetics. In fact, I cannot conceive a man being interested in Dianetics and Scientology and knowing these techniques and knowing as well that in his area there are people who have not utilized their training and yet who would not gather these people together—with a blackjack if necessary—and see that they receive group auditing. If one does not like to have himself compared unfavorably with an inexpert auditor who is yet practicing, then the thing to do is to bring up the case level of the inexpert auditor and to give him at least the rote procedure to use on preclears of SSSA.

Auditors have been quite confused here and there in the past because they got their techniques and news of new techniques by rumor and because they did not possess the insight to see that all of this work is of a piece and that the goals we are now attempting are simply higher goals than those we first attempted and

yet, though higher, more easily attained. But it would be very difficult for an auditor to fail to understand all the uses involved in Six Steps to Better Beingness (PAB 7) and to use these steps with success. He would only have to know this much and he would have well cases. There is no slightest excuse today for an auditor not to get rapid results with Scientology. Because I continue to put out techniques is no reason that old techniques do not work. These new techniques are developed and codified out of experience in auditing by myself. They do the work faster. I am even getting complaints from auditors that some of these processes work so rapidly that after a one- or two-hour session the preclears are so well they never come back for a second session. I cannot see how this would be hard on an auditor's pocketbook unless the auditor had not applied the techniques to himself and was unable to go out and dig up preclears. There are today on Earth in excess of two billion human beings. In that active auditors number about a thousand, this would seem to give one auditor a fairly good-sized practice. I myself doubt that I could audit more than two or three million people a year and still keep up with my hobbies. So I feel very sorry about these techniques working so fast and ruining people's practices. (The auditor who wrote me the above should receive all this as humor, not criticism.)

L. RON HUBBARD
Founder



28 October 1953

STEP III AUDITING COMMANDS

The preclear is not supposed to think of anything while he is doing this process. If he thinks of something do not stop him from thinking of it in such a way as to cut communications with him as a preclear, but let him know that this is part of the process.

1. Put eight anchor points around yourself, for yourself (if case is occluded have him put eight black anchor points around himself).
2. Have somebody else put eight anchor points around himself.
3. Have other people put up eight anchor points for other people, with you in the space.
4. Have other people put up eight anchor points for other people, with somebody else in the space.
5. Have somebody else put up eight anchor points for you.
6. You put up eight anchor points for somebody else.
7. From where you are hold on to the eight corners of the room.
8. Have somebody else hold on to the eight corners of the room.
9. Have other people hold on to the eight corners of the room for other people.
10. Have somebody hold on to the eight corners of the room for you.
11. You hold on to the eight corners of the room for somebody else.

L. RON HUBBARD
Founder

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PAB 13
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

1953, ca. mid-November

ON HUMAN BEHAVIOR

It greatly facilitates the work of the auditor to know the most aberrated and most aberrative types of personality.

Kraepelin in Germany a long time ago made a long and varied psychotic classification. This has been refined and made, if anything, even more unwieldy in modern times. It is valueless since it does not lead to the immediate remedy of the situation. Further, we are not very interested in types. There is really no such thing as a special type of psychosis or neurosis, beyond those types which are quite aberrative around the preclear.

If we could isolate a particular set of traits as being the most aberrative traits, we could more quickly process the preclear by using Acceptance Level Processing or Viewpoint Processing on such people.

Probably the truly aberrative personalities in our society do not number more than five or ten percent. They have very special traits. Where you find in the preclear's bank a person with one or more of these characteristics, you will have the person who most thoroughly tried the preclear's sanity.

What we will call the aberrative personality does the following things:

1. Everything bad that happened to the preclear was (a) ridiculous, (b) unimportant, (c) deserved.
2. Everything the preclear and others did to the aberrative person was (a) very important, (b) very bad, (c) irremediable.
3. Those things which the preclear could do (a) were without real value, (b) were done better by the aberrative personality or by others.
4. Sexual restraint or perversion.
5. Inhibition of eating.

Such people would be better understood if I called them the "merchants of fear." The most degraded control operation of which the GE is capable is utilized by these people for their sole method of getting on in the world. They have lost all ability themselves to create, they cannot work themselves, they must either amass money which is never to be spent or must prevent others from amassing money. They produce nothing, they must steal one way or another, and then



devalue whatever they obtain. They speak very sternly of honesty or ethics and put on a formidable front of complete legality. They are impartial, which is to say they are incapable of decision but ride continually a maybe. They close terminals easily with courts, for courts are, sad to say, more or less of this disposition themselves. They feel called upon at no pretext to become adjudicative on subjects where their opinion has not been invited.

Probably a society could be cleared and allowed to bloom if these people were simply rounded up and removed from contagion with the remaining populace, for they are not numerous. Yet they are in sufficient number that it is doubtful if your preclears who are more seriously badly off have not had at least one in their past. It is particularly true of the occluded case that he has been victimized by one of these “merchants of fear.”

Although there are many characteristics which are undesirable in such aberrative people, it is remarkable that only those listed above are aberrative. These wind sinuously as a threatening thread through all of their conversations. Such people are a mixture of paradoxes to the observer who does not understand the basic ingredients of human character.

Such people are themselves a continuous maybe and therefore will be found very easily in the bank, for they appear most often. Where you find one, two or three people appearing almost continuously in the preclear’s bank, or his lamenting conversation, you will find that these people answer the above-numbered characteristics.

The method of processing these people is to have the preclear mock them up in large masses with the certainty that they are there, and then with them unmocked, with the certainty they are not there. Then mocked up again, with the certainty that they will be in the future, and, unmocked, with the certainty they will not be in the future. One also runs the above concepts in masses and in brackets.

A case cannot be said to be well so long as these aberrative personalities continue to reappear in his thoughts and processing. Therefore the auditor will find it extremely profitable to use all available means to process these people out of the preclear’s bank. When the auditor has succeeded in doing this, he will find that the preclear now believes himself to be very much better than before and, indeed, he will be.

It should be remembered that such people have invited many overt acts. The “merchants of fear” specialize in being offended themselves and, even though the overt acts against them are slight, these have become magnified in the preclear’s bank until such people, on the overt act phenomenon alone, occupy a major role in the preclear’s thinking.

It will often be discovered by the auditor that the preclear has “swapped terminals” with these aberrative persons. The weight of aberration is such that the preclear has been swung into the valence of such people, for they have obviously won.

The truth of the matter is such people never win. If one traces out these people, as I have done occasionally after processing a preclear, he will discover

that the aberrative personality is very close to the brink of a crackup, has a very low survival level, and quite commonly goes insane.

It should be understood that anyone going down Tone Scale in moments of anger is apt to use the above-numbered steps one way or another. But this is a momentary thing; the above steps belong, of course, on the Tone Scale and are significant of a level on the Tone Scale. Thus, one going down Tone Scale into anger or into apathy is inclined to use these operations momentarily. This is quite different from the aberrative personality. The aberrative personality is at work with this operation twenty-four hours a day. Ceaselessly, relentlessly, calculatingly, with full knowingness, the aberrative personality continues this onslaught against those around him.

The entire computation of this aberrative personality is that he is worthless; he himself knows himself to be completely worthless. One might feel a little pity if the harm were not so great, for there is nothing more terrible than this knowledge. The aberrative personality feels he cannot succeed unless he drives others away from him with fear, preferably with terror. He assumes aspects of ugliness in matters of clothing; he is quite prone to ugliness. Very often this personality does not bathe, his breath is very often foul, his feet become odorous, the endocrine system has failed one way or another, the person has considerable bowel trouble. Other people than the aberrative personality occasionally manifest these difficulties; unfortunately, it all stems from the same idea—to drive other people away.

The communication lag of the aberrative personality is his easiest clue. These people are slow to respond; they are very thoughtful about what they say. They “think twice before speaking once,” if they speak at all. When they do speak, it is very often not on the subject. Their favorite phrase is “You do not understand.” They preface their statements with “Well, I don’t know but . . .” There is no decision in such people; they do not know whether to go up the street or down the street. Put into a certain routine and forced into that routine, they will carry on, but they do not themselves produce anything; they are entirely parasitic. This parasitism is gained either by the inheritance or other accumulation of money or by a direct and forthright nullification of those around them into the status of slaves. For this person knows above all other things that he cannot produce an honest day’s work.

Now, in case you err and try to apply this classification too widely, there is one definite characteristic you must not overlook. This characteristic makes the difference between the aberrative personality and run-of-the-mill human beings. The secrecy computation is the clue. The best index to a secrecy computation is a refusal to be audited. Because of this factor of the secrecy computation, and for no other factor, it chances to follow that the aberrative personality can be known by his refusal to have any auditing of any kind or, if he has any auditing, accepts it very covertly and will not permit it to have any effect upon him. He will not have a second session. He has all manner of excuses for this such as “altitude,” but in any way, shape or form he escapes auditing. If your preclear’s unwilling to be audited, he himself may fall into this classification.

Because justice in this society prides itself upon impartiality, these impartial people—the aberrative personalities—are quite often listened to by those around them. The pose of being impartial is an effort to escape decision. People who

get things done or who are worth anything to the society make decisions. The impartial people make no decisions if they can possibly avoid them and at the very best put off decisions as long as possible, as in the case of a court of law. These people, being well downscale, are very close to mest and have a very solid agreement with mest.

Very often you will find aberrative personalities addicted to religion, but the addiction will not be accompanied by any belief in the human spirit. Just how this paradox is accomplished—a professed avowal of Christianity and a complete unwillingness to accept any effort to heal or help the human spirit as opposed to the body—is just another one of this bundle of paradoxes which mark the aberrative personality. For, you see, the person is such a complete maybe that anything about him is indecisive, and people trying to make up their minds about this person, of course, fall into the state of maybe, because that is the clue to the personality. Impartial personality—the maybe personality—and the “merchant of fear” are more or less of the same order and are alike aberrative.

Men in the field of the arts are very often victimized by these aberrative personalities. The “merchant of fear” closes terminals rapidly with any area which contains a great deal of admiration. Since the person is actually incapable of decision, this is a mechanical closure. The presence of admiration around anyone else begins to dissolve some of the completely stultified bank of the “merchant of fear” and this finds him very close to the source. Orchestra leaders, painters, writers are always having the terrible misfortune of closing terminals with such personalities. There is hardly a man of art or letters who does not bear on him the scar of having associated with a “merchant of fear,” for these are vampire personalities. They are themselves so starved of admiration and of sensation that they drink out of others around them any possible drop of admiration in any form. Where a woman becomes a “merchant of fear,” sexual starvation is continually attempting satiation and all the while the “merchant of fear” will protest and, to all visible signs, follow a life of complete celibacy.

While it is not my purpose here to revile, I wish to impress upon the auditor that the “merchant of fear” is extremely dangerous, both to creative impulses and to sanity. One could say airily, “Why don’t we just audit these people upscale, since they are so few,” but these people will never present themselves for auditing and will discourage anyone else from having any auditing. A solution to the “merchant of fear” probably does not lie in the field of auditing.

The society at large is so accustomed to association with mest and the “merchant of fear” so closely approximates some of the characteristics of mest—the maybe, for instance—that the public quite commonly misassigns strength to such aberrative personalities and thinks of them as strong people or as wise people. They are neither strong nor wise and before an even indifferently forceful attack quickly capitulate. They live their whole lives in terror of attack.

One often finds these characteristics in company with paresis or hears the aberrative personality has actually contracted a dreadful disease to add to his repulsiveness.

The auditor should not err in thinking that these people always present a repulsive appearance; repulsive conduct precedes a repulsive appearance. At first they operate only mentally in trying to make everyone afraid. Then this begins to



show up more and more in their own nest and finally will demonstrate itself in their personal appearance. Thus one can mark the state of decay of these aberrative personalities.

Now and then some violent man in one country or another has undertaken programs to rid a society of these points of contagion. Kings in olden times handled the problem by decapitating people who continually brought them bad news—this was a very wise measure. In more recent times it has been said that Gomez, late dictator of Venezuela, discovered that the contagion point of leprosy in the country was the beggar. He found that the beggars of Venezuela were using leprosy in order to beg. People would pay in order to have the ugly thing taken away from them (the basic philosophy of the beggar is to be paid to go away). Gomez had the beggars told that they were going to be taken to a very fruitful part of Venezuela and given a colony of their own; he had them collected on a river bank and loaded aboard two large river boats. The river boats proceeded into midstream, their crews left them in skiffs and the boats blew up with a resounding explosion. This was the end of leprosy in Venezuela. I am not telling you this to advocate the immediate slaughter of the “merchants of fear;” I am merely giving you an historical note. The extreme impatience of people trying to get something done in a society will eventually center upon those who will not work and, in the case of kings or tyrants, such people have very often been done away with. Thus the precedent is very old of a society cleansing itself by removing from its ranks the nonworkers.

Revolutions very often have this as an objective. The French Revolution recognized in the existing aristocracy a state of will-not-work and saw in these people the character of the “merchant of fear,” and for several years there in France, shortly after America became free, the tumbrils formed an assembly line to the guillotine. People in societies are extremely punitive about those who will not work and about those who depend on fear for their sustenance. But society going downscale can become more and more apathetic toward the “merchant of fear” until the “merchant of fear” predominates as a class.

Just as the king or the society revolted against the “merchant of fear,” so has your preclear tried to get the “merchant of fear” to work and to contribute something besides bad news. This effort, of course, was bent toward an organism which was already rotten at the core. Whether the “merchant of fear” used money or beauty to excuse his own lack of labor only added to the maybe. The law forbade the preclear to use the measure of the tyrant or the Gomez, for the law is utterly infatuated with such people and defends them at every turn just as such people use almost exclusively the law. As your preclear was balked in his natural impulse to clear the way, he was brought into staring recognition of the fact that the necessary act—murder—was halted by the existence of police and courts. This brought the preclear to the point where he conceived himself to be put upon by the society and the law. Many of your preclears, as a result of this, are startled to find, when it is run on them, that they believe themselves under arrest, even though any arrest they have been subjected to was as minor as a traffic pickup. I am not advocating, again, violence; I am merely trying to explain to you the state of mind of the preclear and the most aberrative person he has confronted. He wanted to, and didn't, kill these people. If your preclear is of the kind who produces or creates or who works and makes his way in the world in general, you can find the aberrative personality in his bank immediately by asking him—with an E-Meter, of course, because he probably won't tell you



direct—if he wanted to kill anyone. The E-Meter will say that he did, and on discovery of this identity the auditor will find the aberrative personality. This even follows through with women, although women go more quickly into apathy when confronted with an aberrative personality than do men.

You should understand that the aberrative personality has not become an aberrative personality by being confronted by another aberrative personality. You are not getting here the pattern of stimulus-response; you are getting the decay of a human spirit to complete inactivity so that the entire *modus operandi* becomes that of the body itself, and a body, in the case of the aberrative personality, which itself is too deteriorated or exhausted to work. Not all bodies becoming so exhausted and unable to work turn into aberrative personalities, but the aberrative personality is born entirely out of the decline of the ability of the individual to produce. When the individual really recognizes his utter worthlessness to the society, he becomes an aberrative personality. Many people who cannot work physically turn to other lines of progress. They are getting on one way or another. The aberrative personality is so badly off that he can lead only a parasitic existence. You will understand, then, that people going down Tone Scale do not immediately and automatically become aberrative personalities, in our definition as here used. People become aberrative personalities out of a malevolence which insists on a high level of survival without the production of anything.

L. RON HUBBARD
Founder



Second American Advanced Clinical Course Lectures

Camden, New Jersey
17 November–22 December 1953

Due to the overwhelming success of the 1st American Advanced Indoctrination Course lectures, Ron scheduled an additional clinical course.

The lectures delivered at the Second American Advanced Clinical Course were:

- 17 Nov. 1953 Opening Lecture: Emotional Tone Scale
- 17 Nov. 1953 SOP 8-C First Lecture
- 17 Nov. 1953 Getting Up Speed—Part I
- 17 Nov. 1953 Getting Up Speed—Part II
- 18 Nov. 1953 Step 1 of 8-C, Beingness
- 18 Nov. 1953 Black Mock-ups, Persistence, MEST
- 18 Nov. 1953 Step 2, Automaticities
- 18 Nov. 1953 Waste a Machine
- 19 Nov. 1953 Effects, Reaching End of Cycle
- 19 Nov. 1953 More on Machines
- 20 Nov. 1953 Resistance to Effect
- 20 Nov. 1953 Plan of Auditing
- 23 Nov. 1953 Formula “Phi,” Creation of MEST
- 23 Nov. 1953 Summary of Steps 1, 2, 3 of SOP 8-C
- 24 Nov. 1953 Anchor Points, Knowingness of Location
- 24 Nov. 1953 Steps 5, 6, 7; Duplication, Unconsciousness
- 24 Nov. 1953 Additional Remarks
- 25 Nov. 1953 Steps 5, 6, 7; Time
- 25 Nov. 1953 SOP 8-C, Summary Of



26 Nov. 1953 Electronic Theory, Anchor Points
 26 Nov. 1953 Exteriorization
 26 Nov. 1953 Additional Remarks
 27 Nov. 1953 Anchor Points, Justice
 27 Nov. 1953 Symbols
 28 Nov. 1953 Special Session—Experimental Process
 28 Nov. 1953 Demonstration: Group Processing
 30 Nov. 1953 Additional Remarks
 30 Nov. 1953 MEST, Universe, Agreements—Time, a Single Terminal
 30 Nov. 1953 Space, Perception, Knowingness
 1 Dec. 1953 Space, Lack of, Persistence
 2 Dec. 1953 Blackness
 3 Dec. 1953 Time As a Barrier
 3 Dec. 1953 Time, Cause and Effect
 4 Dec. 1953 Plan of SOP 8-C
 4 Dec. 1953 LRH Questions the Class on Exteriorization
 7 Dec. 1953 Barriers, Occlusion
 7 Dec. 1953 Outline of SOP 8-C
 8 Dec. 1953 Essence of SOP 8-C
 8 Dec. 1953 Problems of Auditing
 9 Dec. 1953 Summary: The Dynamics
 9 Dec. 1953 Bodies
 10 Dec. 1953 Knowingness
 10 Dec. 1953 SOP 8-C: General Discussion
 11 Dec. 1953 SOP 8-C: Patter
 13 Dec. 1953 Force—Part I

13 Dec. 1953 Force—Part II

14 Dec. 1953 SOP 8-C: Step 8, Definitions

14 Dec. 1953 Cause and Effect, Assignment of Cause, GE

15 Dec. 1953 SOP 8-C: Step 5

15 Dec. 1953 Energy Problems

16 Dec. 1953 Techniques Which Do or Do Not Assign Cause/Technique to Assign Cause

16 Dec. 1953 Comm Line: Overt Act-Motivator Sequence

17 Dec. 1953 SOP 8-C: Formulas

17 Dec. 1953 Space Opera

18 Dec. 1953 The Only One

18 Dec. 1953 Beingness

19 Dec. 1953 SOP 8-C: General

19 Dec. 1953 Mass

20 Dec. 1953 Communication

20 Dec. 1953 Auditing by SOP 8-C, Formula H

20 Dec. 1953 Reach/Withdraw

21 Dec. 1953 Ability to Accept Direction

21 Dec. 1953 Knowingness and Certainty

21 Dec. 1953 State of Man Today

21 Dec. 1953 Group Processing

22 Dec. 1953 Remedy of Havingness

22 Dec. 1953 Postulates

22 Dec. 1953 Group Processing

HUBBARD ASSOCIATION
726 Cooper Street
Camden 2, New Jersey

ASSOCIATE NEWSLETTER

19 November 1953

Dear Associates:

Since coming back, I have gotten a conference through, and have trained the first group of auditors in the processes we now have. This has been a very busy time and I have not had sufficient opportunity to communicate with you and give you some kind of idea of what is taking place and what I think should be on the time track in the near future.

The first class here served as a good sounding board for training these techniques. The cases of all present have changed remarkably, and are continuing to change for the better, as most of these people are near enough so as to be here weekends where they meet as a club. The best news in all this is that we are now handling the processing of occlusion or blackness or inability to see while being exteriorized with such ease that it is being done to the second group on a group basis. Of course, the second group inherits all of the know-how which was established about training while the first group was here. The second group is therefore slightly larger than the first group. But in spite of this, and in spite of the fact that this is only their second day here, their cases have done almost as much shift upwards as the first group did in their first two weeks. This is all very good news for all of us. I have found that we should have had one called "American Procedure" all this time. America runs to some degree the "only one" computation, and is afraid of an effect. This fear of being an effect is so marked that any process which is found to work on the individual is immediately braced against by the individual. This is almost a national phobia. Thus, the processes which were actually the cause and reason for such things as occlusion and no mock-ups had to, of themselves, be exposed and techniques perfected to remedy them before much effect could be achieved upon the more difficult American cases. Although these techniques have been in existence for over eight months, the combination of them now being used is new; and the methods being used to communicate them are equally original and responsible for the results which are being obtained.

I am going on training groups for the excellent reason that we have all too few top-notch auditors. It would make me very happy if, like the Washington, DC associate, other associates were able to go through this six-week course, see the material at work firsthand and become cleared. This is not a recruiting gesture for this unit. It is the best solution, if not the most easily obtainable solution. Group by group these processes refine; but the day is here when I can break an occluded case which has resisted all previous auditing in one hour's auditing of a scattered step-level group of which that occluded case is a member. This has happened to two such cases in the past two days. Three cases, of which



I am sure you know as being famous resistive cases, have been smoothly brought to full perception in the past two weeks. A case of muscular dystrophy in a child, where the mother had had twenty-four electric shocks and where the father was deaf, and the child beyond all medical help and in constant agony, has not only been resolved itself, but the auditor, working for short periods for about five days, has resolved the deafness of the father, the sanity of the mother as well.

As though this was not enough in the way of miracles, we are hitting levels of Theta Clearing which we dared not think about in the past.

All this is good news; but it means very specifically that we must work fast and thoroughly to achieve the best possible organization we can for the dissemination of this information and its utilization in the resolution of individual and social problems in America. We will simply have to get out of the narrow confine of trying to keep something vaguely moving along, trying to fight back those amongst us who have tried to hold us up, and will have to go out on the level where we belong. Our organization gestures of the past have been aimed toward keeping an organization going while a science was being developed. A science has been developed. It is time it got the organization going.

I hope to see many of you at Phoenix between the twenty-eighth and thirty-first of December of this year, where I will give clinical procedure as the subject of a twelve-lecture series—the first lecture being in the afternoon of the twenty-eighth—and where I will do Group Processing on those present, and where there will be seminars. The fee for the congress is \$50.00 per person, without rebate or discounts, except in the case of a husband and wife where the couple will be admitted for \$75.00. Burke Belknap will be in Phoenix sometime before, and is in charge of the congress as it will be held there. His address will be c/o Phoenix Scientology Institute, 4248 North 32nd Street, Phoenix, Arizona. Reservations should be placed with him at that address. Everything possible is being done to minimize the cost of housing and to solve the problem of temporary housing in Phoenix during that period. The reason the congress is not being given at Los Angeles is my conviction that that city is the most aberrated city in America—without any real doubt the most aberrated city in the world. Further, we are planning a broad clinical establishment in Arizona—and Arizona, after all, is our home ground, and is the home state of the HAS.

All books and orders of whatever kind should be sent here to 726 Cooper Street, Camden 2, New Jersey.

SPECIAL ANNOUNCEMENT! We are preparing a special series of tapes, professionally recorded, on clinical processing (SOP 8C), which tapes are the result of the present training program here in Camden using and developing clinical procedure. There will be about twelve hours of lectures available only to our associates. Write or wire for quotation on the price.

The Hubbard Foundation, and what the Hubbard Foundation was trying to call the HASP, are no longer in existence, and the personnel of those organizations are no longer connected with Scientology in any way. The reason for this is their failure to provide *Journals*, book orders and adequate responsibility for what they were supposed to do.



I will be writing you later concerning material which is specifically available, discounts, new course materials, and certification arrangements. In the meanwhile, let me hear from you.

Best regards,

L. Ron Hubbard
Founder

PAB 14
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

November 1953

ON HUMAN CHARACTER

Why has man chosen to degrade himself below the level of the beasts which serve him?

In the past a knowledge of his own character was an unpalatable fact to man, since people sought to force him to achieve that knowledge solely through condemnation. He resisted what he was and he became what he resisted; and ever with a dwindling spiral, he reached lower dregs. If ever once a man were to realize with accuracy what he was, if he were to realize what other people sought to make him, if he could attain this knowledge with great certainty, there are no chains strong enough to prevent his escaping; for such would be his astonishment that he would brave beasts, gods and Lucifer himself, even governments and churches, to become something better than what he had beheld in his own heart.

The only tragedy of all this is that man has lacked any method of estimating himself with certainty so as to know what it was he was trying to improve. In this PAB you will find such a method and, in applying it, you will also find improvement; if you also find vileness and rottenness beyond the most base ravings of Dostoevsky or Sigmund Freud, you have the comfort of knowing that you already possess in 16-G and in these PABs the means of bettering that condition and of rising once more toward the sun rather than sinking further into the sewer.

As you will find in *The Factors*, and as the actual application of processing will rapidly prove, the basic impulse is to produce an effect.

In relatively high-toned beings, the very upper range of man and above, the impulse is to produce something out of nothing: One can only cause a creative effect by causing nothingnesses to become something.

Lower on the Tone Scale, the effect most desired is to make nothing out of something. The general range of man occupies this area of the scale.

Man on the lower ranges is entirely dedicated to the goals of the body itself. The body, to exist, must make nothing out of something. This, as the simplest illustration, is the goal of eating. It may or may not be necessary to life to eat; it may not even be necessary for the body to eat. In para-Scientology, there is some evidence that the stomach once produced sufficient life energy to motivate the body without any further "food," but the body of man and beasts in general is not equipped so today, and of that we are very certain.



The body's single effort to make something out of nothing is resident in sex, and in this culture at our time, sex is a degraded and nasty thing which must be hidden at best and babies are something not to have but to be prevented. Thus even sex has been made to parallel the something-into-nothing impulse.

Exactly as the body, by eating, seeks to make nothing out of something, so does the general run of man in his conversation and interpersonal relationship seek to make a nothingness out of friendship, acquaintances, himself, art and all other things. He much more readily accepts a statement or a news story which reduces something further toward nothing than he accepts a story which raises from a relative nothing to a higher something. Thus we find out that scientific achievements for the good of man occupy a very late place in the newspapers and stories of murders and love nests, wars and plagues gain first place.

Man, in his present debased form, is held on the road to survival by his culture alone. This culture has been policed into action by brute force. The bulk of men are surviving against their own will. They are working against their own desires, and they seek, wherever possible and ever so covertly, to succumb.

This could be called, this MEST universe, a love-hate universe, for these two are the most prominently displayed features, and neither one has any great altitude, although many claim that love is all and that love is high on the Tone Scale, which it is not.

To live, man must eat. Every time a man eats, no matter the kindness of his heart or disposition, something must have died or must die, even though it is only cells. To eat, then, in this MEST body culture, one must be able to bring about death. If eating is motivated by death, then digestion would be as good as one is permitted to kill. Digestions are bad in this society. Killing is shunned in a degraded and covert fashion, and man eats only those things which not only have been killed elsewhere and out of his sight, but have as well been certified as dead through scalding cookery. Killing even food is today far above the ability of the majority of our culture.

The characteristics of love could be said to be no-kill, stomach trouble, hunger but can't eat, work, flows, heavy emphasis on ARC, inhibited sex. Hate as a personality could be said to characterize, at least on a thought level, kill, bowel trouble, hungry but eats covertly, no work, hold, pretended ARC, enforced sex. These are two personality classes. Many people are compounded of both.

There is another scale which one should have if he is to understand human character.

Thought as man thinks it, is not the highest level of the scale but the lowest level. High on the scale above 20.0 we have fully creative thought—by which is meant the ability to create actual energy—free emotion and a wide knowingness as opposed to understanding, which is low on the scale. At 20.0 we have force; below that as we go down we find force restrained, then overt gesture, overt gesture restrained, overt emotion, overt emotion restrained, and overt thought and overt thought restrained. The last few are ranging down to and around 0.0. The scale is constructed in the given order.



Thought in man is largely born out of impact and is not free. It is an effort to know before he knows, which is to say, to prevent a future. The phenomenon of going into the past is simply the phenomenon of trying to take the knowledge which one acquired through force and impact and held after the event, and place it before the event so as to prevent that thing which has already happened. "If I had only known," is a common phrase. This gets bad enough to cause man to want to know before he looks at anything, for in his debased state it is dangerous not only to use force, not only to use emotion, not only to think, but also to perceive things which do. Thus the prevalence of glasses in this society.

The body—and that means, of course, man in this culture—must have a reason for everything. That which has the most reason is the body. A reason is an explanation, the way man interprets it, and he feels he has to explain himself away and to explain every action which he makes. Man believes he must have force but receives force, that he must not perceive or be perceived, that he must kill but must not be killed, that he must not have emotion, that he must be able to wreak destruction without receiving it. He can have no pain, he must shun work and pretend that all work he does has a definite goal. Everything he sees he feels must have been created by something else and that he himself must not create. Everything has a prior creation to his own. All things must be based on earlier things. Thus he shuns responsibility for whatever he makes and whatever destruction he may create.

This animal has equipped himself with weapons of destruction far superior to his weapons for healing and in this low-toned mockery whines and pleads that he is duplicating saintliness and godliness; yet he knows no meaning of ethics and can follow only morals. He is a meat animal, a thing in the straitjacket of a police force, made to survive, made to stay in check, made to do his duty and performing most of it without joy and without, poor thing, even actual suffering. He is a meat animal, he is something to be eaten. If he is to be helped, he must either learn where he is and find better, or be duped or forced into helping himself.

In our current age, cowardice is an accepted social pose, self-abnegation a proper mode of address, hidden indecency a proper method of survival.

It may be that my statement of this does not carry through with an entire conviction. Fortunately, although these data are based on a wide experience with man, particularly in the last few years as well as during a terrible and cataclysmic war, my statement of the case does not have to stand, for there exists a process which, by its astonishing workability, signifies the accuracy of this observation on human character. This process will be given in the next PAB.

L. RON HUBBARD
Founder



LRH Recorded Lectures

**Camden, New Jersey and Phoenix, Arizona
December 1953**

In the few days between the end of the Second American ACC in Camden, New Jersey and the start of the International Congress of Dianeticists and Scientologists in Phoenix, Arizona, Ron made time in his busy schedule to give two additional lectures. These talks concerned civilization and how basic Scientology principles apply to creating or restoring a society.

22 Dec. 1953 Organization of Man

28 Dec. 1953 Cycle of Action



Scientology

Published by the Hubbard Association of Scientologists, Inc. Issue 22-G Dec. 1953

What an Auditor Should Know

In the hectic days while research and investigation were in full swing, it would not have been possible for me to have stated with accuracy what an auditor should know to be a good auditor with any expectancy of the answer remaining valid for more than a few months.

Running engrams, Black and White Processing, beauty and ugliness, technique followed technique, each one more workable than the last, each one issued solely on the valid excuse that it was better than anything we had before it.

I can greatly sympathize with anyone attempting to follow what must have appeared to some, scraps of knowledge and disrelated material, and who yet expected to know a whole subject.

After this year's work in Europe and some six months after the current techniques were last polished, it can at last be stated with security what an auditor is expected to know of Dianetics and Scientology to consider himself adequate to his task and in order to assure himself of excellent results upon his preclears.

Probably even more important organizationally, certification boards of experienced auditors can be set up who can have before them unchanging standards of examination, to the end that when auditors are at last certified the organization can feel secure that they have "the latest information" securely at work in their hands. It is highly possible that America, with its craving for change, may not find this very acceptable, but it is certain that auditors putting out hard money for training and preclears putting out their dollars for processing will be assured of knowledge and results which are standard and predictable.

Many things have changed, but many things remain the same. To those who stayed with me for three years—and these number the majority—the shifting panorama and emphasis have at last begun to make sense. These people, in effect, have been studying a gradient scale of technology. They have been studying life, human behavior, and psychotherapy. It is astonishing to many of them now on reviewing *Dianetics: The Modern Science of Mental Health*, to find most of what they know stated in the first place in the first book.

This graduated scale enters with the most basic knowledge man has, as represented by the Asclepian priests of Greece, continues through the work of Freud and is continually back-shadowed by the knowledge of the wise men of the

East. It goes then into what we now call facsimiles (which is to say mental pictures) and all techniques which address the past, and into processes which directly adjust the future.

The marriage of the deepest knowledge of India with the latest technologies of nuclear physics could not help but result in a swift climb upwards into the understanding of the behavior of life in the physical universe, and could not help but deliver into our hands technologies with which to resolve the immediate problems of mankind.

In a recent book *On Auditing* by Martha Courtis, the gradient scale of Dianetics and Scientology is made extremely apparent, and it is shown there quite expertly how each advance only extended knowledge already held, and the inevitable consequence of Standard Operating Procedure in Scientology.

It could be said that those auditors who entered early have spent those three years studying the same thing, and they now can look back upon an integrated picture. Indeed, it is a necessity for auditors contacting Scientology now for the first time, without any background knowledge of Dianetics, to review the entire process of the evolution of the science. Just as an auditor would be foolish indeed to know nothing more than the running of engrams now that far faster techniques such as those contained in SOP exist, so would it be foolish for an auditor to study SOP only, and with no knowledge of earlier processes find himself adrift, alone and incapable some dark night with a preclear who is stuck in and is looking straight at an engram. Just because phenomena have been more adequately handled in these later months is no reason why phenomena discovered earlier have ceased to exist, and auditors in training are confronted by each and every phenomenon observed in the last three years. While this makes, apparently, a complex picture, the simplicity lies in knowing the entire story of the preclear, and then in applying techniques so simple that they could be used by a child upon children, and indeed often are.

What should an auditor know? He should know how to run engrams and secondaries; he should know Effort Processing; he should know how to apply, in its entirety, *Advanced Procedure and Axioms, Handbook for Preclears*, and *Self Analysis*, old and revised editions. He should know the *50 Course Books*. He should have a good understanding of the Axioms as they appear in the *Handbook for Preclears*. He should know *Scientology 8-8008* and he should have a command of all the SOPs from 1 to 8L. He should know Formula H, Acceptance Level Processing, Change of Space Processing; he should know the theories of randomness, and automaticity and the processes by which these are remedied.

If that is an appalling lot of knowledge, be assured that the auditor who knows it—knows it well—and who is himself cleared will have excellent results, and that an auditor who knows only fragments of it will continue to run into cases which he cannot solve, even though he may solve by rote procedures over 50% of the cases he addresses. The question of training is the question of how many cases is the auditor going to resolve out of the hundred cases presented, and the length of time the preclear must spend in processing.

What the auditor should know is answered by what the auditor wants to expect in terms of results on himself and preclears.

An auditor who knows and knows well SOP 8, Short 8, and Six Steps to Better Beingness, and yet does not know other phenomena as it may appear in a case, may find some 30% of his cases unsolvable. What might happen to render a case unsolvable? A preclear in 1953 can be expected to be stuck in at least one place on a time track just as in 1950. The preclears haven't changed, the techniques have. Generally, the preclear is in a "secondary engram." While there exist techniques in advance of SOP 8 which run secondaries rapidly, the auditor is poorly equipped if he cannot discharge a "grief charge" which is lying there waiting for him, the discharge of which will in itself entirely alter the attitude of the preclear toward the world. The auditor may have before him someone who actually does not have sufficient randomness to interest himself in further living, and who is yet incapable of creating more, the auditor may come up against in this what is termed "the speed factor" a subject discussed and covered in late 1951. Only by "increasing the speed potential" of the preclear can the auditor place the preclear in a situation to engage in sufficient action to discard his boredom. There are fifty reasons why a case can hang fire. The auditor who doesn't know at least ten of them will often find himself staring into an enigma past his understanding. Further, he may be astonished by the material if he does not know the strange adventures of preclears as they rise on the Tone Scale.

All too often an auditor is so set on enforcing his own concept of existence upon the world at large that he insists that a science agree with him, and lays down the boundaries that the science must not exceed what he himself, before he studied the science, believed to be true. The auditor who is not trained through all the data is prone to make errors which will cost him the resolution, not only of his own case, but case after case if, in ignorance of earlier data, he is seeking to warp Theta Clearing into some tract of mysticism where it does not and cannot belong.

I recently resolved the case of an old man whose trouble was that he desired no more of life. Observedly, his body could no longer serve him, and his hope in being audited was that he would die. I have recently seen several such cases. The auditor who is not sufficiently wise to establish the actual goal of his preclear will continue to try to make this person physically well, while the entire attention of this preclear is absorbed in using auditing to assist his dying. The only thing one can do for such a person is to bring him into a situation where he is no longer entirely dependent upon his body, but does not need to destroy it in order to be interested in life.

What does an auditor need to know? What he *could* know is formidable. What he must know is easier to face.

Abstracts of all past data have been prepared at this time, and the courses available from the HAS are now highlighted by the necessary knowledge.

The difference amongst auditors is the difference of what percentage of cases is the auditor capable of solving. It can be observed that any psychotherapy in the past could have reached, and did reach and remedy a certain level of case (Step I). This case continues to be resolved with great ease and in a few minutes with Scientology today, no matter what is wrong with it. The same case was resolved, within two years, by psychoanalysis. Earlier the same level of case was solved with great ease by Asclepian priests. Analytical procedure will solve such a case. Lock Scanning will solve such a case, as can any elementary and



shallow process, including a changed environment which promises a good present time. And so an auditor who has little command of the subject, obeying most of the rules of the Auditor's Code, can solve it.

But immediately adjacent to that is the one which doesn't quite solve, which improves a little, but not a lot. This one (a Step II) also improved after many years of psychoanalysis. This one was solved also by the first techniques of Dianetics, even when they were crudely used.

The third level of case (a Step III) was the one which psychoanalysis hoped about, but never improved, which Dianetics kept from deteriorating, but seldom (in the hands of average auditors) stabilized, and with this level of case we have departed completely from the past abilities of man, and the abilities of Dianetics as used in the field.

We have reached at this point some 50% of the populace. We have 50% remaining. The intriguing thing about this is that these first three grades (or 50%) number amongst them sane, insane and neurotic alike, for these step levels are not established by sanity, but by the ease with which they recovered.

The remaining 50% were never touched by the Asclepians, the psychoanalysts or auditors using Dianetics in the field. These 50% numbered amongst them some of the most able people, but not necessarily all the able people in the society. They were sane, neurotic and psychotic, just as the first three types of cases I have mentioned, but the workability of the case exceeded the ability of all.

The three cases mentioned above are referred to in Scientology as Step I, Step II and Step III. The remaining four steps, as represented in Standard Operating Procedure 8, are resistive to any betterment regardless of the sanity or ability of the case.

What we are gazing upon here is, distasteful as it may seem, the ratio potential of the individual being met by the environment. The last four cases are not necessarily more able, but they have met more resistance than their reality potential could accommodate, and although they continue to function, their certainty is insufficient to their environment. Their native ability permits them to continue their performance, to exceed former skills. We are now handling these cases in Scientology. All but a few of them, in the hands of an able auditor, resolve with the use of SOP 8. The few require even more advanced techniques, such as those being given to the clinical students in the East.

What should an auditor know? He should know enough to resolve those cases which come to him and to retain and increase his own stability. Now at last we can write down in specific detail the exact data which he must command in order to do his job well.

L. RON HUBBARD
Founder



PAB 15
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

ca. mid-December 1953

ACCEPTANCE LEVEL PROCESSING

Man is a duplicity. He is at once a body and a spirit. The personality which we know as the individual is a spirit by its contagion with the body. The body, as a very small amount of processing will demonstrate, is not the personality or the being, but a used thing.

The body is a very craven and degraded thing in an unprocessed state and rather rapidly debases its spirit, so that when one first begins this process of Acceptance Level, it would seem to him that he, as the spirit, is actually at the level where he finds himself. True enough, he conducts his affairs at the level of the body, not at the level of the spirit. But the spirit can be freed, decontaminated, and the body itself, by this process, can be healed of its depraved thirsts and hungers so that it becomes almost fit company for a spirit.

Acceptance Level Processing is that process which discovers the lowest level of acceptance of the individual and discovers there the prevailing hunger and feeds that hunger by means of mock-ups until it is satiated. The process is not a separate process itself, but is actually a version of Expanded GITA. It is, however, Expanded GITA used in a very particular way, and because one has successfully applied Expanded GITA, he should not think as well that he has a command of Acceptance Level Processing.

The process is done in brackets. A bracket is very simply done. The pattern of the bracket is for the preclear, via the preclear for others and via the preclear others for others. One has the preclear mock up, no matter how blackly or how crudely, items for himself to accept, then have others in his mock-ups, mock up things for them to accept, and others to mock up things for others to accept. In Acceptance Level Processing this bracket, which is the technical name of this pattern, extends to having the preclear also mock up things for others to accept and others to mock up things for him to accept. Thus there are five stages in the bracket.

Acceptance level is what the preclear himself accepts, what the people around him in mock-up form accept, and what others will accept from others, and included as well what others have wanted him to accept and what he has wanted others to accept. Be very alert to this difference and to this particular phase of acceptance level: that people have wanted him to accept something does not mean that he accepted it, but it does mean that he will gain an insight into their motives.

Acceptance Level is a voyage of discovery. It is the method of making a MEST Clear. It is the method of clearing the genetic entity. There is no other



method of which I know which will accomplish this. The running of concepts, the running of engrams, straight Creative Processing, will not any of them accomplish this clearing of a thoroughly degraded MEST body; and, so long as the body remains thoroughly degraded, the task of rehabilitating the spirit connected with it is difficult at best.

The process of Acceptance Level can be combined with Expanded GITA, in which case wasting good things in brackets in the five steps (which is: what did people waste, what do people waste, what did the preclear want others to waste and what did others want him to waste) resolves the occasional stalls which occur; for it often happens that the preclear must waste something good for a short time to discharge an accumulated charge in the bank brought about by a continuance of "feeding by mock-ups."

Nowhere in Acceptance Level Processing, except in the form of wasting, does one seek to eradicate an engram, a thought, an emotion or a circuit.

The entire process is built upon feeding the apparent cravings of the body. These have come about because of the mechanism of resistance. The MEST universe is built upon the theory that one must resist. When one starts resisting something, he engages upon it until it finally breaks down his resistance and he then goes into the cycle of actually craving it. A hunger is therefore created for various things which would not be suspected in the absence of this process. It is the object of this process to feed these hungers until they are satiated and until they depart.

A very thorough and strong warning must be injected here by calling your attention to this apparent law. ACTION IN THE MEST UNIVERSE DOES NOT RUN OUT ACTIONS WHICH HAVE OCCURRED IN THE MEST UNIVERSE. THE ONLY THERAPEUTIC FACTOR POSSESSED BY MAN IS HIS OWN SPIRIT. ACTIONS WHICH HAVE OCCURRED IN THE MEST UNIVERSE ARE ALTERED OR ERADICATED ONLY BY ADDRESSING THE MATTER IN ONE'S OWN UNIVERSE IN THE FORM OF MOCK-UPS DONE BY THE PRECLEAR. By living a life of debauchery, in other words, one does not heal the debaucheries he has committed. By feeding his hungers in terms of the MEST universe, whether these be liquor or much baser things, one accomplishes only a further degradation and a further thirst. Such things are healed by the only process of healing which we have, which is the spirit itself. The spirit accomplishes this by direct address of energy as in the case of a Step I reaching in and patching up parts of the body or by mock-ups which themselves alter the condition of the body. More whisky can only make a worse drunkard out of a drunkard. A constant and continuous stream of mock-ups of bad whisky can satiate the craving and restore to him his ability to drink when he wants to drink or not at all.

Basically this process is a learning process. It brings to the individual an understanding of the motives of himself and others who have been around him. These enter as sudden flashes of insight as the process is continued. They are not given to the preclear as evaluation.

This matter of acceptance level is of far more use in understanding one's past than one would immediately suspect, for one sees immediately that if something is being healed by the process, the hunger must have existed.



Acceptance Level is also extremely useful in the MEST universe in evaluating and understanding the why of the actions of those around him. One can understand at last why cheap and dirty hotels are patronized, why in some cities garbage is not collected, why a person dresses as he does and acts as he does; and, indeed, an understanding of acceptance level gives one an enormous command of his fellow beings.

There is one thing you should know about ARC. The most ARC there can be is a complete identification: The person is the person with whom he has the ARC. One sees this in valence shifting. This goes down a dwindling spiral until the most complete ARC there is exists in the form of eight anchor points enclosing no space: in other words, a particle. Thus, trying to understand, purely as such, from data offered is in itself a perilous undertaking, for the end of the road is zero space, and that in itself is the opposite end of the Tone Scale. That is the end where MEST is. “Trying to understand” run as a concept—even that is quite startling. Knowingness has to do with certainty, and understanding, which advances along the lines of certainty, creates more space, not less space. Thus there is the low funnel end of ARC as well as an upper end of ARC. Trying to understand by reason of data before one looks brings about the vanishing point of existence. The psychotic often confuses his terrific stress on circuit-prompted thought as telepathy and thinking itself. Thus in running this process we are not trying to understand anything, but simply going through with the process to satiate hungers. One can very easily go off and plot the entire evolution of everything by running this process, but one should move along rapidly, gaining only his insights as they seem to apply to him. Only the preclear knows when these insights have taken place.

The process is best run on an E-Meter, for as long as the E-Meter rises slowly and gradually, further mock-ups are necessary; when the E-Meter sticks or stutters, a change in bracket is necessary or, in some cases, something good on the same subject has to be wasted before the process can continue.

The process works best on severely occluded cases—the case we have called a Resistive V. It works least on a Step I, and is, indeed, not needed in the running of a Step I save only to clear up his MEST body, in which case it is run while he is exteriorized.

One can take the list in Issue 16-G of the *Journal of Scientology* of Step IV, Expanded GITA—that being the most complete list published—and pick out the most revolting items as they occur or the most dangerous items as they occur and have the preclear accept them, have him have others accept them and others have others accept them until the subject does not have charge. One can take any of the good items of this list and, by prefacing them with *no*, attain an additional source of acceptable objects.

As soon as one starts to run this process (and it can be self-audited) he will wonder at first when he starts to mock the thing up for others what other person than himself could possibly have had such a hunger for the thing. After it has been fed into the space before him as destined for others, the personnel will come to view who had the acceptance level of the object; and when others run for others these mock-ups (via the preclear, of course), various groups and ideas will display themselves.



In various instances, as in the matter of running blame, the process may stop moving, at which moment it is up to the auditor, or, if the process is being self-audited, to oneself, to begin to waste praise. One will occasionally be astonished when praise is wasted in the form of brackets how violent the wasting can be.

In Expanded GITA, by the way, all the wasting and forcing upon and desiring, giving and taking, is done in brackets.

The reason you had Viewpoint Processing in an earlier PAB was so that you could understand the source of evaluation and why evaluation was important and so that, even more, you would get the idea of mocking things up in masses. Just, then, as in the practice you got in Viewpoint Processing, you mock up in Acceptance Level vast hordes of things: for oneself, for others and others for others. Large masses of others for large masses of others mocking up large masses of the desired thing is very good processing.

L. RON HUBBARD
Founder



Motto of the
West Universe

Thou shalt Have No Force
Nor Illusion Nor Thine Own
Placement or Knowingness in Space
and Time For all Illusion

Is Mine and
If Thou Art
I shall Not
Be.

International Congress of Dianeticists and Scientologists Lectures

Phoenix, Arizona
28–31 December 1953

“The delegates to the International Congress of Dianeticists and Scientologists at Phoenix, Arizona, were greeted by warm and clear weather in the Valley of the Sun as they arrived at the new, modernistic quarters of the Little Theater, supported and operated by the city of Phoenix.

“These new quarters were the setting for a new experience in the history of Dianetics and Scientology. This new experience consisted of presentation of the latest techniques and methods of Scientology, as worked out and perfected in the courses in clinical procedures presented at Camden during October, November and December of 1953 in the form of actual processes administered upon the group of assembled delegates by L. Ron Hubbard, founder and developer of Dianetics and Scientology.”

—*Journal of Scientology* Issue 24-G

- 28 Dec. 1953 Goals of Scientology
- 28 Dec. 1953 Mock-ups, Energy
- 28 Dec. 1953 Basic Theory of Definitions
- 28 Dec. 1953 Basic Theory of Definitions (cont.), Group Processing
- 28 Dec. 1953 Group Processing—Part I
- 28 Dec. 1953 Group Processing—Part II
- 28 Dec. 1953 How to Be a Group Auditor
- 28 Dec. 1953 Group Processing
- 29 Dec. 1953 Create, Survive, Destroy Curve
- 29 Dec. 1953 Use of SOP 8-C
- 29 Dec. 1953 Role of the Auditor
- 29 Dec. 1953 Group Processing—Short Lecture



- 29 Dec. 1953 Design of SOP 8-C: Process for Groups, Percentages of Successes and Failures
- 29 Dec. 1953 Group Process
- 30 Dec. 1953 Talk on E-Meter
- 30 Dec. 1953 Automaticity
- 30 Dec. 1953 Group Processing
- 30 Dec. 1953 Group Processing
- 31 Dec. 1953 Step 5, SOP 8-C (Group Processing)
- 31 Dec. 1953 Group Processing, Short Lecture
- 31 Dec. 1953 Group Processing, Step 1, SOP 8-C
- 31 Dec. 1953 Group Process for HAS Associate Groups
- Dec. 1953 Group Processing—Reach and Withdraw across the Dynamics

PAB 16
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

late December 1953

ACCEPTANCE LEVEL PROCESSING

Some people who have exteriorized and have not gone any higher in processing are held down because the genetic entity—in other words, the body itself—must be processed. A good process for the body itself is this process of Acceptance Level. The motto of the body is that it has to be acceptable, that other bodies have to be acceptable to other bodies, that other bodies have to be acceptable to it and that it must stay in a general state of agreement with the MEST universe. This tells you, by the way, that a country where equality was stressed would start out the bottom all in a mass and in a hurry once it began to go, for everyone being equal to everything and everybody obsessed with the idea of equality, as soon as the society discovered the existence of one psychotic, it would have to moderate itself to that degree in order to remain equal. This is a very hideous sort of an outlook, but is the end product of equality. There is a political creed known as equalitarianism; a society adopting it would find itself caving in rapidly and all at once. Equality is a characteristic of cells, not of free beings. But you will see all this as you use Acceptance Level Processing.

Quite aside from the list of Expanded GITA, which is actually a list of buttons rather than a list of things, there is a list of the Acceptance Level run on a Resistive V by myself some time ago. I have kept this list against the time when I would release this technique, and I give it here. These items were run in this order on this case. The data was arrived at through E-Meter testing. I have no reason to believe that this Resistive V was really any worse than many who pass for higher on the Tone Scale. I have tested the list twice since without adding anything, although in the following two cases after the origin of the list, I had to put some of the things in worse form and had to change the order slightly. In the remaining cases where I have used Acceptance Level, I have worked straight from the Expanded GITA list as contained in 16-G. All the preclears on whom I have used this have been fascinated with the process and their interest in the world it opened to them has, so far as I know, not declined.

Instead of Acceptance Level Processing, I might as well have labeled this short essay for the PAB “How to Make a MEST Clear.” This is the best method I know of to make a MEST Clear, and people who have an antipathy to discovering they are a spirit and people who are hanging grimly to earlier work or to P-therapy will not, I can guarantee, accept any faster route than Acceptance Level Processing in order to achieve the state of Clear.

Self-audited—and I give you this purely as a guess—a very rough case would probably need a couple of hundred hours of this, but after only an hour or two of it, the case would have advanced remarkably, and it would be a continuing



surprise from there on how high one can go, for there are very few people who have any concept at all of the higher range of sanity than those they have seen around them and those they have seen around them during their lifetime have been, at best, meat animals; meat animals who wore clothes and who pretended they were not trying to make nothing out of every human contact and person.

When using Acceptance Level Processing please realize that it is a technique which cannot be audited indefinitely without interspersing it with direct perception technique such as the first five of the Six Steps of Beingness as given in an earlier PAB No. 7, or at least Spacation as contained in SOP 8 as Step III. Any time the going gets too rough, if one is self-auditing this, or too rough for the preclear if one is auditing one, a shift into holding the two upper corners of the room behind the preclear for a little while will nullify the effect. Formula H applied to present time will also nullify the effect, but not as well as holding the two upper corners of the room with the eyes closed. You understand that the preclear closes his eyes and “finds” the two upper corners of the room behind him and holds these without thinking. There is no more to that process than just that. It will restabilize a case which has been thrown out of stability by this process.

You must realize that this process is strong meat and the things which are fed to the preclear to mock up and accept in vast multitudes must be stronger meat than you would occasionally encounter in polite social conversation. One of my associates—and I will not mention any names—published the Expanded GITA list from an early issue of SOP 8 and carefully omitted from it the most vital factors in it, because, I suppose, he considered these too strong for the American stomach. From what I know now in processing, I would consider them, if anything, too weak, for they are not in a depraved form as bad as they are themselves.

One need not expect that the preclear will immediately rush off and engage in strange liaisons because of this process. His morality level will come up to a point where he can be moral. Most of these people who worry about morality, particularly in others, are themselves so low morally that they could not find satisfaction in a society of cannibals.

Here is the specialized list that was first evolved for Acceptance Level Processing. These items were fed in brackets. Large numbers of them were mocked up to the best ability of the preclear, even though he could not see his mock-ups for some time. They were mocked up for himself, others mocking them up for themselves, and others mocking them up for others, and others trying to get him to accept them, himself trying to get others to accept them, and, a few times, others trying to get others to accept them, and, occasionally, good items similar to these being wasted in the same bracket. Because this list worked uniformly on this Resistive V, it would be said immediately that the acceptance level of his body was this list. Running this list resolved hungers and cravings, blackness and somatics which he had long combated.

Most of these items had to be put into a depraved, diseased or decayed form in order to run them at all.



Now we have the list:

A TERRIBLE PAST, A DANGEROUS ENVIRONMENT, A TERRIBLE FUTURE, A MISSING PRESENT, NO HELP, INDEPENDENCE, INABILITY TO ACCEPT PRESENTS, DEATH, KILLING, EATING, SLEEPING, ANESTHETICS, AGREEMENT, DISAGREEMENT, LOW REALITY, LOW AFFINITY, LOW UNDERSTANDING, NO COMMUNICATION, CAUTION, LOW SPEED, SUPPORT, NO FALLING, NO LOOKING, REASONS, EXPLANATIONS, THINKING, NOT THINKING, TALKING, NOT LISTENING, SERVICE, CONVICTION, KNOWING, PRECISE COMMUNICATIONS SYSTEM, DESIRE FOR EXPLANATIONS, ANSWERS, REPLIES, TRUTH, NO LIES, SOLID MEST, NO SPACE, NO GEOGRAPHY, CRITICISM, NO CRITICISM, ABERRATIONS, SANITY, PERFECTION, HIDDEN ENGRAMS, HIDDEN BETRAYALS, HIDDEN RIDICULE, DEFAMATIONS, THINGS BEING STOPPED, CHANGE, HELP, CONSEQUENCES, FEAR OF CONDITIONS, AN ACCEPTABLE LEVEL OF BEING ILL, AN ACCEPTABLE LEVEL OF BEING CRAZY, THREATS, ARRESTS, COURTS, HONORS, MEDALS, IDENTITIES, FACES, POLICE, TORTURE, BACTERIA, SYPHILIS, GONORRHEA, BLACK PEOPLE, THINGS TOO HORRIBLE TO PERCEIVE, EFFORTS TO GET COMMUNICATIONS OUT, EFFORTS TO GET COMMUNICATIONS IN, FORGETFULNESS OF MEN, FORGETFULNESS OF WOMEN, FORGETFULNESS OF PAST, ACCEPTANCE OF WRONGNESS, THE GOAL TO GET BIG, THE NECESSITY TO UNDERSTAND, FATHERS (IN THE WORST FORM), MOTHERS (IN THE WORST FORM), ALLIES (IN THE WORST FORM), GRANDPARENTS (IN THE WORST FORM), FRIENDS (IN THE ACT OF BETRAYAL), BUSINESS ASSOCIATES (IN THEIR WORST FORM), BEING BABIES, BEING BODIES, TEACHERS IN FRONT OF ONE, LEARNED BOOKS, ACCEPTANCE OF AN IN-BETWEEN LIVES AREA, DEATH, FAILURE, BEING VARIOUS PROFESSIONS, BEING VARIOUS PARTS OF THE BODY, NERVOUSNESS, SERIOUSNESS, A GOOD JOB, WANTING THINGS GONE, HAS-TO-BE-TOLDNESS, TIREDNESS, ANXIETY, WANTING PEOPLE TO WORRY, LONG DAYS, FAST TIME PASSES, SLOW TIME PASSES, CLOCKS, SCHOOLS, FACES, LEARNING, MINDS, POOR MORNINGS, BAD NIGHTS, NO-TIME, ARRIVALS, COMPLETIONS, NO AFFECTION, LOVE, NO KILL, STOMACH TROUBLE, HUNGER, INABILITY TO EAT, WORK, FLOWS, INHIBITED SEX, CLOSE COMMUNICATION LINES, HATE, KILL, BOWEL TROUBLE, COVERT EATING, NO WORK, HOLDS, PRETENSE, ENFORCED SEX, LONELINESS, WOMBS, HOT WOMBS, BIRTH, KIDNAPPING OF BABIES, STERILITY, EMPTY WOMBS, BLACK WOMBS, ABSENT GENITALIA, FIGHTING SOMETHING, NEVER FIGHTING NOTHING, FIGHTING WORDS, FIGHTING DIRECTION, ACCEPTING DIRECTION, HATRED OF MUSIC, HATRED OF SIGHT, HATRED OF SOUND, ACCEPTABLE LEVEL OF PAIN, NO PETS, BEING GOD, ASSOCIATING EVERYTHING WITH EVERYTHING, HATING TO BE REMINDED, SEMEN, EXCRETA, NOTHINGNESS, POVERTY, NO MONEY, NO FOOD, NO HOME, EXPECTING SOMETHING BAD TO HAPPEN, KNOWING IT IS WRONG, BEGRUDGED FOOD, THE WEIGHT OF OBLIGATION, NO RESPONSIBILITY, REFUSAL TO BE CAUSE, DESIRE TO BE AN EFFECT, GUIDING SPIRITS, STRANGE SCIENCES, FORTUNE TELLING, CRYSTAL BALLS, DEMONS, STRANGE SEXUAL PRACTICES, SELF-DENIAL, WRONGNESS, LOSING, ACCIDENTS, AND BEING A HUMAN BEING.



The case was then run on the Expanded GITA list in addition to the above.

Much of the auditing done on Acceptance Level Processing is done by the preclear following the procedure by himself in a room near the auditor, or simply by self-auditing. However, a very low-toned preclear is incapable of the persistence necessary to follow through the process and needs auditor supervision.

The ingenuity of the auditor lies in discovering just what the acceptance level of his preclear is. Persistence of the auditor and the preclear is vital to carry through the process item by item until each and every item is itself entirely surfeited.

It will be found that some preclears will rise so rapidly in tone at the lower levels offered, that they do not find any area to “feed.” In this case, higher-toned objects must be fed to the preclear just as these low-toned objects are fed.

What we are doing here is “remedying the scarcity in all things.”

The main thing the preclear will discover is that he has been carefully taught that certain things are bad and therefore not enjoyable and that he has set up resistances to these things and that they at length—these resistances—have become a sponge for the things they were set up to counteract and the resistance caving in has created a hunger for the object which was at first resisted. This is the MEST universe at work in its very best operation: make one fight something, then so arrange it that one winds up craving for what one was fighting. You can use this formula in general on any aberration which the preclear has. If he is fighting something, feed it to him in mock-up form, done, of course, by the preclear. And then finish off the bracket by feeding it through the preclear to others, and others to others, and then going on getting the preclear to get others to accept this thing to fight, and then others getting the preclear to accept this thing to fight, and thus the item is discharged.

This is Acceptance Level Processing. You can, if you look about you, see acceptance level dramatized in every activity of life. You can understand now why so-and-so will not clean up a living room: a living room is not acceptable except in a cluttered fashion to this person. You can understand also why this fellow leaves a beautiful and helpful girl and runs off with a maid or a prostitute: his acceptance level was too far below the beautiful girl. You can understand, too, some of you, why you were not acceptable in your own homes when you were young: you were too bright and too cheerful and this was too high above those around you. You can understand, as well, why the newspapers print the stories they do, and most and foremost you can understand that everybody in a body is being subjected to the body’s craving to be acceptable, a thing which in itself will end one up at the bottom of the Tone Scale.

You might think that running matched terminals or matched terminal brackets on being acceptable will remedy this; unfortunately, this is above the body’s level of acceptance. It is raw meat; it wants raw meat. Trying to run something out of the body which it craves is a difficult thing indeed.

On lower-toned cases the reason Dianetics often worked was because instead of running through the engram, the case was permitted to go over and over some unsavory incident which it actually considered extremely savory, and so was able,



by these repeated “returns” to this muck, to feed the bank to some degree and adjust and surfeit its craving for such incidents even when they had not occurred. Thus one was actually feeding the body numbers of mock-ups rather than running out engrams, even though at that time it was supposed that an engram was being run out.

Where engrams were exhausted from the body with a betterment of the case, it was because the body did not have an extensive hunger. Where running an engram out did not remedy the condition it was because a hunger existed for that engram and it was being offered. Thus we have the case which insatiably ran engrams but which would not get well. That case had a level of acceptance of not-too-sick and not-too-well, the level of acceptance of the general society today.

Remember that evaluation depends upon the preclear having been actually moved or directed from one space to another by something. Change in space is the basic on all evaluation and thinking as it is known to man. Remember that change in space in geographical area is like an evaluation of those areas. Thus you will find the most aberrative people in the bank, those people who have most changed the preclear in space. In running Acceptance Level Processing, be sure to stress accepting exterior direction, and be sure to stress acceptance in various forms of those people who have greatly directed the preclear and who then created a scarcity of direction either by not being there or by stopping direction.

You must also be aware of the fact that this technique, this process, is to a large degree an informative process and is addressed to the MEST body; it does not dispense with or displace other processes we now have.

The bracket method of accepting is also the method of wasting which could be run in Expanded GITA. In other words, in running wasting in Expanded GITA one should waste in brackets and have material forced upon in brackets. Acceptance Level Processing is a variation of Expanded GITA.

As a note which may be of interest: Expanded GITA was developed from phenomena discovered after I developed Creative Processing. It was originally plain *Give-and-Take* Processing, hence the GITA. Acceptance Level was developed by observing Expanded GITA in action. Expanded GITA and Acceptance Level are in effect the same process and so we are not dealing here with anything new.

There are a great many of these levels and one could easily compose a chart—and, indeed, I have composed a chart—called Character Processing—which is as yet of no enormous value, which lists the following levels: Acceptance (Grasp), Determent (Withdraw), Deprivation (Let Go), Interest (Reach), Intention, Enthusiasm, Spiritual, Applause, Death, Sonic, Visio, Tactile, Friendship, Enmity, Physical Strength, Emotional Strength, MEST Aid, Obedience, No Sympathy, Fear, Propitiation, Grief, Apathy, Agreement, Communication, Affinity and Responsibility levels, by which a character could easily be read. An auditor who knows his Scientology could without much trouble draw up this



chart using as a guide the chart in *Science of Survival* or *Self Analysis*. As the use of these things comes to view or takes on sudden value, they may be included in later PABs. For instance, only somebody interested in control would be interested in specified levels; in processing we are only trying to raise the acceptance level of the individual high enough so that he can finally accept himself on all eight dynamics.

The apathy case resolves with this Acceptance Level and much to many a preclear's surprise he finds apathy on the road up rather than below his operating level.

L. RON HUBBARD
Founder



1954

Ron spent 1954 in Phoenix, Arizona at the Hubbard College, where he lectured and delivered Group Processing on a nearly continuous basis. He delivered eight Advanced Clinical Courses (ACCs), each course six weeks in length. During this time period Ron delivered over 490 recorded lectures and Group Processing sessions to meet the demand for the technology.

He also originated two new publications to get the tech further disseminated: Operational Bulletins and Ability magazine.

In December, at the Unification Congress of Dianeticists and Scientologists in Phoenix, Ron released Dianetics 55! A brand-new book covering the processes he had developed over the previous two years but had not yet released, this book was hailed as the "Second Book" of Dianetics.

PAB 17
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

mid-January 1954

FUTURE PROCESSING

There is a basic rule which is covered in the first book and which was more specifically delineated by Fellow of Scientology Dick Halpern, that the psychotic is concerned with the past, the neurotic is barely able to keep up with the present, and the sane, as we jokingly called *Homo sapiens* in 1950, are concerned with the future.

This division could be more specifically made by realizing that the neurotic is barely able to confront the present but that the very, very sane confront the present entirely and have very little concern for the future, being competent enough in handling the present to let the future take care of itself. Looking into the past and looking into the extreme future alike are efforts to avoid present time and efforts to look elsewhere than *at* something.

You have known people who would reply on an entirely different subject when asked about anything; when consulted concerning the weather, they would reply about a meteorologist. The inability to look *at* something becomes first manifest by thinking before looking; and then the actual target at which one should be looking is more and more avoided until it is hidden entirely in a mix-up of complications comparable to a government bureau. This is the mechanism of the post-hypnotic suggestion as covered in Book One.

Here basically we have people's fear of things exploding. Any and every serious injury which has left the preclear hung up on the time track appeared to him at the time as an explosion and actually might have contained an electrical discharge. You will find preclears with ailing stomachs who will trace the moment when they began to have stomach trouble to the feeling that something had exploded in their stomachs. Thereafter they will be trying to keep the explosion from happening again and will avoid looking at the explosion. Running cycles of explosions as covered in PAB 12 resolves this condition. It permits people to look straight at things again without fear. People who wear glasses and, indeed, people who are blind cannot look straight at something but must either avoid looking at it or not look at it at all.

The avoidance of reality is merely an avoidance of present time. Theta could be considered to be a sort of scanner which is motionless. It is not moving. The MEST universe is changing and interchanging, and the products and forms constructed and organized or regulated by theta change, and this change is in itself time. Time depends mainly upon the creation of new space in the MEST universe. It could be hazarded that new space is created in the MEST universe at the rate of



$1/c$,* which is to say that each new motion of a particle is a creation of new space. What is happening is that the particle seems to be moving in space and the space is motionless. Space disappears at the rate of $1/c$ and new space is created at this rate. This gives to particles apparent motion. The boys in nuclear physics will be discovering this in a couple of hundred years but there is no harm in giving a tip-off of it here. This is of no great concern to the auditor but might clarify for him the apparent change of theta itself. If theta itself is apparently changing, remember that it is visible only because particles change. The theta is not moving; it is a true static.

An individual who will not look at the MEST universe must look either ahead of it into the future or behind it into the past. One of the reasons he does this is because there is insufficient action in the present to begin with; and then this thirst for action develops into an inability to have action and he decides that all must be maintained in a constant state and he seeks to prevent action. This also applies to pain. People who are somewhat out of present time have a horrible dread of pain, and people who are truly out of present time—as in a psychotic state—have a revulsion towards pain which could not be described. A person entirely within present time is not much concerned with pain and even might create some for the sake of randomness. Although people have hard words for the sadist, it must be remarked that the sadist rarely permits any pain to happen to himself.

The avoidance of work is one of the best indicators of a decayed state on the part of a personality. There are two common denominators to all aberrated personalities; one of these is a horror of work and the other is a horror of pain. People only mildly out of present time, which is to say, people who are categorized as sane, have already started to apologize about work in that they work toward an end reward and no longer consider that the output of effort itself and the accomplishment of things is sufficient reward in itself: thus the whole network of gratitude or admiration as necessary pay for energy put forth. The parental demand for gratitude is often reflected in a severely aberrated preclear who is given to feel he can never repay the enormous favors conferred on him by being worked for by his parents. Actually, they need not be paid; for, flatly, if it was not sufficient reward to do the work of raising him, they are beyond being paid; in other words, they could not accept pay.

Taking the very, very sane person in present time, one would mark a decline of his sanity by a shift from an interest in present time to an overwhelming interest in the future, which would decline into considerable planning for the future in order to avoid bad things happening in it to, finally, a shunning of the future because of painful incidents, to a shuddering and tenuous hold on present time, and then an avoidance of both the future and present time and a shift into the past. This last would be a psychotic state and is, indeed, the definition of a psychotic state in Scientology.

An extremely effective remedy for a person whose concern about the future is great is the application of Creative Processing in brackets, having him mock up repeatedly and in great quantities, as in PAB 8, horrible things happening to himself, to others, and others making horrible things happen to others, all in the

*c: in physics, "c" represents the velocity of light in a vacuum: approximately 186,000 miles or 299,793 kilometers per second.



future. One would find out what this person had originally worked toward in the future, and then would discover its decline. One would then have horrible things mocked up to make the goal impossible and unreachable. In the case of a mechanic, one would have him mock up being fired, being mangled by the machinery, being left by his wife and children because he was only a mechanic, being shunned by the factory, making terrible mistakes which brought death to his fellow workers, having other people have similar things happening to them, and other people making other people undergo similar future experiences.

One holds on to things in the past on the postulate that they must not happen in the future. This sticks the person in the past. This is, in essence, the whole goal of education and experience. One is trying to instill into somebody sufficient fear of the future in order to cause him to be cautious. This, of course, holds the individual on the track.

The ultimate failure, of course, is death, and an auditor will be surprised how avidly a preclear will mock up his own death, death for members of the family now living, and how rapidly this will bring into view grief charges on people who are already dead. But one should not merely have the preclear mock himself up dead; one should have him dying several varieties of deaths and then, of course, being put into a coffin, stuck in the body and unable to get out and lying there in a moldering or formaldehyded corpse for eons and eons and never escaping. Edgar Allan Poe, by the way, is a wonderful source of such mock-ups.

This method of processing the future can be combined with SSSA.

Inaction and indecision in the present is because of fear of consequences of the future. Once one has made the preclear mock up these consequences in quantity, he can more comfortably face present time.

L. RON HUBBARD
Founder



THE GOLDEN DAWN

Published by the Church of Scientology

Issue 1-0A

An Invitation to Freedom **Man *Can* Save His Soul**

For countless ages a goal of religion has been the salvage of the human soul.

Man has tried by many practices to find the pathway to salvation.

He has held the imperishable hope that someday in some way he would be free.

Man has spoken of the second coming of Christ and of the Judgment Day.

America has kept wide the doorway for this salvation by retaining religious freedom.

And here, after these ages of grief and suffering, through terrible wars and catastrophe, the hope still lives—and with that hope, *accomplishment*.

Man can save his soul. Like the bright cool dawn after a night of prison and of thunder, man can taste that freedom sought so long.

There are those who will say that only after a lifetime of sacrifice and good doing can the soul be free—that God demands conditions in the freedom and that some have the power of making mankind slaves.

But these things too have answers. And all we tell you now is that we can be free.

Many can be free in a few days. The souls of some can be saved in hours. Those deeply steeped in materialism can be salvaged in months or years.

As Christ said, the innocent can first be saved. In a little time, in minutes, the child can be saved. But the rich and the mighty, the enslaver and destroyer would lag behind for years—but they too can be saved.



If the Christian in Rome had been given this news, that his salvation was imminent, he would have believed and rejoiced. But this is not Rome and Christ is two thousand years crucified—a long time—a time to forget, to disbelieve. Today perhaps a church or “man of God” might spit upon Christ himself if he came to call.

What you read here is factually, literally true. The salvation hoped for these past two thousand years is here. You are being told that in this paragraph. And it is true.

It has not come with blares of trumpets or the flare and flash of flame. It has come quietly into your letter box and you aren't at all sure you should believe it.

And the salvation itself is not done by sudden drama or a walk on a gleaming cloud—it is done quietly, in a chair as part of a group of people like yourself.

And you don't have to go to heaven or to hell if you don't want to. You can be entirely free to go anywhere. And you can be immortal and yet have your body, your family, your friends.

We are extending to you the precious gift of freedom and immortality—factually, honestly.

You are a spirit. You are your own soul. You are not mortal. You can be free.

The arms of God are open to you.

To be well, to be happy, to be free, you have only to come to one or several of our group meetings. It may be you have lived with such an appetite that you will require much more time; however that may be, freedom is yours.

You will have to pay for your freedom, but only as much as you wish, for with that sum in this material world we can make another free.

It may be you will wish to linger and help others to be free. That will require that you study and work.

We embrace all denominations, faiths and colors. We work with the believer and the unbeliever alike. Part of your freedom is your right to belong to any church. Not only do we hold your right to worship to be sacred, we may also insist you do not change your faith or leave the congregation to which you belong.

Scientology is the science of knowing how to know. The mysteries of existence lie, in Scientology, before men's eyes. The doctors of divinity trained in Scientology know how to know and they know, too, how to set you free from pain, from grief, from suffering, from the endless despair of this vale of tears.

We will not mislead you. We have as part of the Code of a Scientologist, “(3) To refuse to accept for processing and to refuse to accept money from any person or group I feel I cannot honestly help.” Scientology can free the human soul and deliver the body from pain.

Man can save his soul. We know how. If man does not want to be saved that is a decision man must make, each one for himself. You have been invited. You will be accepted. If you do not care to be accepted, that too is your freedom.

Heaven waits.

At least we have shut for some, the yawning jaws of hell.

L. RON HUBBARD
Founder



Third American Advanced Clinical Course

Phoenix, Arizona
4 January–12 February 1954

Ron delivered these lectures to twenty-one students attending the Third Advanced Clinical Course held at Phoenix, Arizona. In addition to hearing lectures on a wide range of subjects, the ACC students received a spectacular series of Group Processing sessions, some of them using very advanced techniques—and all of them recorded on tape.

- 4 Jan. 1954 Introduction to the Third ACC
- 4 Jan. 1954 Perception and Ownership
- 5 Jan. 1954 Communication and Not Overinstructing the Pc
- 5 Jan. 1954 Boredom, Pace of Living, Truth
- 5 Jan. 1954 Symbols and a Group Processing Demo
- 6 Jan. 1954 Symbols and a Group Processing Demo (cont.)
- 6 Jan. 1954 Symbols and a Group Processing Demo (cont.)
- 6 Jan. 1954 Processing Demo: Randomity Plus Automaticity
- 7 Jan. 1954 Communication
- 7 Jan. 1954 Anchor Points, Flows
- 8 Jan. 1954 Exteriorization from Masses
- 8 Jan. 1954 How to Know What Pc Is Doing, Opening Procedures Plus Variations
- 11 Jan. 1954 Exteriorization, Theory and Demo
- 11 Jan. 1954 Exteriorization, Theory and Demo (cont.)
- 11 Jan. 1954 Agreement, Motion and Perception



- 12 Jan. 1954 Exteriorization and Motion Acceptance and Rejection of Ideas
- 12 Jan. 1954 Exteriorization, Lecture and Demo
- 12 Jan. 1954 Exteriorization, Demo on Group
- 12 Jan. 1954 Machines, Demonstration
- 12 Jan. 1954 Special Message LRH to London Congress of Dianeticists and Scientologists
- 13 Jan. 1954 Competence of Prediction, Demo
- 13 Jan. 1954 Competence of Prediction, Demo (cont.)
- 13 Jan. 1954 Exteriorization: Step I, Procedure
- 14 Jan. 1954 Labels: In Society and Preclears
- 14 Jan. 1954 Labels: Beingness and Justice
- 14 Jan. 1954 Labels: Beingness and Justice (cont.)
- 15 Jan. 1954 Present Time, Self Analysis
- 15 Jan. 1954 Present Time (cont.)
- 15 Jan. 1954 Present Time (cont.) and Demonstration
- 18 Jan. 1954 Time: Barrier
- 18 Jan. 1954 Time: Basic Process On
- 18 Jan. 1954 Time: Sense, Particles, Survival Pace
- 18 Jan. 1954 Processing Time on a Group
- 19 Jan. 1954 Summary of Course to Date
- 19 Jan. 1954 Exteriorization: Demonstration
- 19 Jan. 1954 Communication by Emotion: Flows, Ridges
- 19 Jan. 1954 Group Processing

- 20 Jan. 1954 E-Meter, Use Of
- 20 Jan. 1954 Audio (Beep) Meter Demonstration
- 20 Jan. 1954 Exteriorization, Communication in Theta and MEST
- 21 Jan. 1954 Livingness Processing Series
- 21 Jan. 1954 Livingness Processing Series (Dyingness)
- 22 Jan. 1954 Livingness Processing Series (Machinery)
- 22 Jan. 1954 Livingness Processing Series (Demo)
- 25 Jan. 1954 Goals of 8-0 (OT) Abilities
- 25 Jan. 1954 Basic Data on 8-0 (OT)
- 26 Jan. 1954 Exteriorization, Knowingness, Reality
- 26 Jan. 1954 Instruction, Simplicity—Static and Zero, Science, Reason Why
- 27 Jan. 1954 OT, Inversion: Courage and Mobility Parts I and II
- 28 Jan. 1954 Exteriorization: Courage and Serenity Parts I and II
- 28 Jan. 1954 Courage Processing
- 29 Jan. 1954 Parked Personality: Exteriorization, Stuck Flows
- 29 Jan. 1954 Simple Basis of Evaluating Cases
- 1 Feb. 1954 Exteriorization, Taking Direction
- 1 Feb. 1954 Processing Havingness Lecture
- 2 Feb. 1954 Havingness Series (cont.)
Acceptance and Rejection of Havingness
- 2 Feb. 1954 Havingness Series (cont.)
Comm Lines
- 3 Feb. 1954 Havingness Series (cont.)
Ownership
- 3 Feb. 1954 Repairing a Case and Demo
- 4 Feb. 1954 Review on Havingness and Demo

- 4 Feb. 1954 Certainty: Maybes, Problems, Entrance
- 5 Feb. 1954 Endowment of Livingness: Extroverting Attention
- 5 Feb. 1954 Group Processing on Certainty, 8 Dynamics
- 8 Feb. 1954 Summary of Course Data and Machinery
- 8 Feb. 1954 Group Processing, Automaticities
- 9 Feb. 1954 Auditing Groups
- 9 Feb. 1954 Group Processing on Class: Barriers
- 9 Feb. 1954 Short Discussion and Group Processing Demo
- 10 Feb. 1954 Group Processing on Class: Being MEST
- 10 Feb. 1954 Group Processing on Class: Black/White
- 10 Feb. 1954 Group Processing on Class: Being MEST
- 11 Feb. 1954 Group Processing on Class: Things to Be
- 11 Feb. 1954 Group Processing on Class: Resist Effect
- 11 Feb. 1954 Group Processing: Exterior
- 12 Feb. 1954 Group Processing on Class: Sound
- 12 Feb. 1954 Group Processing on Class: Balance
- 12 Feb. 1954 Group Processing on Class: Time



Scientology

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Man's Search for His Soul

For countless ages past, man has been engaged upon a search.

All thinkers in all ages have contributed their opinion and considerations to it. No scientist, no philosopher, no leader has failed to comment upon it. Billions of men have died for one opinion or another on the subject of this search, and no civilization, mighty or poor, in ancient or in modern times, has endured without battle on its account.

The human soul, to the civilized and barbaric alike, has been an endless source of interest, attention, hate or adoration.

To say today that I have found the answer to all riddles of the soul would be inaccurate and presumptuous. To discount what I have come to know and to fail to make that known after observing its benefits would be a sin of omission against man.

Today, after twenty-five years of inquiry and thought and after three years of public activity wherein I observed the material at work and its results, I can announce that in the knowledge I have developed there must lie the answers to that riddle, to that enigma, to that problem—the human soul—for under my hands and others', I have seen the best in man rehabilitated.

For the time since I first made a Theta Clear I have been, with some reluctance, out beyond any realm of the scientific known and now that I have myself cleared half a hundred, and auditors I have trained many times that, I must face the fact that we have reached that merger point where science and religion meet and we must now cease to pretend to deal with material goals alone.

We cannot deal in the realm of the human soul and ignore the fact. Man has too long pursued this search for its happy culmination here to be muffled by vague and scientific terms.

Religion, not science, has carried this search, this war, through the millennia. Science has all but swallowed man with an ideology which denies the soul, a symptom of the failure of science in that search.

One cannot now play traitor to the men of God who sought, these ages past, to bring man from the darkness.

We in Scientology belong in the ranks of the seekers after truth, not in the rearguard of the makers of the atom bomb.

However, science, too, has had its role in these endeavors; and nuclear physics, whatever crime it does against man, may yet be redeemed by having been of aid in finding for man the soul of which science had all but deprived him.

No auditor can easily close his eyes to the results he achieves today or fail to see them superior to the materialistic technologies he earlier used. For we can know, with all else we know, that the human soul, freed, is the only effective therapeutic agent that we have. But our goals, no matter our miracles with bodies today, exceed physical health and better men.

Scientology is the science of knowing how to know. It has taught us that a man *is* his own immortal soul. And it gives us little choice but to announce to a world, no matter how it receives it, that nuclear physics and religion have joined hands and that we in Scientology perform those miracles for which man, through all his search, has hoped.

The individual may hate God or despise priests. He cannot ignore, however, the evidence that he is his own soul. Thus we have resolved our riddle and found the answer simple.

L. RON HUBBARD
Founder



PAB 18
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

late January 1954

OVERT ACTS

Earlier material in Scientology has adequately covered the phenomenon of the overt act. More is known about this phenomenon today.

The overt act is the manifestation of retaliation. There are two types of overt acts. One is the simple motivator-overt act whereby something is done to the preclear and then the preclear does the same thing to somebody else. There is the second type called the DED.DEDEX wherein the preclear all out of his own imagination has done something to somebody else and then it has been done to him. In both of these one will find the motivator and overt act in a bundle and the DED.DEDEX in a bundle; in other words, the overt act phenomenon is the interlocking of incidents so that both incidents become more or less obscured.

There are several ways of undoing these. One of them is with Acceptance Level Processing. Where a person continues to complain about the things another person has done to him, all the auditor has to do is to discover what the preclear did to that person. In other words, a preclear who complains about A in actuality is suffering from a hunger of overt acts from A. The preclear has done something to A (or thinks he has done something to A) which makes it possible that A will retaliate. The retaliation has not occurred. This leaves the preclear with a hunger of overt acts from A. All the auditor has to do is listen to the complaints the preclear makes about the various people, and then have the preclear mock up as happening to himself these people causing dreadful things to occur to the preclear. This solves the bulk of overt act cases. Remember that the things happening to the preclear have to be done in quantity.

Another method of handling overt acts is to finish off the cycle of action. The preclear has wanted to kill somebody. He has wanted to kill somebody repeatedly and yet has not done so. The matter is obvious. One uses Creative Processing and has the preclear sufficiently and often in large quantities kill this other person. This finishes the cycle of action.

Yet another method is simply to have the preclear, without any further investigation of his case, start mocking up the side of the overt act phenomenon which seems to be missing. If this preclear is complaining about terrible things having happened to him, the auditor can be sure that the preclear has a hunger for things to happen to him. The preclear is started then on a process of simply having things happen to him. All manner of terrible things are made to occur to him at other people's hands. His father shoots him many times, his mother



repeatedly strangles him, his dog bites his head off, his wife runs off with another man and so on and so on until the starvation is remedied.

In the opposite case where the preclear is tremendously pugnacious and very threatening toward all the world, the auditor can be certain that the preclear, by this dramatization in present time, is trying to fill in a starvation of action against other people. In this case one simply has him kill, maim, blow up and generally dispose of in many ways, shapes and forms, a great many people, particularly those he says he would like to murder.

One must not omit the overt act phenomena concerned with spirits, ghosts and God. People who spend too much time propitiating God are in actuality certain beneath the surface that they deserve a great deal of punishment from that being. People get to such a level of identification with Christ that they will run the Crucifixion complete with somatics and, indeed, there are several instances in history where on the holiday of the Crucifixion, persons spontaneously bleed from the "thorns."

Where you have an individual going into the valence of another individual, you have the overt act phenomenon so interchanged and mixed up that you are only certain of the fact that the preclear is in the valence of the other person. Handling this overt act phenomenon one would simply create with mock-ups many things happening to the person whose valence has been taken and then, in reverse, the person whose valence has been taken making many things happen to the preclear. This is run back and forth, back and forth, first with the preclear receiving overt acts, then as the other person receiving overt acts, until the gap between the two personalities widens sufficiently to inhibit further identification. Where you have a preclear solidly in grandmother's valence, you can be certain there was a lot of trouble between the preclear and grandmother. The way to run this is to have the preclear injuring, maiming and killing grandmother in various ways and then having grandmother injure, maim and otherwise harm the preclear. This is helped out by having grandmother injure others than the preclear and having others than the preclear injure grandmother.

In this manifestation of sudden assumption of valence on the death of an ally, the preclear is certain he is responsible for the death of that ally. He does not know how this can be, but he is certain that it has taken place. An auditor can be certain that the preclear, prior to the death of the ally, actually was guilty of many overt acts towards the ally. The death will not come to view until the auditor has run the preclear doing many things to the ally and the ally doing many things to the preclear as above.

In some of the very difficult cases, the most serious problem is this assumption of another person's identity in this lifetime. The solution of this affords great relief to the preclear.

In honest truth, the reason the preclear is stuck in the MEST universe is the overt act phenomenon. Space, energy, objects and time have done so many overt acts to the preclear and the preclear actually has done so many overt acts in the opposite direction, that the preclear now considers himself MEST. If you happen to be processing a scientist, be sure to remember this: He is not only studying the significance which immediately followed the explosion (the total of which significance is that there has been an explosion), but is also guilty of a great many

activities which he at least thought were detrimental to the MEST universe at large; and the MEST universe, in the form of inflicted accidents, explosions and so forth, has done many acts to him. We find these fellows, quite ordinarily, with many physical attributes of the MEST universe; which is to say, impartiality, a rotund body (imitating planets) and in a situation of stopped motion which would do credit to a policeman, or a Federal court judge.

L. RON HUBBARD
Founder



Scientology

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SOP 8-C: The Rehabilitation Of the Human Spirit

Scientology, the science of knowing how to know, has been developed for various applications in the field of human experience.

Where it is utilized by skilled persons to enhance the personal ability and knowledge of others, the recommended process is Standard Operating Procedure 8-C.

SOP 8-C was developed after almost a year of observing SOP 8 in action in other hands than mine, and after observing the frailties and talents of human auditors. SOP 8-C might be called SOP 8 modified for clinical, laboratory and individual human applications.

The goal of this system of operation is to return to the individual his knowledge, skill and knowingness, and to enhance his perception, his reaction time and serenity.

It is entirely incidental that SOP 8-C is effective on “psychosomatic” illness, on human aberration and social difficulties. It is not the intent or purpose of Scientology to repair. The science is a creative science. If the fact that human illness, disability and aberration uniformly cease to be, because of Scientology, the effect is not intended to be primary and the goal of SOP 8-C is not their remedy. Indeed, if SOP 8-C is used to remedy these only, it fails as a system. SOP 8-C succeeds only when it is addressed toward higher knowingness and beingness—ironically, in using it, human ills vanish only when the auditor concentrates on the goals of the system and neglects the obvious physical disabilities of the preclear.

In that one creates that which one concentrates upon, a treatment of illness which validates it in treatment will always tend to be unsuccessful.

SOP 8-C was the subject of the Camden Indoctrination Course B,* from 16 November to 23 December, as well as the subject of the Phoenix International Congress of 28 December 1953.

*The Camden Indoctrination Course was the Second American Advanced Clinical Course.



Specifically, the use of these processes obtains, when correctly used, without further evaluation for, or indoctrination of the preclear, the knowledge that he is not a body, that he is a creative energy production unit, and demonstrates to him his purposes and abilities.

This energy-space production unit we call a “thetan,” that being a coined word taken from a mathematical symbol, the Greek letter “*theta*.” This is the preclear. One does not send “one’s thetan” anywhere. One goes as a thetan. When a preclear is detected being in one place and finding “his thetan” in another (“I’m over there”), he is not exteriorized. To be “exteriorized” the preclear must be *certain* that he is outside his body. An uncertain “exteriorization” requires more work before it becomes an exteriorization.

SOP 8-C brings about a condition designated as “Theta Clear.” This is a relative, not an absolute term. It means that the person, this thought unit, is clear of his body, his engrams, his facsimiles, but can handle and safely control a body.

The state of Operating Thetan is higher than Theta Clear and means that the person does not need a body to communicate or work. It is accomplished with SOP 8-O.

The highest theory of SOP 8-C is that the being is engaged upon a game called physical universe. This is a game requiring barriers, which is to say, walls, planets, time and vast distances (which last two are also barriers). In engaging upon this game he has at last become so conscious of barriers that he is limited in his actions and thoughts. He thinks, in the case of *Homo sapiens*, that he is a body (a barrier) hemmed in by vast distances (barriers) and pinned in a time stream (a system of moving barriers) so as to reach only the present. These combined barriers have become so formidable that they are not even well perceived, but from being strong have become unreal to him. The matter is further complicated by “invisible barriers” such as the eyes or glasses.

In actuality, the thetan is a knowingness, total in a cleared state, who yet can create space and time and objects to locate in them. He reduces his knowingness only to have action. Knowingness is reduced by assuming that one cannot know or knows wrongly. Knowingness is reduced by assuming one must be in certain places to perceive and so know, and that one cannot be in certain places.

Space is, but does not have to be, the first barrier of knowingness. With Scientology we have the first definition of space: *Space is a viewpoint of dimension*. Given a viewpoint and four, eight or more points to view, one has space. Space is a problem of observation, not of physics.

There is no question here of whether space, energy or objects are real. Things are as real as one is certain of their reality. Reality is, here on Earth, agreement as to what *is*. This does not prevent barriers or time from being formidably *real*. It does not mean either that space, energy or time are illusions. It is as one knows it is. For one makes, by a process of continuous automatic duplication, all that one perceives. So much for theory—in application this theory obtains results of considerable magnitude in changing beingness.

The thetan is continuously engaged upon cycles of action. The basic cycle of action is “Create, resist effects (survive) and destroy.” This can be stated in



various ways: “Create an object, have it resist effects (survive) and then destroy it.” Or, “Create a situation, continue it and change it, and destroy or end it.” When a thetan leaves a cycle which is important to him unfinished, he tends to strive to finish it elsewhere or later in disrelated circumstances. Further, he can become overly concentrated upon creating or persistence (surviving) or upon destroying and so form an unbalanced state of beingness.

Time exists in those things a thetan creates. It is a shift of particles, always making new space, always at an agreed-upon rate. A thetan does not change in time, but as he can view particles (objects, spaces, barriers) from many viewpoints, he can consider himself to be in a “time stream,” which he is not. A thetan’s ideas (postulates, commands, beliefs) change; particles change; the thetan does not change either in space or in time.

Just as he is making an effort to do something he cannot help but do—*Survive*—he is also fighting against doing the only thing he does: sit fixed in one “position.”

The thetan, to produce interest and action, operates as a paradox. He cannot die, so he firmly insists and proves continually that he can die. He never changes location, but only views new locations and constantly lives in horror of being fixed in time and space. Above that, he knows the past and the future and all of the present, and so fights to obscure the past and guess the future.

Less theoretically, the individual who is processed is at first, usually, “in” the body and perceiving with the body’s eyes. When exteriorized (placed “three feet back of his head”), he is actually out of the body and still “in” physical universe space. He can, exteriorized, move about and be in places just as though he had a body, seeing without eyes, hearing without ears and feeling without fingers—ordinarily better than with these “aids.” This is not like “astral walking” which is done by the individual who “sends a body” or a viewpoint to some other place and perceives with it. A thetan is as much present where he is as if he were there in body. He isn’t “somebody else” than the preclear moving dimly about. He *is* the preclear, he *is* there. At first he may be uncertain as to what he is seeing. This faculty becomes better as his ability to look, hear and feel while exteriorized improves. SOP 8-C improves this perception. Because the body only perceives what the thetan is perceiving anyway, looking, feeling, hearing of the body is also better with SOP 8-C but this is only incidental.

When a thetan believes too thoroughly he is a body, he is generally unhappy, afraid, doubts his own (and validates the body’s) existence and worries about his inabilities. When he is out of the sphere of influence of the body (a very small one) he becomes serene, confident and knowing. He can handle a body better, can act faster, can recall more and do more while exteriorized than he can while in a body.

Society, thirsting for more control of more people substitutes religion for the spirit, the body for the soul, an identity for the individual and science and data for truth. In this direction lies insanity, increasing slavery, less knowingness, greater scarcity and less society.

Scientology has opened the gates to a better world. It is not a psychotherapy. It is a body of knowledge which, when properly used, gives freedom and truth to the individual.

It could be said that man exists in a partially hypnotized state. He believes in other-determinism in many things, to his detriment. He will be as well as he is self-determined. The processes of Scientology could be described as methods of “unhypnotizing” men to their own freer choice and better life.

THE USE OF SOP 8-C

This process is designed to be administered by one person (the auditor) to another (the preclear).

SOP 8-C is first used step by step from Step I on, until the person to whom it is addressed *knows* he is back of his head and no longer in the body. If the preclear is very difficult to exteriorize, the person should be referred to an auditor trained at the HAS Clinical Center (for there are special methods of exteriorization for difficult cases which are contained in but are not at once visible in SOP 8-C). The first three steps are exteriorization steps. They should be repeated over and over until certain exteriorization takes place.

The auditor can go through the first steps many times one after the other with the preclear until exteriorization occurs. Doing Steps IV to VII on a person not exteriorized should be minimized. (Earlier SOPs used all seven steps for exteriorization, a practice not followed in SOP 8-C where only the first three steps are used.)

When the preclear has exteriorized one then begins again with Step I and continues to Step VII, in order, with the preclear exteriorized. Here in SOP 8-C the emphasis is upon an exteriorized thetan. When the auditor has taken the exteriorized preclear thoroughly, and *correctly*, through Steps I to VII at least twice, one has then what may be considered a Theta Clear.

To repeat, one uses SOP 8-C Steps I to III in that order. On one of these, the first time through, the majority of people exteriorize with certainty. As soon as exteriorization takes place, the auditor starts with Step I again, does it thoroughly on the exteriorized preclear, then the auditor applies Step II thoroughly and so on until all seven are done.

The auditor knows when the preclear exteriorizes by asking him or by the preclear volunteering the information.

CAUTION: Do not ask the preclear to look at his body.

If the preclear fails to exteriorize sometime during the first three steps, the auditor should simply do them again. If the preclear fails the second time, the auditor patiently goes through them a third time, and so on. If the matter then seems too difficult, contact an auditor, trained during late 1953 Camden, by the HAS itself.

The least possible result in going over these first three steps many times will be a considerably bettered condition of the preclear, superior to all past results. Only a very few preclears fail to exteriorize after Steps I to III have been several times repeated.

CAUTION: Although this process is as foolproof as it can be made, it can be maliciously used in this wise: by giving the preclear constant losses; by giving



him no chance to win; by bullying him; by evaluating for him; by insisting he is “outside” when he is not; by invalidating him; by pretending to see him or his mock-ups or saying that one does if he does.

SOP 8-C FORMULAS AND STEPS

Opening Procedure: (Ten minutes to two hours—with MEST body)

- a. Send preclear to exact places in room, one place at a time.
- b. Have preclear select places in the room and move to them one at a time, still under auditor’s direction.
- c. Have preclear drill in physically holding on to and letting go of objects and spaces on his own decision to hold on, decision to let go.

Step I: Location

Prelogic: *Theta orients objects in space and time.*

Axiom: *In life experience space becomes beingness.*

Formula I: *Permitting the preclear to discover with certainty where people and things are not in the present, past and future recovers sufficient orientation to establish his knowledge and certainty of where he is and they are; the application of this is accomplished by negative orientation of beingness, havingness and doingness on each of eight dynamics in the present, past and future.*

Step I

- a. Ask preclear to be three feet back of chair. Ask him for things, people which are not giving him directions (orders). For things, persons he is not giving orders to. For things, persons which are not giving directions to other things. Ask preclear for goals he does not have. For goals others do not have for others. For goals another does not have for him. For goals he does not have for another. For persons he is not. For animals he is not. For places where he is not. Where bacteria are not. Where objects are not. For places where he is not thinking.

Note: All of the above are done in “brackets” for present, past and future.

- b. (If exteriorized) Have him drill while exteriorized into holding on to and letting go of objects on his specific decision. Ask him to be in places which are safe, dangerous, pleasant, unpleasant, beautiful, ugly.

Step II: Bodies

Axiom: *In life experience energy becomes doingness.*

Axiom: *Compulsive position precedes compulsive thinking.*

Axiom: *That which changes the preclear in space can evaluate for him.*



Formula II: *Permit the preclear to discover that he handles bodies and allow him to handle bodies in mock-ups and actuality; and remedy his thirst for attention which he has received by contagion from bodies.*

Step II

- a. Have preclear mock up bodies and unmock them. Have him get somethingnesses and nothingnesses of bodies until he feels better about them. Ask him to be three feet back of chair.
- b. (If exteriorized) Have him complete IIa many times and then move body while he is outside.

Step III: Space

Prelogic: *Theta creates space and time and objects to locate in them.*

Definition: *Space is a viewpoint of dimension.*

Axiom: *Energy derives from imposition of space between terminals and a reduction and expansion of that space.*

Formula III: *Permit the preclear to regain his ability to create space and impose it upon terminals, to remove it from between terminals and to regain his security concerning the stability of MEST space.*

Step III

- a. Have preclear hold two back corners of room and not think.
- b. (If exteriorized) Have preclear complete Spacation.

Note: If not exteriorized return to Step I.

Step IV: Havingness

Axiom: *In life experience matter becomes havingness.*

Observation: *To a thetan, **anything** is better than nothing.*

Observation: *Any preclear is suffering from problems of too little havingness and any reduction of his existing energy, if not replaced, will cause him to drop in tone.*

Formula IV:

- a. *The remedy of problems of havingness is accomplished by creating an abundance of all things.*
- b. *As the preclear has rendered automatic his desires and ability to create and destroy, and has thus placed havingness beyond his control, the auditor should place in the control of the preclear his automaticities of havingness and unhavingness and permit him, on his own self-determinism, to balance his havingness.*

- c. *How to make havingness: Have preclear put out eight anchor points of size, thus creating a space. Have him pull in these eight to the center and have him retain the resulting mass. Do this using large and various objects for anchor points. Do this until he is willing to release such old energy deposits as engrams and ridges but still continue to make havingness.*

Step IV

Have preclear remedy problems of havingness by mocking up and pulling together sets of eight anchor points. Do this many times. Do not have him make anchor points explode in this fashion. Have him save masses thus created. Have preclear adjust anchor points in body.

Step V: Terminals

Axiom: Space exists by reason of anchor points.

Definition: An anchor point is any particle or mass or terminal.

Axiom: Energy is derived from mass by fixing two terminals in proximity in space.

Axiom: Self-determinism is related to the ability to impose space between terminals.

Axiom: Cause is a potential source of flow.

Axiom: Effect is a potential receipt of flow.

Axiom: Communication is the duplication of the receipt-point of that which emanated at a cause-point.

Axiom: Wrongness in terms of flow is inflow.

Formula V: The thetan is rehabilitated as to energy and terminals by remedying his postulates about outflow and inflow and drills relating to the outflow and inflow of energy according to the above axioms.

Step V

- a. Ask preclear for times he could do something. Times when he couldn't do anything. For things he can do. For things he can't do. For things other people can, can't do. For things other people can do for others. For things another specific person can't do for him. For things he cannot do for another or others.
- b. Ask preclear for objects, actions, persons, ideas he is not destroying. For objects, actions, persons, ideas he is not making survive (persist). For objects, actions, persons, ideas he is not creating. Present, past and future in brackets. (Note: Ideas are the most important here, in brackets.)



- c. Ask preclear for objects, persons, energies, times which are not touching him. Which he is not touching. Which are not reaching for him. For which he is not reaching. For objects, persons, times from which he is not withdrawing. Which are not withdrawing from him. In brackets.
- d. Ask preclear for sights which will not blind him. For people he will not blind if they see him. For noises which will not deafen him. For people he will not deafen. For spoken words that will not hurt him. For spoken words which will not hurt others. In brackets.
- e. Ask preclear for ideas that will not destroy, cause to survive (persist), create or upset others. In brackets.
- f. Ask preclear for ideas, sounds, sights that will not fix people or unfix them from specific places.
- g. Ask preclear for ideas he is not trying to fix in things. For ideas he is not trying to unfix from things. In brackets.
- h. Have him unmock and mock up terminals and move them together and apart until he can make them generate currents.

Step VI: Symbolization

Definition: *A symbol is an idea fixed in energy and mobile in space.*

Formula VI: *The thetan who has been moved about by symbols is strengthened by mocking up and moving about and fixing in space ideas which have formerly moved him.*

Step VI

Have preclear create symbols which mean nothing. Ask pc for ideas he is not trying to destroy. For ideas he is not trying to make survive (persist). For ideas he is not trying to create.

Note: The above are done in brackets. Have him mock up ideas and move them about.

Step VII: Barriers

Axiom: *The MEST universe is a game consisting of barriers.*

Definition: *A barrier is space, energy, object, obstacles or time.*

Formula VII: *Problems of barriers or their lack are resolved by contacting and penetrating, creating and destroying, validating and neglecting barriers by changing them or substituting others for them, by fixing and unfixing attention upon their somethingness and nothingness.*

Step VII

- a. Have preclear reach and withdraw (physically, then as himself) from spaces, walls, objects, times.



- b. Have preclear do Six Ways to Nothing.
- c. Have him create and destroy barriers.

Step VIII: Duplication

Fundamental: *The basic action of existence is duplication.*

Logic: *All operating principles of life may be derived from duplication.*

Axiom: *Communication is as exact as it approaches duplication.*

Axiom: *Unwillingness to be cause is monitored by unwillingness to be duplicated.*

Axiom: *Unwillingness to be an effect is monitored by unwillingness to duplicate.*

Axiom: *An inability to remain in a geographical position brings about an unwillingness to duplicate.*

Axiom: *An enforced fixation in a geographical position brings about an unwillingness to duplicate.*

Axiom: *Inability to duplicate on any dynamic is the primary degeneration of the thetan.*

Axiom: *Perception depends upon duplication.*

Axiom: *Communication depends upon duplication.*

Axiom: *In the MEST universe, the single crime is duplication.*

Formula VIII: *The primary ability and willingness of the thetan to duplicate must be rehabilitated by handling desires, enforcements and inhibitions relating to it on all dynamics.*

Step VIII

- a. Ask preclear for actions, forms and ideas which do, do not, duplicate specific other people. For actions, forms, ideas by which specific other people do, do not duplicate specific other people. For actions, forms, ideas of others which do, do not, duplicate him.
- b. Have preclear duplicate physical objects and people and possess himself of duplicates.
- c. Have him make “no-duplicates” of objects and people.
- d. Have him duplicate somethings and “nothings.”

Group C

“Group C” is a process used on large numbers of people. It is composed of

the following steps of SOP 8-C: Step Ia, Step IIa, Step IIIa, Step Va to h, Step VI, Step VII, Step VIII.

GLOSSARY

Pc stands for “preclear,” a person being processed.

Mock-up: A self-created image the preclear can see.

Bracket is done as follows: For preclear, for another, others for others, others for self, another for preclear, preclear for another. See Step Ia.

Special note: The first three steps of SOP 8-C could be classified as beingness steps. The remaining five steps of SOP 8-C could be classified as havingness steps. SOP, itself, in all eight steps constitutes doingness, thus approximating as described in *Scientology 8-8008* the space-be, energy-do, time-have triangle.

Special note: In its entirety, SOP 8-C could be considered as various exercises in Formula H, which involves the most basic action of the thetan, which is reaching and withdrawing.

Special note: It will be noted that the negative orientation techniques are done in such a way as to make the preclear, without his being told to do so, create space. The auditor should pay specific attention when the preclear is discovering where things are *not*, that the preclear be caused to note specifically each time the exact location and position where the thing does not exist. This calls the preclear’s attention to various positions which in themselves, thus located, create space. Thus, throughout SOP 8-C, the rehabilitation of space is also to be found, the definition of space being “space is a viewpoint of dimension.”

Special note: In his auditing, if the auditor does not get a communication change on the part of the preclear, whether better or worse, every five or ten minutes, either the auditor is using the wrong step at the time, in which case he should progress on into the steps; or the preclear, even if he says he is, is not complying with the auditor’s orders. The auditor, thus, should remain in continuous communication with the preclear so far as possible and should ascertain with great care what the preclear is doing after he indicates that he has complied with the direction and to discover every five or ten minutes if there has been a change in certainties or communication. The commonest source of failure in any step in SOP 8-C is a failure on the part of the preclear to execute the order given as it was intended to be executed, or on the part of the auditor in failing to ascertain whether or not the preclear is executing properly or if there has been a communication change. A careful check of auditors and preclears utilizing SOP 8-C has demonstrated in each case where its use was becoming lengthy that the auditor was failing to ascertain from the preclear whether or not there had been communication changes, and it was also uniformly discovered that the preclear who was failing to get results while being audited with SOP 8-C was not doing the steps as directed but was either avoiding by not doing them at all, although he said he was doing them, or was failing to understand the direction and so was executing the step in some other way.

The first goal which an auditor must achieve is willingness in the preclear to receive directions. The condition of the preclear is such, in nearly all cases, that



he has chosen, as a main point of resistance in life, direction of himself other than his own. Because the physical universe is designed to resist and overcome that which resists it, a continuous resistance to other direction than one's own results finally in a loss of ability to greater or lesser degree to direct oneself. In that it is the ability to direct himself which the auditor is seeking to return to the preclear, it must be demonstrated to the preclear solely by the process of good auditing that other direction is not necessarily harmful or in the worst interest of the preclear. Thus, to some degree, he ceases to resist incoming direction, and by ceasing to resist it, no longer validates it as a barrier, and so is not concentrating attention on resisting direction but is able to use it freely in his own self-direction. The self-determinism of a preclear is proportional to the amount of self-direction he is capable of executing and deteriorates markedly when a great deal of his attention is devoted to preventing other direction. Directing himself, the preclear becomes capable of execution; preventing direction of himself (resisting the direction of others) brings about a condition where he is mainly devoted to resisting his environment. The latter results in a diminishing of space of the preclear.

The first step in the rehabilitation of the preclear in self-direction is therefore a limiting of the amount of resistance he is concentrating on "other direction" and demonstrating to him that his following of the steps of SOP 8-C under the direction of an auditor is not harmful but, on the contrary, increases his command and control of himself and brings him at last to the point where he can neglect and ignore the continuous stimulus-response operation of the physical universe.

It can be seen clearly then that the auditor who sets himself up to be resisted will fail, for the preclear is mainly concentrating upon resisting the auditor. This is the primary factor in all auditing.

The preclear is brought to a point of cooperation in terms of direction without the use of hypnosis or drugs and without argument or "convincingness" on the part of the auditor, by which is meant overbearing demeanor. At the same time it should be the sole intention and operation of the auditor that his own directions be carried out explicitly by the preclear, and that these be performed with a minimum of communication break and with a maximum of affinity, communication and reality.

Using the formula that that which changes the individual's position in space can evaluate for the individual, the auditor in using SOP 8-C should use, at the beginning of the first session and in any session where the preclear becomes unreasonably uncooperative in following simple directions, the following procedure. The auditor has the preclear walk to specific points in the room, touch, hold and let go of various specific objects. The auditor should be very exact in his directions. The auditor should do this even on an apparently cooperative case at least twenty minutes before going on to the next step in Opening Procedure.

When the preclear, drilled in this fashion, has at length realized without being told that the auditor's directions are quiet, reliable, exact and to be performed, and not until then, the auditor uses this process:

Preclear is asked to send himself to various parts of the room and do specific things. The auditor is very specific and exact about this, in that he has

the preclear decide, on his own determinism and before moving from the spot where he is standing, what part of the room he is going to send himself to. When the preclear has decided this, and only then (but not necessarily telling the auditor), the preclear then takes himself to that part of the room. The auditor must be very exact that the decision to go to a certain part of the room and to reach or withdraw from a certain thing is made before the preclear takes an actual action. And then the auditor should make sure that the preclear has done exactly what he decided he would do before he moved. In such a wise, coached by the auditor, the preclear is led to direct himself to various parts of the room until he is entirely sure that he is directing himself to certain parts of the room and that the orders are coming from nobody but himself. Of course, before each new place is chosen, the auditor tells the preclear to choose a new place and tells him when to go there.

The third stage of this Opening Procedure is then as follows:

The auditor has the preclear be in one spot in the room and then has the preclear decide there to go to another spot in the room. The preclear leaves. The auditor has the preclear change his own mind, and go to yet another spot. This last is done to lessen the preclear's fear of changing his mind, to strengthen his decision and to lessen his reaction to his own mistakes.

The last two steps of Opening Procedure are done at some length. It is profitable by the experience of many auditors to spend as much as an hour on Opening Procedure even in a case which is not in poor condition. When Opening Procedure is omitted or is not carried on far enough, the auditor may discover that it will take him from five to ten hours to "get the case working." This time is saved by the expenditure of much less time in using Opening Procedure. Even when the preclear is complacent, even when the preclear is an obvious "Step I," even when the preclear shows no outward sign of resistance to other direction than his own, the first communication lag lessening which the auditor will perceive on the case will probably occur during the use of Opening Procedure. Further, the certainty of the case is heightened. Further, Opening Procedure is, for any level of case, an excellent process.

The preclear who is familiar with SOP 8 may conceive that he is doing a step which is "reserved for psychotics." The preclear should be disabused of such a concept, since the step is used today on all cases.

In the case of a preclear who is very resistive, Opening Procedure can be used with considerable profit for many hours. For such activity, however, an auditing room of the usual dimensions is usually too constrictive and the drill may be carried on as well out of doors even if only on a street.

L. RON HUBBARD
Founder



PAB 19
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

ca. early February 1954

THE CIRCUIT CASE

The auditor will encounter many cases which resolve very rapidly. These account for fully 50 percent of the people who come to him, but he will also encounter many people whose cases are resistive, and he will encounter a small handful who wouldn't let anything happen if the auditor used a shotgun on them. These last are classified as "circuit cases."

The characteristic of these cases is that they are occluded—which is to say that they are studying the significance of things, that they always think before they look, that they want to know before they go, that they are relatively motionless in space, and that they are holding motion in many ways.

The resolution of such cases as outlined in PAB No. 12 is not difficult, but there is a trick about these cases which the auditor should understand.

I would no more audit one of these people without an E-Meter than I would use psychiatry on them. For this case very often pretends to run one thing when it is running quite another, and only the response of a needle will tell the auditor whether or not the case is doing anything. The case merely might be lying there agreeing about it and thinking.

The Iroquois Indian had an illness which he called "the sickness of long thinking." The auditor would do well to keep this illness firmly in mind when processing resistive cases. These cases are sick of thinking and they will go on thinking and go on computing until they are quite dead, for they cannot be brought to look without rather extraordinary means. Acceptance Level Processing is quite welcome to these cases. Formula H is extremely welcome to them and these, indeed, get the case up to a point where it can be run on such things as SOP 8.

The auditor knows he is looking at a circuit case when, during auditing, the case does not demonstrate a physical reaction as a result of the auditor's processing; that is to say, the case does not move around. In old-time Dianetics the case which said it was running a prenatal and yet which had no tendency to curl up in a ball, no matter how slight, was actually thinking about running a prenatal.

I wish to state this very strongly about such cases: they are often very convincing and can be mistaken by the auditor for a wide-open case. On reviewing a number of cases in processing which have been reported to me as wide-open cases and on looking at these cases themselves, I find that the auditor was



actually auditing a Resistive V, which yet had learned enough patter to go on and run things.

Some cases which actually did have sonic and visio were another type which falls into the same category. These are what we call the “wide-open case.” The wide-open case is actually a psychotic who duplicates continuously and psychotically.

Anyone has a time track and anyone duplicates. The wide-open case is thoroughly sure that it is duplicating, is actually under a compulsion to duplicate, but doesn't duplicate. It doesn't look at things enough to duplicate. It dubs in an entire track.

We have today very little concern with all this beyond a very important fact. The auditor is there to audit the preclear. The preclear is there to be audited. At that point where cases become difficult, this is what is happening: The auditor's auditing the preclear, and then the preclear is auditing something else. The preclear isn't being audited; the auditor is doing a secondhand audit of a circuit. This doesn't get a case anywhere. The auditor in this wise is actually sitting there watching the manifestation of self-auditing.

In Six Steps for Self-Auditing we have more or less licked the problem. An individual can now with some success audit his own case. But this is still difficult on very low-toned cases, for these people will put the Six Steps for Self-Auditing to work so remotely from themselves that they will actually find the two upper corners of the room with a ridge; and, indeed, I have discovered a preclear doing this. I asked a preclear after nothing had happened for ten minutes what he really was doing and made him go into it in detail. (Any success I have in auditing is the result of communicating with the preclear, a procedure which is recommended.) The preclear finally permitted it to be beaten out of him verbally that he was taking a ridge which was across his chest and had put two corners of this ridge up to the two corners of the room and was making the ridge hold on to the two corners of the room. Astonishingly enough, this did not entirely defeat processing because this ridge consisted of overt acts and motivators and these were flowing off and the preclear was sitting there looking at them. But this was not auditing the preclear, this was auditing via the preclear a circuit in which I was not even vaguely interested. The preclear is so used to being employed by life as a servomechanism that he will very often simply relay the commands he is given to a something else; and this is the condition for which an auditor must be alert.

Back in 1947 I was using anything that worked and was employing hypnotism and psychoanalysis in addition to what I had learned about engrams and other factors in life. The psychoanalyst learned from Freud that there are some cases who simply stand back and look at themselves and who do not participate in the activities. The homosexual, according to Freud, is one of these. I do not know as to that, as the finding has not been borne out in my own work, but I do know that I had many preclears who did not actually participate in the process of being processed. I solved this in some of these cases rather drastically by misdirecting the preclear's attention. One case I remember of a young man who never seemed to audit anything I asked him to audit and who was far too alert to his surroundings to be interested at all in remedying his attitude towards those surroundings. I put a vase of flowers on my desk and knocked them off with a crash and



immediately said, "You're perfectly safe; now let's really run through this." I know now that this Indian technique of getting immediate attention snaps the effort of the preclear which is being devoted to holding an engram at bay away fast enough for the engram to collapse. Good or bad, the young man got well. It is not a process I would particularly recommend. On a test case using this, about a year ago, I had a preclear have a ridge blow up with a considerable explosion which immediately thrust the preclear into apathy and it took me about three hours of heavy slogging with what I knew then to bring the preclear back up to normal. At least, however, the preclear was not in the same attitude.

If you have any reason to suspect that you are auditing somebody who is auditing somebody else, all you have to do is to get into very close contact with the preclear and guide him through very carefully the Six Steps to Better Beingness as contained in PAB No. 7. This can be varied with PAB No. 12's cycles of explosions. Just be sure the preclear is actually doing what you want him to do and do it in such a way that the preclear actually gets interested in doing it and you will find the case advancing rapidly.

If the condition still continues, use Step VII of SOP 8. You will find that it is very productive and should be used on such a case for a rather long time.

THE ENTIRE PURPOSE OF THINKING IS TO COUNTERACT THE LOSS OF THE ABILITY TO GENERATE FORCE. ONLY IN THE ABSENCE OF FORCE IS THINKING NECESSARY.

L. RON HUBBARD
Founder



PAB 20
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**TWO ANSWERS TO CORRESPONDENTS:
THE NONPERSISTENCE CASE AND RIDGE RUNNING**

Here are two answers to correspondents which are of interest to other auditors:

1. THE NONPERSISTENCE CASE

“You write about a preclear that cannot persist for more than half a second. You say that it does not matter whether he is attempting to do a mock-up, a concept, a matched terminal or a feeling. I have not had this complaint from other auditors, but there is a general type of case known as the nonpersistence case. This is a gradient scale, of course, which starts in with the preclear who puts up a mock-up but, due to blackness, the thing disappears almost immediately. It disappears so fast he cannot see it. Of course, he himself will go on putting up mock-ups as long as you tell him to go on putting up mock-ups, and soon he will have one that he can perceive. The energy he puts up there is too slight when in contest with the tremendous saturation abilities of the blackness with which he is surrounded. Now your statement here is quite unique. I would say offhand that this person is in extremely bad condition and is actually a Step VII. I would start in training this person on reaching and withdrawing from MEST, and I would keep him on this until he had a wonderful sense of reality about being able to hold on to MEST. Just use Step VII as given in Issue 16-G.

“The basic trouble with this preclear is, of course, in the matter of location. If you recall the Prelogics, theta locates things in time and space and creates space and things to locate in space. Close order drill for a military squad on the part of the sergeant eventually places the sergeant in the position of being able to evaluate for every private there. This is probably the only reason privates can be made to attack machine gun nests. Now the trouble with your preclear is impersistence. He cannot locate anything anywhere, but actually he cannot stay anywhere. He is racing around in his mind at such a mad rate that he is unable to take a stand anywhere against anything. This sounds like a very severe dispersal case running on enough fear to defeat the Russians. His solution is to keep running. You are asking him to stand still and hold something. He knows he cannot hold anything. The obvious thing to do with this preclear is to give him some close order drill yourself until you are able to evaluate enough for him to make him start evaluating a little bit for himself.

“The way I would handle this case would be to have the preclear move to various parts of the room and stop still while I counted ten. Then I would move him to another part of the room and have him stop still while I counted ten again.



In other words, I would move him around until he would listen to me. He would do this with his physical body well enough, and after that one could tell him with some effect upon him that he should do this or that. Now I would have him take his hands and reach towards the realest thing in the room to him and pick it up and examine it and then put it down and withdraw from it. I would have him go and pick it up and move it to some other part of the room and withdraw from it again. I would have him do this with numerous objects until he was perfectly confident of being able to reach and withdraw from MEST. I would keep this up until this preclear was stable beyond stable. Only then would I go into processing with him. I would have him do mock-ups and then go straight into SOP 8. He could use, of course, ‘remembering something real’ and so forth with great effectiveness.

“This brings to mind the fact that the occluded case is too fixed, he is fixed in position and does not conceive himself able to move. He also could use a lot of reaching and withdrawing, but in the case of an occluded case who tended to persist too long and was very slow in his replies, who insisted on holding his mock-ups endlessly, I would ask this case to put himself in various parts of the room or the yard, and I would move him this way and that, until he suddenly realized he could control his own body. The occluded case really does not realize he can control his own body. A very funny and effective method of bringing him into this realization is to have him sit down and flap his hands vertically up and down with considerable violence, and simply to keep on flapping his hands until he realizes fully and completely that it is he who is flapping his hands. You would be surprised at the reaction on this even when used on a very sane individual.

“In closing let me assure you that when you hit on work in any form, run best with Expanded Gita in brackets, you are heading into the center of what’s wrong with a human being.”

2. RIDGE RUNNING

“An interesting variation of ridge processing is to consider the ridge, as preclears often do, as an entity or a being with a life of its own. This is generally used when the preclear says that he has a spirit or a guiding angel or is haunted by a dog at his throat or some such thing, which the auditor knows is only a ridge activated by the preclear himself.

“Instead of trying to disabuse him of the idea, the auditor makes the pre-clear process the ridge as an auditor, which is to say he makes the preclear into an auditor for the ridge. Circuit cases and occluded cases are always sitting way up above the case processing something else as though they were an auditor, and an auditor auditing them is actually an auditor auditing a person who is auditing a ridge. Hence the slow progress of such cases.

“In any event, in this method of handling ridges, the auditor has the preclear make the ridge find the two upper corners of the room, just as Step III in SOP 8, and make the ridge hang there from the two upper corners of the room and not think (that is to say, the ridge isn’t supposed to think). The astonishing part of this technique is that it will generally show up some sort of a double overt act mechanism. This will immediately come to view. The auditor should resist the temptation to audit the overt act but just continue with this process. The ridge



may turn into some kind of a bird, or some horrible figure with a gruesome face, but after a while the preclear loses his fear of the thing. After all, he does have it hanging up there, black and ugly though it may be, on the two upper corners of the room. The preclear may have removed this thing from his own eyes or from his mouth or from his chest or from his stomach and hung it up.

“After the ridge has been suspended there for some time (for ridges of this character do not easily dissipate when grounded), the auditor then has the pre-clear move it all around the room, turn it upside down, put it behind him, put it under his feet, until the preclear is at length entirely contemptuous of the thing and bored with it, at which time he will throw it away.

“This does not resolve the case but it takes considerable pressure off the case and is one of the steps of upward progress. There are no instances on record yet of the ridge exploding when treated in this fashion, and no particular reason why there should be such instances.”

L. RON HUBBARD
Founder



Fourth American Advanced Clinical Course Lectures

Phoenix, Arizona
15 February–26 March 1954

The Fourth American Advanced Clinical Course opened at Phoenix, Arizona, on 15 February 1954—just three days after the completion of the Third American Advanced Clinical Course.

Ron gave the student auditors several weeks of Group Processing before he had them audit each other. The four 6-hour series of lectures on Group Processing listed here (Series A, B, C and D) were used extensively in the field in the following months.

- 15 Feb. 1954 Introduction to Fourth American ACC
- 16 Feb. 1954 Group Processing: Ownership
- 17 Feb. 1954 Group Processing: Not Suppressing Time
- 17 Feb. 1954 Exteriorization Demonstration Process
- 17 Feb. 1954 Demonstration Process
- 18 Feb. 1954 Group Processing: Spotting Things
- 18 Feb. 1954 Demonstration
- 18 Feb. 1954 Group Processing: Things Telling Where Things Are
- 19 Feb. 1954 Group Processing: Demonstration
- 19 Feb. 1954 Group Processing: Second Dynamic
- 19 Feb. 1954 Group Processing: Imagination
- 22 Feb. 1954 Group Processing: Straightwire, Energy
- 22 Feb. 1954 Group Processing: Consideration
- 23 Feb. 1954 Group Processing: Certainty
- 23 Feb. 1954 Group Processing: Ownership

24 Feb. 1954 Group Processing: Time

24 Feb. 1954 Group Processing: Stabilization Process

25 Feb. 1954 Group Processing: Goals, Duplicating

25 Feb. 1954 Group Processing: Being and Giving

26 Feb. 1954 Group Processing: Havingness

26 Feb. 1954 Group Processing: Changing Ideas

1 Mar. 1954 Group Processing Series A: Be, Do, Have

1 Mar. 1954 Group Processing Series A: Time

1 Mar. 1954 Group Processing Series A: Certainties

2 Mar. 1954 Group Processing Series A: Exteriorization

2 Mar. 1954 Group Processing Series A: Courage

2 Mar. 1954 Group Processing Series A: Location

3 Mar. 1954 Group Processing Series B: Sound

3 Mar. 1954 Group Processing Series B: Light/Sound

3 Mar. 1954 Group Processing Series B: Third Hour

4 Mar. 1954 Group Processing Series B: Spaces

4 Mar. 1954 Group Processing Series B: Attention

4 Mar. 1954 Group Processing Series B: Work

5 Mar. 1954 Group Processing Series C: Putting Things

5 Mar. 1954 Group Processing Series C: Putting Things
(cont.)

5 Mar. 1954 Group Processing Series C: Putting Things
(cont.)

8 Mar. 1954 Group Processing Series C: Beingness

9 Mar. 1954 Group Processing Series C: Basic Process

9 Mar. 1954 Group Processing Series C: Beingness

12 Mar. 1954 Group Processing Series C: SOP 8-C

12 Mar. 1954 Group Processing Series C: Similarities and Definitions

15 Mar. 1954 Group Processing Series D: First Hour

15 Mar. 1954 Group Processing Series D: Talk/Beingness

15 Mar. 1954 Group Processing Series D: Talk/Beingness and Basic Fundamentals of Existence

16 Mar. 1954 Group Processing Series D: Second Hour

16 Mar. 1954 Group Processing Series D: Talk/Beingness

16 Mar. 1954 Group Processing Series D: Outline of Processes

17 Mar. 1954 Group Processing Series D: Third Hour

17 Mar. 1954 Group Processing Series D: Evaluation

17 Mar. 1954 Group Processing Series D: Invalidation

18 Mar. 1954 Group Processing Series D: Fourth Hour

18 Mar. 1954 Group Processing Series D: Duplication and Comm

18 Mar. 1954 Group Processing Series D: Following Orders

19 Mar. 1954 Group Processing Series D: Fifth Hour

19 Mar. 1954 Group Processing Series D: Senior Processes

19 Mar. 1954 Group Processing Series D: Processes Talk

22 Mar. 1954 Group Processing Series D: Sixth Hour

22 Mar. 1954 Group Processing Series D: Lecture What Your Pc Is Trying to Do

22 Mar. 1954 Group Processing Series D: Lecture/Pc

23 Mar. 1954 Universe Series: All Cases

23 Mar. 1954 Universe Series: Beingness

23 Mar. 1954 Universe Series: Beingness (cont.)

24 Mar. 1954 Universe Series: Group Processing

24 Mar. 1954 Universe Series: Beingness and Protection

- 24 Mar. 1954 Universe Series: Prediction
- 25 Mar. 1954 Universe Series: Communication
- 25 Mar. 1954 Universe Series: Outline of Processes
- 25 Mar. 1954 Universe Series: More on Processes
- 26 Mar. 1954 Universe Series: Group Processing
- 26 Mar. 1954 Universe Series: Morals, Laws, Codes
- 26 Mar. 1954 Universe Series: How Not to Get Results

LRH Public Lecture Westward Ho Hotel

Phoenix, Arizona
March 1954

Answering a demand from new people interested in Scientology, Ron gave an introductory lecture at the Westward Ho Hotel in Phoenix in March 1954. In this talk, Ron covered what Scientology is and how it was developed.

Mar. 1954 Background of Scientology

PAB 21
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

early March 1954

The following is a report as submitted giving some idea of what can occasionally happen in running Certainty Processing.

I am publishing this report mainly because it demonstrates the essential ingredient of a successful auditor—nerve. An auditor who doesn't have nerve—the clean, cold courage necessary to plow through and blast a case to ribbons when it starts to run that way, and bring the preclear up all in one piece—has no business auditing.

REPORT ON CERTAINTY PROCESSING
July 11th, 12th and 13th, 1953

Preclear—Student, aged 24
Auditor—Eileen Hibberson HPA

Auditor's postulate "to take a short cut across the case" by deliberately finding the buttons and working on the fundamental certainties, and with the preclear's agreement and cooperation the techniques to be intensified, i.e., to work preferably on double terminals instead of matched terminals.

Saturday, the 11th July: Tone Scale first on auditor (on double terminals) then Tone Scale on himself—in each case changing colors of mock-ups—gradient scale from apathy up Tone Scale to Cleared Theta Clear.

Ran Certainty on double terminals "I am in my body" (positive and negative in brackets). Maybes and breaking down of ridges indicated on E-Meter. Needle seemed to be making sudden rising jerky thrusts on the upper end on the Tone Scale. Session completed by anchor points, Spacation, Geographical and then ARC list, followed by Tone Scale as commencement of session.

Second session same day: Tone Scale gradient scale on double terminals. Certainty "Mother is there" (positive and negative in brackets). At one time preclear got a swift facsimile of a distant past life. Ended with anchor points and Tone Scale gradient scale on auditor and preclear ARC list.

Sunday, the 12th July: Tone Scale gradient scale to Cleared Theta Clear auditor and preclear—double terminals. Anchor points.

CERTAINTIES: Double terminals all way through.

"I can begin life anew" (positive and negative in brackets)—slight shivers,



coldness, some yawning. Little somatic. Probably some prenatals suggested by restless side-to-side head movements. This also turned up earlier on “Mother is there” (positive and negative in brackets).

“I can make life persist” (positive and negative in brackets). This bounced preclear straight into *violent* electronic discharges all over the body and convulsions. Tone dropped in all 5 dials and later rose steadily. At one break preclear’s hands and arms were completely paralyzed and anesthetic. “Shrinking” of flesh observed by auditor. This was run out on double terminals “Can’t let go” (positive and negative in brackets) and preclear holding hands opposite each other to aid discharge. It took 3/4 hour for complete recovery of movement and sense of touch. The “can’t let go” postulate came out with sudden violence as the auditor switched 9-V meter on after unsticking the jammed needle after the violent swinging; and after the meter was switched off again the cans still stuck to the hands which were open wide and rigid, and had to be pulled off by the auditor. A red patch was observed on the right side of the forehead; this came and went twice. During the paralyzed state, balance and coordination were gone also (probably the cerebellum knocked out) and hands showed athetoid movements (extra-pyramidal system).

Visio: Black screen—preclear had the concepts perched on the corners of it. Sensation of terrific torrent of high frequency waves coming from behind screen striking the three Fac One points and spreading all over the body.

Auditor had impression once during this of sperm track incident.

This certainty was run for three consecutive sessions with breaks for rest and warm drinks between, and tablets of concentrated B₁. At the finish of these three sessions, the preclear could hold the positive and negative certainties at high tone level, with no reactions.

During the running the emotional curves were “WILD” (LRH). The preclear’s eyes seemed to be focused in center of the forehead, upturned and bloodshot—especially after the first session.

The 9-V switch-on during the run, sent the preclear nearly up to the ceiling, head jerking forward onto the knees.

Total running time of this Certainty was 3 hours.

Same day—early evening: Certainty double terminals “I can stop life” (positive and negative in brackets) brought evidence of electronic shocks in a much milder form, yawns and shivers and coldness of body. After a fall on the E-Meter, there were constant steady rises.

Later same evening: Ran Certainties: “I can change life,” “I can start life” (positive and negative in brackets).

Preclear was completely bored all through and there were gradual rises indicated on the meter with occasional “flicks.” Auditor’s impressions to say the least were terrific when preclear got up from the settee. Preclear just “oozed” high-toned vitality from his body and eyes were shining from an inside source.

- Conclusions:*
- a. The energies of Electric shock
Nerve [e.g., funny bone]
are identical Pins and needles
Cramp
gradient scales Sex
Electronic implants
 - b. The five dynamic 2 certainties will send preclear straight into electronics—connection of dynamic 2 and implants as above, provided preclear is at a sufficiently high enough level of the Tone Scale and can get a strong enough certainty.
 - c. Once started these electronics should be run right out (therefore plenty of time is required).
 - d. Be aware of the tone of the preclear. A preclear with high self-determinism will detach himself and plunge through (auditor's free theta will help).

A low-toned preclear will *either* pull out analytically and won't face it, or go unconscious—reactive escape (this latter might require hours of ARC work).
 - e. Don't switch on E-Meter when preclear is holding the cans when preclear is highly charged; he probably discharges through the meter rather than the reverse.
 - f. Don't run violent physical stuff (electronic convulsions) or any chance of it on a full stomach. This is a good principle broadly for all processing.

Monday, the 13th July, 1953: Tone Scale on double terminals gradient scale, auditor and preclear up to Cleared Theta Clear. Head front somatic turned on.

CERTAINTIES: "I can survive" (positive and negative in brackets) double terminals, turned on the same effects, only mildly and was soon run out.

(Preclear recalled that during Group Processing, "I'm their mock-up" [positive and negative in brackets] gave similar mild effects.)

The remaining three dynamic 2 certainties buttons, stop, start and change life which were run again to see if all reaction was cleared, were boring and showed only a few flicks on the meter.

The black patch which came up between the four terminals when running "I can make life persist" the previous day was put up again by the preclear running the Certainty "There is something there" (positive and negative in brackets). This was run for two consecutive sessions, with somatics, shudders and mild convulsions, when suddenly it burst into blazing white light. Immediately got preclear to mock up his head four times facing four squares of bright light with the same certainty (working on the previous weekend's finding that when preclear was twelve years old had measles and each day suffered extreme discomfort when the sun poured in at a window slantwise. It was after this when it was found he had defective vision). This white patch persisted until the final bracket when it turned black.



It was at this point of processing the preclear reported that his terminals had changed from four to eight (i.e., three dimensions).

(Auditor's question to LRH: "Is this to be the next step for faster and more intensive techniques?")

CERTAINTY: "Woman there" (positive and negative in brackets) and the meter indicated what appeared to be ridge explosions, sudden and violent with increasing rise in tone.

Over the three days, the sessions leading up to "Electronics" and making certain that nothing of a restimulative nature was left behind, the time spent in actual processing was approximately ten-and-a-half hours.

After a break of seven days before further sessions, it was decided to run some of the foregoing certainties again together with other fundamental certainties, and it was found there was no tendency towards dramatization of the "electronics," with little power of restimulation left behind. Flows, although rapidly downward after first contacting the certainty, made very quick uprisings and the preclear during them had quick "shock" movements swiftly at one point of the body after another. Therapy thereafter moved very swiftly.

Preclear reported an uprising of confidence maintained ever since as he had never had before. Also a sense of detachment from everything—no sense of exteriorization—but from the inside of his head.

Observations: Preclear found it of immense help to do the Tone Scale on double terminals especially in clarifying ideas and concepts of Theta Clear and Cleared Theta Clear. Had the feeling of easily getting to the upper theta levels.

Auditor's conclusions on this were:

1. It helped to release any charges of emotion accumulated during the day by preclear, probably dissipating worries, etc., to a great extent.
2. It "attacks" emotional charges and aberrative material in connection with the eight dynamics.
3. There is the freeing of emotion at all levels thus making preclear more "fluid."
4. It exercises "thetan" in higher-level concepts of knowingness, beingness and Clears, etc.

Although preclear may not at first get these higher-level concepts, it has been noticed that after a few sessions with this gradient scale, preclear has had sudden awareness of higher attitudes, knowingness and goals to aim for.

5. It also helps to keep ARC between preclear and auditor at the very highest level and improves mutual cooperation.

This processing of certainties reveals a whole field of speculation, research to be made; and since that weekend of processing, masses of data have come

tumbling in both from the minds of the preclear and the auditor, also from outside sources.

There was a rather interesting piece of confirmatory data regarding the advisability of running “electronics” completely out when contacted by Certainty Processing. A fellow auditor was called in on an epileptic case, and during running contacted the “halver” with electronic convulsions. After a long session where the preclear came up Tone Scale and could exteriorize, use beams on fingers pulling them up, etc., went back to her home in a very excellent condition. The same night took part in a home social evening, during which a friend of the family tried to force unwelcome attention on her, with the result that during the night she had three very violent fits. The point here I wish to make is that once the charge of electronic force is “started” and not thoroughly run out through lack of time and opportunity, there will be the risk of attracting the opposite poles of force and thereby leave the preclear “open” to undesirable experiences at the sexual level.

The electronic implant most definitely was meant to degrade the thetan and GE, e.g., people’s change of physical appearance during epilepsy.

End of Report.

I call to your attention the fact that even when people are not trained to expect electronics they are encountered. One noted incident of this character came about when a preclear being run by an auditor who “didn’t believe in electronics” had such a fac explode with sufficient violence to burn a hole through the preclear’s hand and through the cans of the E-Meter itself. In several other cases, E-Meters have been blown out.

Ridges, as differentiated from electronics, very often themselves explode and send the preclear rapidly from the top of the Tone Scale, where he might be, down to the very bottom depths of apathy. A little more auditing and handling of the ridges is all that is necessary to bring the tone on up again. I have seen a green auditor become so frightened at the explosion of a ridge that he left the preclear in apathy, and as auditor Hibberson reports, failure to run out an incident properly can result in an easier restimulation of it.

In a covering letter auditor Hibberson says of this report: “When we first touched this ‘thing’ and came up for a ‘breather,’ we both said that Ron is wrong, it is not sex that these certainties are the push buttons for. The second plunge into it, however, soon indicated what Ron had meant—crude primitive stuff with full impact, as even I felt it in the lower abdomen and base of spine, and then culminating in the chest of each of us like a psychophysical hysteria. At that point I said to myself, ‘Get out of this, be apart from it,’ and after that I was able to observe in a quite detached way. Incidentally, quite by ‘accident,’ my little ginger cat jumped up on my knee during a session and I found him to be a perfect terminal. I can see now why witches had cats as their ‘familiar.’ The preclear at some point during this second jump found himself viewing everything in a very detached manner and was quite certain that it was from the center of his head. . . . When things were going at their ‘hottest,’ a remark of Ron’s just dropped into my mind to the effect that ‘Ron did say that despite what you are seeing, we never did have a dead preclear on our hands,’ also ‘Never to leave a technique half-run.’”



I am reproducing this report in this PAB not simply as an example of nerve, although that is a thing which I find most wanting in auditors before their cases are in good shape, but because it is just a plain, good, down-to-earth job of excellent auditing.

L. RON HUBBARD
Founder

HUBBARD ASSOCIATION OF SCIENTOLOGISTS

806 North Third Street
Phoenix, Arizona

10 March 1954

Dear Associate,

I have not written you for some time because I was waiting to have something conclusive to say.

Now that the HAS has been reestablished on its home ground and several test projects concluded we can give you some idea of whither we are rocketing.

The HAS had to come home because the Eastern communication blocks were found to be very great. For instance, it costs almost three times as much to publish a *Journal* in the East. When I came West for the congress I found a very warm welcome here in Phoenix. The HAS, two years old, was known for paying its bills and delivering the goods. Rather than pioneer, it was thought best to continue our established reputation in this area. All major effects and stocks of the HAS are in Phoenix now. We have here at 806 North Third Street very comfortable and roomy offices—and the air is clean. We have training quarters, very nice ones, in another building a block or so away.

The big news in Scientology is our alliance with various fields of psychotherapy and the use of Scientology in widely different fields. For instance, in California we are most acceptable as a religion. Under one Associate, the CHURCH OF SCIENTOLOGY has been duly incorporated in California and will act as a coordinating unit for many congregations.

He contracted with the CHURCH OF AMERICAN SCIENCE (the mother church) on a title of twenty percent to the mother church from the CHURCH OF SCIENTOLOGY of California and is empowered to issue ordinations and other necessary papers by the State of California and by the CHURCH OF AMERICAN SCIENCE. All such ordinations are basically those of the mother church. In order to organize a CHURCH OF SCIENTOLOGY in your area it is only necessary to apply to the HAS for forwarding to the CHURCH OF AMERICAN SCIENCE and a full set of photostats of the various articles, bylaws, contracts and charters of filing will be forwarded to you.

Additional alliance has been made with a corporation, THE FREUDIAN FOUNDATION OF AMERICA to train and certify psychoanalysts and psychotherapists (the latter being the junior grade).

The predominant communication line of the society at this time is psychoanalysis. Freud's books are very well known. By arrangements made in Europe and otherwise it is possible to issue certification as Freudian analysts. In that Freud, as a pioneer, introduced the basic idea that illness can stem from mental causes, and in that his work is well known, it is not unseemly to carry out his aims and goals. As he prescribed no exact process and as Scientology on its



lowest rung solves Freudian problems never before solved, Scientology is of course desirable in this field. Further, Freud's work holds out hope which does not materialize and so tends to dead end those seeking help in mental problems. To remove this roadblock by applying what is now known would seem to be a social contribution.

All auditors graduating from the Advanced Clinical Course, grading high enough to properly represent their subject, can be given any one of three or all the following certificates: DOCTOR OF SCIENTOLOGY, FREUDIAN PSYCHOANALYST, DOCTOR OF DIVINITY. Naturally, previous background and general fitness are consulted in this matter.

The next ADVANCED CLINICAL COURSE is 29 Mar. 54. This is number five. Unit six will begin 10 May 54. The fee remains \$800. The courses will continue every six weeks. There will be a week gap at the end of June when no course is given in order to make a place for the next congress. Immediately after the congress week the courses will resume. The THIRD INTERNATIONAL CONGRESS OF DIANETICISTS AND SCIENTOLOGISTS is scheduled for a week in late June in Phoenix. Phoenix is a cool summer city, being an almost entirely air-conditioned town. The dry climate makes air-conditioning effective here and June in Phoenix is cooler than anywhere on the East Coast or Middle West.

The *Journal* is smoothing out on its schedule. We are getting great numbers of orders for issues 16-G and 24-G. We have many new book issues in planning or being set. The price is \$5.00 for 24 issues. You can take subscriptions and remit 60% of the subscription price with the name and address of the subscriber. You can also take special \$25 memberships or professional memberships in the HAS and forward 60% to us. You are overlooking a lot of revenue for yourself in these. You can also sell books and make 40% of their sales price.

Journal advertising rates are revised. They are \$85 a page, \$50 a half-page, \$1 a half-page-wide line. The *Journal* is read by 5,800 and new subscriptions come in daily.

You can buy the first 24 issues of the *Journal* for \$5.00.

Now for a brief comment on the business of being an associate:

The HAS has now been in business for two years. Originally it was intended that the HAS associates would do the training and treating and the HAS would supply books and tapes. Very early it became apparent that the associate program would not begin to support the HAS. Lateness or non-existence of training percentages, inability to communicate even narrowly in their neighborhood and other matters finally forced the HAS back into the training business. And it caused the HAS to less and less regard the associate as a major portion of the organization. Several changes were offered. A rather continual apathy greeted these changes and so none of them actually went into force.

Now more recently, having had under my hands a great many people who had been "trained" by associates, I found why the associates themselves tended to fail in their areas. They didn't make auditors. They didn't teach the subject well. Thus the auditors got no results and the associate thereupon received very little business. The subjects of Dianetics and Scientology have been working in



capable hands since 1949. But they have not been working for poorly trained auditors. All this squirrel crop with Bogwog Procedure arose from people who couldn't tell an engram from a comma. With bad (not poor) training the associate released into his area auditors who couldn't cure dirty fingernails much less psychosomatic ills. So, the subject, known by what its practitioners did, stalled.

Sure, processes are now faster and better, but they've always worked. The associate program broke down on an inability on the part of the associate to get good representation on the part of his students in his own area.

So the HAS is back in the training business. We are making auditors. A lot of them have been widely and lengthily trained by associates. They come to me here with no knowledge of definitions, no certainty on the subject, without any great skill. They didn't get what they paid for—training to be an auditor. They're leaving here with their cases in fair or excellent condition but when they leave here they can AUDIT! The worst students I've had go around town pulling off miracles. So we HAVE to be in the training business in order to get Dianetics and Scientology done somewhere on the face of Earth.

Now this may be received as an awful invalidation of what you've been doing, as a discounting of all your good work. However, it's only bald finding. I've had, now, students from all of you. So I know why the associates haven't left a rocket-tail across their areas. They didn't train people to get results and the subject itself was injured.

Sure, I should have trained YOU better. But I'm doing that now. Almost every associate has been or is being represented in these clinical units.

So all this calls for an overhaul of the entire associate program. With well-trained associates or staff members, it doesn't seem likely you can do other than succeed in the various areas. BUT this will entail an awful lot better training of your students. And it will entail a lot more attention to communication in your area. Associates are very prone to get spread all over the map with their ambitions and never LOOK at their own town. They can look everywhere for business but the front yard. Typical of this, an HAS official last year was getting all his business from 12,000 miles away and none of it from the largest city in the world—LONDON. Associates commonly think of themselves as rival HASes. Well, the HAS has always covered its own area AND five continents. Right now it is plowing into Phoenix the way nobody here has ever plowed before. Business is better where you are, not three thousand miles away. So, applying and communicating locally (and as nationally as you want, but locally first), an associate can win.

You turn out good auditors and you'll win your area. Collect the fee and skip the drudgery of training and you'll reap disaster for yourself—and in many instances you have already done so.

Because of the legal situation in various places, the Church of Scientology is your best bet in such areas. Alliance with the Freudian Foundation is possible. Continuing as an HAS associate is possible. In any event, we have the proper papers and procedures outlined here for your application. But more important, the entire "associate program" is a jury-rig affair at this time. We don't know what you expect and we don't know what you are doing. Before very long there



will be a close-knit program throughout the US. We have better programs in some very far places with our associates than with US associates, so we're looking to home with this newsletter. We can't just help you. We can make you. But you'll have to get more communicative, you'll have to sell more books, you'll have to have the proper tapes and you'll have to be willing to work like hell.

Some among you are doing all right. The bulk of the program however needs to be pulled tightly into line. We've got a science, we have the basic organization. Now let's get going and get the job done we started to do. ALL CONTRACTS WITH MYSELF OR THE HAS ARE NOW SUBJECT TO RENEWAL. So apply and tell us which way you want to go. Please let us know before April 1st, 1954. The HAS, a church, what course do you want to steer?

Sincerely,

L. RON HUBBARD
Founder



Scientology

Published by the Hubbard Association of Scientologists, Inc. Issue 26-G March 1952

The Road Up

Scientology today is doing exactly what it is supposed to do—work!

It is the only valid and fully tested mental process which man has.

In view of those facts, both of them very easy to establish, why isn't Scientology cutting a large swath through the world? It *is* attracting a great deal of attention as the growing ranks of the HAS show. But why isn't it bowling through each and every doubt and opposition everywhere?

There are several answers. The first is the widespread advertising of that "nonadvertising" group, the medical profession. Magazine articles are counted upon by the AMA to sufficiently advertise medicine without the AMA having to buy space. The AMA and its practitioners sell hope for a billion or two annually. They have established a monopoly on health (or, one should say, bad health). This monopoly and the constant parade of articles in all leading periodicals tend to lull the public into the false belief that man's major problems of mental and physical health have already been solved. The AMA today depends, actually, upon the remedies prepared for biochemists to keep the medical doctor from being disgraced.

There will always be a role for the medical doctor. But his role is not as broad as AMA advertising would like us to believe. The doctor is a handyman desperately valuable in the specific fields of emergency surgery and repair (as needed after accidents), in obstetrics, in orthopedics and as epidemic police. Further he ceases to be valuable. Almost any chemical engineer can administer antibiotics with better results than can a doctor. Any civil engineer knows more about sanitation. Almost all operations as in the field of surgery are needless. And in problems of psychosomatic medicine the doctor has been and is a rather miserable flop—and psychosomatic medicine comprises better than 70 percent of man's ills!

The medical profession has prepared its own retreat into the fields where it belongs for it has openly fought original research into the problems it itself could not solve. It has continued to accept money from the public to remedy ills it cannot help. It has therefore forfeited to a large extent the goodwill of all research people and, as any poll would show, the affection of the public as well.

Any organization unnaturally pretending to cure all when it cannot nurture the seeds of its own destruction. Any organization which pretends to developments

which it at first fought at length becomes laughable. That the medical profession is now advertising, as in the *Ladies' Home Journal*, that it is now nicely accepting the prenatal theory of Dianetics without credit to Dianetics does not escape any ridicule or give us any real responsibility in helping the AMA to continue.

The auditor does not belong in the accident emergency ward until the arteries are reassembled. The auditor does not belong on the cause end of a drug needle. The auditor does not pretend he can set bones (despite *Life's* article to the effect that auditors do).

But the medical doctor believes with a very touching faith that he belongs in a consultation room for the neurotic and insane. He believes he is a high authority on shock and trauma, and rushes quickly into his favorite advertising media (the magazine article) to air his views on mental states—when as a matter of fact the opinion of the local grocer is probably more reliable.

The medical doctor affirms his right to pass upon mental therapies, to advise his patients about them. Why doesn't he give advice on radio receiving sets, too? It's a subject just as far from his forte as mental science is.

The public is daily sold on the idea that psychosomatic medicine is in the province of the medical doctor. Legislatures believe that only medical doctors should "treat the insane." Everybody is standing around pretending the problem of mental health is solved. And that is one of the most dangerous assumptions any culture could make. The people of the culture believing that today are shocked and surgeried into permanent insanities by medicos who know no more about the mind than an auditor does about broken bones.

The complacency of the AMA in the teeth of this very dangerous assumption should be very alarming, particularly to the AMA.

Routinely and regularly Scientologists are now solving all branches of psychosomatic ills and all problems of shock and insanity save in those cases where physical impediments to communication are impossible. Since 1947 every effort has been made to put this data into the hands of the medical profession. *The Original Thesis* was written for and distributed to the major organizations who control healing in the United States. Yet each shrugged off any responsibility in the matter. The direction to go, then, was not down simply because those "in charge of healing" could not find value in Dianetics. The direction to go was out and up. Dianetics was broadly released to the general public.

The great mouthpieces of medicine such as Morris Fishbein in *Newsweek* have devoted pages and pages to a desperate effort to stop Dianetics. The raving and frothing done upon the subjects of Dianetics and Scientology by otherwise responsible men in *Life*, *Time*, and *Look*, in *Liberty* and cheaper publications has no real precedent in this century. Every piece of scandal that could be scraped up was hurled by medicine to stop Dianetics in its tracks.

That was a heavy push for a young, struggling science to have to face. Well, Dianetics and Scientology have faced it. This counter-effort has slowed markedly the speed of advance. But that was not unexpected. And the counter-effort is now almost entirely spent.

It cost a lot of money to slow Dianetics and Scientology down. But it was worth a very great deal to these sciences to be slowed down. For it made it necessary for me to work much, much harder and make them much, much better and the time that took was the same time that it required for the attack to wear itself out. Today we are very rich in knowledge. We can do things quickly which, yesterday, were all but impossible.

The ridge of resistance is still there. But it is not a very solid ridge. For we didn't fight back. Now that we are ready to march, it is rather like walking on the backs of an enemy which has slain itself.

Now what are we going to do to make OUR attack good? Well, we have to do several things.

The first of these is to discover in every one of us a level of performance and ability which in itself will set an excellent example. That one is "in" Dianetics and Scientology should be a synonym for being quick and able.

This one we had better remedy rapidly. And the answer to that is posed in the HAS program in Phoenix where for very, very little any auditor can have his case pushed right on up to the top.

The second of these several things has to do with ability in Scientology and with Scientology. This is being remedied by better training schedules in associate schools and in particular by our Advanced Clinical Course in Phoenix. (For they don't get out of HERE without knowing how!)

The third of these is to compel into the public knowledge the fact that LOW COST therapy now exists. That answer is the group answer. We have tapes here now which, if played to a group of strangers, would produce Clears.

A fourth answer to our problems is with you. All you have to do is stop asking for agreement from your area and start to ACT with what you know and Scientology will go across wherever you are like a startled rocket. Who cares who agrees with you? A medical doctor never explains the remedy. He just uses it. Well, why don't you just USE Scientology and stop explaining it?

The main problem which faces us now is WHAT are we going to do to SAVE the medical doctor? He has all but ruined himself. We need bone and baby mechanics. We need somebody to sew up the maimed and mauled. We MUST be careful not to attack medicine. We MUST remember to be patient and gentle. Otherwise you and I in a few years will have to sew them up and deliver them and that's too much to ask.

Scientology is advancing just exactly the way it was intended to advance. Now let's all of us get able enough to make the able much more able and get this show on the road.

L. RON HUBBARD
Founder



Fifth American Advanced Clinical Course Lectures

Phoenix, Arizona
29 March–7 May 1954

The Fifth American Advanced Clinical Course convened in Phoenix, Arizona on Monday, 29 March 1954 and ran through Friday, 7 May 1954.

During this course Ron lectured extensively on the subject of *universes*. He defined the mechanics of universes and the ongoing struggle between theta and MEST, then described how the thetan can be freed from entrapments and restored to *cause*.

- 29 Mar. 1954 Universe Series: Self Analysis
- 30 Mar. 1954 Universes
- 31 Mar. 1954 Simple Processes
- 1 Apr. 1954 Basic Simple Procedures
- 2 Apr. 1954 Presence of an Auditor
- 5 Apr. 1954 Group Processing: Safe Place for Things
- 6 Apr. 1954 Lecture: Universes
- 7 Apr. 1954 Universe: Basic Definitions
- 8 Apr. 1954 Universe: Processes, Experience
- 9 Apr. 1954 Universe: Conditions of the Mind
- 12 Apr. 1954 Universe: Change and Rehabilitation
- 13 Apr. 1954 Universe: Manifestation
- 14 Apr. 1954 SOP 8-D
- 15 Apr. 1954 SOP 8-D: Exteriorization and Stabilization
- 15 Apr. 1954 Process: Certainty Assessment
- 16 Apr. 1954 SOP 8-D: Lecture

19 Apr. 1954 SOP 8-D: Process, Universe Assessment
19 Apr. 1954 Process: Area Assessment
20 Apr. 1954 SOP 8-D: Process, Remedying Havingness
21 Apr. 1954 SOP 8-D: Elements of Auditing
21 Apr. 1954 Group Processing: Reach for Present Time
22 Apr. 1954 SOP 8-DA
23 Apr. 1954 SOP 8-DB
26 Apr. 1954 SOP 8-D: General Handling of Pc
27 Apr. 1954 SOP 8-D: Anchor Points and Space
28 Apr. 1954 SOP 8-D: Space and Havingness
29 Apr. 1954 SOP 8-D: Space
30 Apr. 1954 SOP 8-D
3 May 1954 SOP 8-D: Viewpoint Straightwire
4 May 1954 SOP 8-D: Be, Do, Have Straightwire
5 May 1954 Efficacy of Processes
6 May 1954 Anatomy of Universes
7 May 1954 Energy—Exteriorization

PAB 23
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

2 April 1954

HAVINGNESS

(From the researches and notes of L. Ron Hubbard)

Starvation for energy is the keynote of any case which maintains facsimiles in restimulation.

The thetan who holds facsimiles to the body has chosen to have the energy *in spite of* the perceptions and significances in it. He is attempting to have the energy and not have the aberrative quality of it. Thus he is posed the problem of trying to reject the thought and accept the energy and thus he cannot do either.

In Dianetics we gave him the energy by processing out the significances (perception) in it.

When well exteriorized a thetan may have his energy so far reduced that he becomes unhappy. Having him create and snap in anchor points upon himself (not the body) will remedy this unhappiness.

Matched Terminaling, Admiration Processing and any other process which reduces energy, at length "starves" the thetan for energy.

All these conditions are remedied by remedying the "havingness" of the thetan.

As we saw in Acceptance Level Processing (PAB No. 15) only certain energy forms may be acceptable to the thetan. This is regulated by the screens he has erected against things. By setting up a resistance to certain energies, he creates an eventual appetite for them. He sets up screens to resist the form and the screen becomes plus for the form on the far side and negative for the form on the near side. As the screen caves in upon him (by being pounded by the unwanted form) it eventually causes an appetite (vacuum) for the form. Thus he actually starves for a form he once detested. This is the dwindling spiral of the MEST universe. The thetan believes he has to have the form to survive.

The remedy of havingness is necessary for all cases at and below Step IV of SOP 8.

An auditor remedies havingness by "starting an avalanche," by making the preclear begin an automatic inflow of acceptable things, then graduates the preclear rapidly to avalanches of stars, planets, heavy masses and spaces.

It is density and mass which count, not specific items.

Degradation begins when the thetan is interiorized into unwanted mass. It is completed when, having developed an appetite for heavy mass, he is exteriorized from it.

In this lifetime the downfall of any thetan began with his loss of some heavy mass. The heaviness of the mass *was* the value of the mass. For instance, an auditor wishing to trace the feeling of degradation in a preclear would look for a time when the preclear lost or was removed from a massive object. The auditor then has the preclear mock up the object and change its quality better or worse until it “snaps in” automatically on the preclear. Then the auditor has the preclear mock up enough of the object to create an avalanche. The preclear must then add more and more to the inflow, then add planets, stars and black stars until the preclear can comfortably throw several dense objects away in mock-up. A reverse (outflowing) avalanche is then begun and run.

Outflowing and inflowing avalanches are run on the preclear until his “hunger” is satiated.

Numerous facsimiles may appear. The auditor continues with the dense masses in avalanches, not the facsimiles. The facsimile will “blow.”

This process, run for four or five hours, will create a Book One MEST Clear.

Perceptions are turned on by running “acceptable” smells, lights and sounds in avalanches. Masses are more important than perceptions.

L. RON HUBBARD
Founder



ADVANCED COURSE
Phoenix, Arizona

DATA SHEET

(For use as basic information by students of the
Advanced Clinical Course as of 10 April 1954.)

GOALS: Life has solutions for many things. It has never had a solution for aberration until now. The target of the auditor is not simply the eradication of aberration. It is the relegation of aberration to the status of a solved problem.

Primary in auditing procedures is getting the preclear to change his mind. When he can shift postulates easily and at will he will continue to be in good condition. When he cannot, his is a problem of other universes in which he is "trapped." In any universe one is subject to the postulates of the god of that universe. Therefore, when a preclear cannot be brought to change his postulates he must be having trouble with other universes.

A problem with universes is primarily a problem in spaces. Secondly it is a problem in energy and matter. Any preclear having difficulty with other universes is having difficulty with space.

The definition of space is "a viewpoint of dimension." Thus other universes are created by other viewpoints. When a pc has been changed in space a great deal by another viewpoint and when he has many impacts in common with it, he may believe that he is in another universe and, mechanically, this is so. In such a way, a preclear may be found in mother's universe, in father's, in a pet's, in his body's and is, of course, in the MEST universe where the postulates, he conceives, are those of God. The nuclear physicist studies God's postulates.

Whenever a preclear cannot change his own postulates easily, we conceive that he is operating upon other postulates than his own and thus, that he is in another universe. We resolve space only insofar as we need to resolve other universes.

Where the preclear is in a universe which operates upon psychotic postulates he is immediately pressed to face aberration.

This is an E-Meter problem, that of other universes and is resolved by asking the pc while on the meter whose commands he would obey, whether father's, mother's, etc. The meter will experience its biggest drop on those universes where he is having the greatest conflict. However, the meter will not necessarily respond on universes in which he is entirely enclosed. Removing the "reacting" (biggest drop) universes, one at a time, will exteriorize the pc from all universes.

The key command in all Universe Processing is "Where (father, mother, wife, pet) would be safe." The pc must then SPOT points in space where he is certain the person in question would be safe. Various regular phenomena then

[*Editor's Note:* This data sheet was mimeod and handed out to ACC students; it was not issued broadly.]



occur. The replies are not, of course, very rational. Getting the pc to spot spots in space is of the essence. He must be brought to spot spots in MEST space.

It will be found that spotting a spot in space is almost impossible for some pcs. They give conditions, not locations. Or, even in using Opening Procedure, they cannot easily spot a location in space without their attention flicking quickly to objects.

KNOW-SEX SCALE: There is a scale of behavior, patterned on the Tone Scale, which starts at the top with KNOW and goes as follows down scale. This is also a scale of tolerance of viewpoints or tolerance of space or interiorization in universes and furnishes a fast diagnosis. KNOW—can create space. LOOK—is creating space. EMOTE—is combining space and energy. EFFORT—is condensing space. THINK—is wandering in condensed spaces. SYMBOLS—has codified spaces into words and other significances. EATING—is content with spaces already condensed but belonging to others. SEX—finds no space tolerable for present beingness but looks to other and future beingnesses as the only chance for the universe.

COMMUNICATION: The graph of communication is CAUSE ——— to ——— EFFECT. Or CAUSE-DISTANCE-EFFECT. Or C distance E. A perfect communication occurs when whatever is at cause-point is duplicated exactly at effect-point. Thus a perfect communication contains duplication. A thetan seeking to communicate seeks to send impulses or particles from himself at C to the receipt-point at E, WITHOUT FORM. Thus, a thetan has NO-FORM as a condition of a perfect communication. A body, on the other hand, when it communicates, places the condition of FORM into any communication it sends. Thus a thetan, working obsessively, would seek to make NO-FORM at all effect-points while a body would attempt to create FORM at effect-points. A body seeks to make something out of every communication, hence, significance and deeper meanings and prior causes. A thetan seeks to make NO-FORM out of all communications, hence a nothingness. These are the mechanics of communication. They are also the mechanics of human behavior. The perfect duplication of a communication is seldom possible, hence the dwindling spiral. BUT harm in communication only occurs when there is no KNOWING about communication. Impulsive or obsessive communication alone takes exception, on the part of a thetan, to something, on the part of the body, to nothingness.

NON-EXTERIORIZED CASES: When cases are difficult to exteriorize the auditor is involved, basically, with a tangle of universes. The thetan cannot LOOK because he is in another universe where looking (the making of space) is forbidden. Occlusion of various kinds, facsimile looking, are present only when the thetan is in another universe than his own. In his own he can easily look even into other universes. Occlusion and non-exteriorization are then stemming from the same cause. THE MORE DIFFICULT THE CASE, THE LESS TOLERANCE OF SPACE. This is resolved by having the pc spot space, using the body perception or not. He can do this via Opening Procedure as well as by spotting distant MEST spaces. The SPOT in space is more important than the object in space. Thus one has him spot spots until he can with ease. One then begins the task of separating him from universes using Universe Processing.

CHANGE OF SPACE: This process has been standard for some time. It is not used on pcs until they are exteriorized. It can be approximated non-exteriorized

cases by having them spot spots in space. The goal of Change of Space is bringing the preclear up to present time in all MEST spaces. Rapid spotting or changing into various locations where the pc has been in difficulty keynotes this process.

INTERIORIZATION–EXTERIORIZATION: The preclear must be able to interiorize into and out of objects and spaces at will. Drills which interiorize and exteriorize him rapidly time after time from the interior to the exterior of rocks, planets, animals and people remedy his ability. It must be noted however that this decreases havingness and this decrease must be remedied.

HAVINGNESS: The preclear has so long had that he believes he must have. This lack of havingness is run by discovering what is acceptable to the pc in the way of mass and having him pull many such objects in upon him. Pulling in enough mass will run out the engram bank. Engrams are in restimulation only because they represent energy which the pc or the body pulls in. Universe Processing, run correctly, DOES NOT UPSET HAVINGNESS and is the one process which escapes it. Avalanches of planets and stars can be started inward and outward by remedying havingness. This is beneficial rather than otherwise. Such avalanches should be put into the control of the preclear with starting, stopping and changing their inflow and outflow.

GRAND TOUR: This is the process of taking the newly exteriorized pc to various locations in this solar system and is Change of Space and Interiorization–Exteriorization combined. The pc is sent to places near the Earth, the moon, the sun, Mars, etc. This is done rapidly and many times. He is then exteriorized–interiorized out of and into these heavenly bodies. He is made to move down to planet surfaces and to centers as opposed to being *in* positions, but he is also made to be in positions. In other words, he is rapidly changed in space and is also, during other intervals, made to move through space. A Grand Tour is completed, actually, by change of space through all the important spots (where he has had experience on the whole track) of the MEST universe.

SOP 8-C: This process, as developed, continues to be successful in general hands and is recommended for instruction of auditors in other than the Advanced Clinical Course and for use by Book Auditors. It is a powerful weapon and is chalking up many successes.

OTHER PROCESSES: There are many patch-up and emergency processes. They are of varying value. None of them have been abandoned. Where an auditor has these as part of his know-how, he should use them in relationship to their effectiveness in his experience. He should not, however, compulsively continue with a process which he is not finding very useful in his hands simply because it “makes nothing” or “makes something” of the preclear. A case in point is the obsessive use, by many auditors, of the early processes of Dianetics. These auditors have fixated on “making nothing of pictures.” In Scientology we have better processes and have had better processes for some time. In fact, Scientology processes are so much better than this that we terminated the temporary use of the word “Dianetics.” Older processes and emergency processes in particular have not been invalidated. Auditors would, for instance, discover that engrams can be made to vanish by having the preclear remedy his havingness or by “finding places where pictures would be safe” for a few hours. Any phenomena can be remedied by 8-C or Universe Processing. The results of these have the great advantage of being stable when attained.

ADVANCED COURSE PROCEDURE

Continually working with students in the Advanced Course, I have been able to codify procedures in such a way that they work very consistently for auditors.

First: Establish a two-way communication with the preclear, either by discussion or questioning in generalities. Get him to talk a little. Then run next-to-last list of *Self Analysis* to measure his communication lag for future reference and to avoid falling into “one of THOSE cases” unawares.

Second: Run from ten minutes to two hours of Opening Procedure (a) until the preclear is happy to take orders from an auditor and (b) UNTIL THE PC CAN LOCATE SPOTS IN SPACE WITHOUT HIS ATTENTION SNAPPING ON TO MEST OBJECTS.

Third: Run SOP 8-C Step I. If at this point pc exteriorizes with certainty, run the remainder of this procedure (Advanced Course Procedure). If PC DOES NOT EXTERIORIZE EASILY he is having a major problem with universes. This problem with universes must be resolved somewhat before he can be made to exteriorize. Resolve some of the universe problems, then go to the second step (ACP) above, then run this step (8-C Step I) again. If he still doesn't exteriorize, resolve more universe problems. To run Universe Processing, have pc, first, spot spots in space. Then have him find places where E-Meter reacting personnel (Mother, Father, etc.) “are safe.” This is actually all there is to the process. One stays with the person selected until the charge is greatly lessened or until the phenomena of “separating universes” takes place. The key command is “Where are viewpoints safe?” Have the pc actually spot spots in space and make sure that he IS certain that the viewpoint (or the person) is safe there. The clue to this “safe” is, of course, “senior survival.” The pc gets into the winning valence because that had senior survival. Thus he takes the viewpoints of MEST objects or people which have senior survival. Beingness Processing is another process similar to but less powerful than (but complementing) Universe Processing.

Fourth: Beingness Processing. By which the auditor has the preclear BE various things until he finds things the pc can be with certainty. The goal here is to get the pc able to be anything in any universe or to be any universe. Which is to say, to assume the viewpoint of anything. This clears up spots which the pc cannot tolerate, also forms of which he is afraid. When the pc is discovered being something compulsively, one finds where that “would be safe” for it is a winning valence. This includes getting the pc to be his first piece of space, and his first piece of energy. The reason one does this last is to “undercut” his first period of “unknowingness.” The pc is asked to be the space, then himself, back and forth, many times. Then to be the energy, then himself, back and forth many times. A variation, when the pc is compulsively discovered being something, is to have him be that thing, then to find places where a thetan would be safe from the viewpoint of that thing he is being. Again the goal is to get the pc to a point where he can be any object or space in any universe.

Fifth: Universe Processing and Step I of 8-C on the EXTERIORIZED pc, alternating.

Note: When the pc goes into apathy on Universe or Beingness Processing, the auditor should take care that he himself, by communication breaks, has



not brought on the condition. Running Opening Procedure on a case which has heavily bogged into apathy is a good repair measure. But apathy results in Beingness Processing when the thetan has been something compulsively and is just beginning to be himself in that situation. Asking him to be the object and then be himself will run out this apathy. The apathy is the halfway mark of coming out of a winning valence and is rather inevitable. Apathy is more alive than the object the pc was being.

Sixth: The Grand Tour (see earlier part of this data sheet). The Grand Tour now includes Change of Space to the entrance point of the MEST universe, etc., etc., etc. It also includes exteriorization–interiorization drills.

Note: If pc boils or gets dull, REMEDY HAVINGNESS. If this does not alter the condition, it is a problem in universes and Universe Processing should be used.

Seventh: Run SOP 8-C in its entirety on preclear including brief Opening Procedure.

Eighth: SOP 8-O as released in April.

L. RON HUBBARD
Founder



SOP 8-D

This procedure is for use by a trained Scientologist. It can be used in conjunction with ADVANCED COURSE PROCEDURE and its primary goal is the delivery of heavy cases; however, it can be extensively applied to all cases. It is better to run a Step I well on 8-C before using this process upon him.

OPENING PROCEDURE: Have pc move his body around the room locating SPOTS IN MEST SPACE. Have him locate many such spots and designate them with his finger. Have him do this until he can do it very well and until he obeys an auditor's directions easily.

STEP I: Ask preclear to be three feet back of his chair. This is the total step. The auditor does not press the matter further even if the pc is.

STEP II: Have preclear look at his environment and whatever he sees have him duplicate it many times. Then have him duplicate a nothingness he makes or finds many times.

STEP III: Have preclear hold the two back corners of the room (two minutes at least or two or more hours). Then have him locate spots in space where he is not.

STEP IV: AN E-METER STEP. Give pc a full assessment by putting him on an E-Meter at this point and asking him to name the people with whom he has been associated since birth. The auditor writes these down and indicates by a symbol after each name whether the action of the needle is stuck, small, medium or violent. On a consistently stuck needle, use next-to-last list SA until needle frees. Then choose that person who got the biggest reaction on the meter and using this person have preclear find spots or spaces where this person would be safe. The preclear must be certain of the fact. The auditing command is, "Find some places where _____ would be safe." One continues this until the needle shows no further reaction, on just this first person. Then one goes to OPENING PROCEDURE and starts all the way through the steps again. Now one takes the same person as the auditor first chose and runs this processing question only: "Spot some things which your _____ does not own." This is the total question. (One- to two-hour communication lag may not be unusual.) The auditor continues to ask this question and the preclear continues to spot things which this person does not own until the needle is relatively inactive. Then the auditor goes to OPENING PROCEDURE above and continues through the steps. But now he takes a new assessment and proceeds exactly as before. "Places where _____ would be safe" is Universe Processing. "Things _____ does not own" is Ownership Processing. No variations of command of any kind whatsoever should be used by the

auditor as these are not dichotomies and variation can be very hard on the preclear, even making him ill. The auditor should add “The spirit of man,” “The spirit of woman,” “God,” and “the body.” **STUDY THIS PROCESS WELL BEFORE USING IT. DO NOT DEPART FROM IT OR VARY IT UNTIL PRECLEAR IS STABLY EXTERIORIZED. THE ACTUAL GOAL OF THIS PROCESS IS TO BRING THE PRECLEAR TO TOLERATE ANY VIEWPOINT.**

L. RON HUBBARD
Founder



Scientology

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Scientology: A New Science

1954 INTRODUCTION

Scientology: A New Science was written by L. Ron Hubbard in 1947 fifteen years after he began his studies of the mind, and was the manuscript offered to such organizations as the American Medical Association and the American Psychiatric Association. Instead of being accepted by these organizations, this thesis was accepted broadly by the public at large. Tens of thousands of copies of it have been circulated all over the world, mostly by the public itself, duplicating it, mimeographing it, even typing it with many carbons.

The basic science was named “Scientology” in 1938. In 1947 L. Ron Hubbard changed its name to “Dianetics” in order to make a social test of publication and popularity. That test completed, in 1952 he changed the science back to its original name, SCIENTOLOGY. This was done to inhibit its being monopolized for private purposes.

This work in its first manuscript form was called *Scientology: A New Science*. This was changed soon by L. Ron Hubbard to *Abnormal Dianetics* for offerance to the medical profession.

The first article, “Dianetics: The Evolution of a Science,” appeared months afterward [May 1950 in the United States; June 1950 in England, in *Astounding Science Fiction* magazine].

It was in May of 1950 that *Dianetics: The Modern Science of Mental Health* was published. Although the latter is widely known as “the first book,” *A New Science* actually holds that honor by three years.

Seven years after its first appearance, *Scientology: A New Science* is issued again for its historical importance, its simplicity and its usefulness to those studying the evolution of the science itself. It is very simple and workable even in the early form presented here.

L. RON HUBBARD
Founder

[*Editor's Note:* For the full text of *Scientology: A New Science*, read the book under its current title, *The Dynamics of Life* by L. Ron Hubbard. The only difference in the text is that the above article used the word “Scientology” in place of “Dianetics.”]



PAB 24
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

16 April 1954

CERTAINTY OF EXTERIORIZATION

Are they exteriorized?

Perhaps one never appreciates the benefits which result from exteriorization until he runs, with a case which has been exteriorized, a drill of exteriorization—interiorization with solid objects. This step, the principles and operation of which will be covered in an early PAB in greater detail, demonstrates the great difference which can be achieved in a preclear who is made able at last to exteriorize from and interiorize into any and all objects and spaces at will.

An individual has to have, as long as he believes objects can be forced upon him and pushed around him—whatever his own determinism on the matter may be.

After a thetan has been unable to separate himself from a group or object for a considerable length of time, he begins to believe that whatever it is is something he must have. He will then figure-figure a reason why he has this object.

After a thetan has been a body for a long period of time, he believes he cannot separate himself from a body, and believes, therefore, that he has to have a body. He will then add many reasons why he has to have a body.

Reasons always follow the fact. The fact occurs, and then purposes are originated in order to account for the fact. Explanations ensue from incidents. Necessities in havingness ensue from possession.

If an individual has to have something, it is certain that he has once possessed the object or one similar to it, or he is in the valence of something which has to have the object.

Contrary to all the rationale connected therewith, all possession derives on the basis of “Now that I’ve got it, what can I do with it?” “Now that I am doing something with it, I have to have it.”

The basics of this are contained in the theta—MEST theory. This was the original theory of somethingness—nothingness. A thetan, being nothing, attempts to achieve nothingnesses. A body, being something, attempts to achieve somethingnesses.

The effort of a body to achieve somethingnesses continues long and arduously even into the field of reason. The effort to achieve somethingnesses includes “having to have a reason for.”



A person who is firmly convinced he is a body and is therefore being a body always has to have a reason for or a significance. Hence we get figure-figure-figure. Given a fact, there must always be a reason for the fact. Thus there must be other facts. And in this wise we get somethingness adding up to greater somethingnesses. In the case of the thetan we get a continuous effort to knock out the somethingnesses and achieve greater simplicities or nothingnesses. Basically this is a problem in communication. A perfect communication demands that that which is sent from the source-point must be duplicated perfectly at the receipt-point. The graph of communication is therefore Cause–Effect. Here we have cause, a distance, and effect. A perfect communication would be one which found at the effect-point a perfect duplication of that impulse or particle which emanated from the cause-point. It should be very plain, then, that communication is, in a purity, a complete duplication.

Any communication resulting from a cause-point which has no form, if perfectly duplicated, would contain as an integral part of its message “no form.” Thus at the effect-point of the communication line one would discover the message to be without form. Thus the impulse of the thetan in communicating is to make no form. In other words, being a nothingness so far as form is concerned, if balked in communicating one way and another, the thetan would eventually become obsessed with the idea of having no form at any effect-point he was trying to reach.

Similarly, when there is a mass at the cause-point of a communication line, the effect-point would be expected by the cause-point then to have mass. In other words, a body talking to a nothingness would tend, if it became obsessed upon the subject, to become upset because there was no mass at the effect-point of its communication line. A thetan would tend to become upset if there continued to be a mass at the effect-point of his communication line.

Completely rational behavior naturally permits a nothingness to communicate to a somethingness and a somethingness to communicate to a nothingness, a nothingness to communicate to a nothingness and a somethingness to communicate to a somethingness. These, being all possible combinations so far as mass and communication are concerned, are of course the requisites if anybody is to have a free feeling about communication itself.

Let us take, though, the case of a body obsessively communicating with a spirit. Here we have John Doe addressing a nothingness. John Doe believes he is a mass, therefore he seeks to give all of his communication mass. He continually seeks to communicate with a no-mass at the effect-point. Inevitably he will begin to believe that there is something wrong with his communication since no mass appears at the effect-point. Talking to God, John Doe would be most pleased if God were to step forward in a massive form, for this would be a more or less perfect communication. But John Doe, going on talking to God without God appearing, will eventually become obsessed and will believe, then, that he cannot communicate. Believing he cannot communicate, he believes that the line is now reversed and that the cause-point is at the nothingness and the effect-point is at himself. Therefore he will seek to become a nothingness. A nothingness will be communicating with John Doe. And this will make it necessary for John Doe to achieve a no-mass state if the communication is to be perfect. Thus John Doe could liberally interpret this communication system in various ways, and the least

of his interpretations would be that he was unworthy or degraded, or that he should repent or abase himself—which is to say in all cases become nothing by the common interpretation of nothing.

But let us say that John Doe is totally aware of himself as a thetan. He begins to communicate to a mass such as an idol or a body or some other solid object. If he continued such a communication line without realizing the fundamentals of communication, he would soon begin to expect a nothingness to appear where the idol or the body or other mass was. The persistence of the mass at the effect-point would make Doe feel that he had never communicated. He would therefore believe that his power to communicate was less, and he would believe that he therefore must become something. Thus he steps out of the role of being cause and becomes an effect on this communication line. This, at the very least, would tend to interiorize John Doe, the thetan, into the mass he was trying to communicate with, for he would not consider himself capable of reaching the distance necessary to communicate and would believe that this mass, now considered to be senior to himself, would have the power to reach him; therefore he would interiorize.

These, basically, are the mechanisms of communication. But they are also the mechanisms of interiorization–exteriorization. Duplication, you see here, is the effort. And duplication becomes the effort solely because communication is the effort. When a being loses grip on these principles, he is then in for considerable trouble, for he will find himself unable in this universe to achieve a perfect duplication and so will be unable to achieve a perfect communication.

Now let us take this matter and apply it to auditors, and let us discover that an auditor who is not himself exteriorized and who still believes that he is a somethingness would actually feel thwarted and unsuccessful if he achieved an exteriorization on a preclear. His effort would be to continue to make something of the preclear; in other words a mass of the preclear. That the preclear was still interiorized would be gratifying to an auditor who is not exteriorized. You should see this very easily, then, that an auditor who is not exteriorized and who has no actual subjective proof of exteriorization would, whether he knew it or not, work towards more thoroughly interiorizing the preclear. In other words, he would continue to try to have something at the effect-point of the communication line between auditor and preclear. The auditor, being something, auditing from source-point would attempt to gratify his desire for a perfect communication to have something always at the effect-point.

Similarly, an auditor who was exteriorized would find it more or less intolerable, if he had forgotten these principles and had become obsessed about communication, that the preclear's body continued to sit there in the auditing chair.

In either of these cases, a conflict may possibly arise and the Theta Clear and the auditor still interiorized might alike (forgetting these principles) dispute whether or not the preclear was exteriorized, since either one of them would find fault with the preclear's condition. The basic fault that they would be finding, in the case of the Theta Clear auditing, would be that the preclear's body continued to be there and, in the case of the person not yet exteriorized, that the preclear maintained that he was not any longer there and was not in his body. An auditor, then, whether a Theta Clear or one still thoroughly interiorized, is likely to raise

a very large point over exteriorization itself. This point would rise to the same violence that the individual himself would feel toward communication itself. If an individual, whether exteriorized or interiorized, has any arduous or frantic feeling about communication, he is likely to manifest that arduousness or franticness on the exact point of "Are they exteriorized?"

If any damage is to result in auditing, it will be on the lines of invalidation of the certainty of exteriorization. By invalidating this, particularly to a preclear who has just achieved it, one is complementing thoroughly a continuous communication problem of the preclear; which is to say, he is a nothingness continuously in communication with somethingness. In order to remain cause on this communication line, and in order to be an effect and relaxed about it, the preclear has to attain a considerable serenity on the subject of being a nothingness trying to communicate with somethingnesses. People who are still interiorized have lost that serenity and find the communication with a nothingness intolerable.

Only an auditor who is ignorant of these principles and is still obsessed on the subject of communication would make the effort of invalidating exteriorization on the preclear's part a major activity.

How can you tell if they are exteriorized? The most recent and delicate E-Meters will register the fact. But much more than this, DOES THE PRE-CLEAR KNOW HE IS EXTERIORIZED? This last is the only true test. By questioning his certainty and by beating him into an uncertainty, one has undone a considerable amount of his knowingness.

L. RON HUBBARD
Founder



Special Group Processing Sessions

Phoenix, Arizona
21 April 1954

On Wednesday, 21 April 1954, in the midst of a heavy schedule of lectures to students attending the Sixth American ACC, Ron took time out to give the following special Group Processing sessions in Phoenix, Arizona.

- 21 Apr. 1954 Exteriorization and Stabilization
- 21 Apr. 1954 Exteriorization and Stabilization (cont.)
- 21 Apr. 1954 Remedy of Havingness
- 21 Apr. 1954 Remedy of Havingness (cont.)
- 21 Apr. 1954 Certainty Assessment on all Dynamics
- 21 Apr. 1954 Processing on Certainty
- 21 Apr. 1954 Universes: Assessment

PAB 25
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

30 April 1954

BASIC PROCEDURES

There are several processes in use by professional auditors at this time which reach into and resolve even those cases which we used to consider difficult. As I have developed these one after another, I have discovered that each one missed on a small percentage of cases. A combination of these processes which I organized while teaching the Advanced Clinical Courses is apparently achieving, in the hands of capable auditors, the uniform resolution.

The auditor should realize something about case percentages. About twenty-two percent of all cases, which is to say all people, resolve, at least partially, with the application of almost any process man has ever had. A new drug, a new tom-tom, a new god, anything serves to right any wrongness in these cases. Witch doctoring, medicine, psychoanalysis, when they advance case histories, normally have selected from this twenty-two percent. But then this twenty-two percent would have resolved on any process.

The first major breakout from this percentage was evidently Dianetics. Here we advanced sweepingly up to fifty percent. The first treatise on Scientology written in 1947 and entitled *Scientology: A New Science** (Issue 28-G, *Journal of Scientology [Dianetics: The Original Thesis]*) contains within it sufficient know-how to attain this fifty percent resolution. This percentage was bettered somewhat by *Dianetics: The Modern Science of Mental Health, Science of Survival, Handbook for Preclears and Advanced Procedure and Axioms* (all but *Science of Survival* available from the HAS).

On my discovery and use of the first exteriorization techniques it was found that the same fifty percent who would respond to Dianetics easily would exteriorize almost immediately. The effort of Standard Operating Procedures from 1952 forward was to better this percentage in the hands of a competent auditor.

In the hands of most auditors, SOP 8 still left more than ten percent of the cases unsolved.

By continuing to work while instructing the Advanced Clinical Units, and particularly through the discoveries of the basic principles of communication itself, I evolved SOP 8-C, *Journal of Scientology*, Issue 24-G, available from the HAS, 806 North Third Street, Phoenix, Arizona, \$.50. According to reports

*[Editor's Note: The book *Scientology: A New Science* was published in its hardcover edition under the title *Dianetics: The Original Thesis* in December 1951. In 1983 the book was re-released with an updated title—*The Dynamics of Life*.]



which continue to be received from auditors, any honest application of SOP 8-C resolves extremely difficult cases as well as very easy cases. The reason for this is that SOP 8-C reaches closer to truth, which is the reason for any efficacy in processes. SOP 8-C takes into account very fully the fact that the ability of a thetan to make postulates is senior to his concerns over space, energy and objects. In fact, so far as the thetan is concerned, all he has is an ability to make postulates. Certain postulates, agreed upon, have apparently become the various universes we know about. That certain of the postulates became “solid” is no reason that the thetan is incapable of making other postulates. The conclusions forced upon him by objects, energy and space are not the only conclusions there are, and these conclusions do not make the thetan junior to objects, energy and space. Thus we could study the behavior of space, energy and objects for a very long time indeed without freeing our preclear.

However, the percentage of cases who do not resolve easily have to have addressed in them the problem of havingness—which is to say, the problems of objects, energies and spaces. We also discover now that we are reaching a much higher state with those on whom the techniques originally worked. Our problem has been heightened by the fact that we are achieving states which are greatly superior to any states ever achieved by any therapy in the past. By reaching up toward higher states of beingness, we are actually exceeding our original proposition that we were trying to make men well. However, if these states are there to be reached then they should be reached, for unless we reach them our preclear cannot be guaranteed to be stable for the many decades to come. Thus our goals are now higher levels and greater stability.

In an effort to achieve these goals, I have been combining the most effective processes I know into an operating procedure called Unit IV procedure.* This process, that is to say combination of processes, does not exceed the proposition that the thetan operates on postulates and does not exceed SOP 8-C. It simply reaches deeper into the strata of preclears available to an auditor’s skill.

The keynote of any process is the skill of its application. Processes applied with variation are usually applied without knowledge of the background of the process. The safest way to apply a process is exactly as set forth. Of course, persons who are not yet exteriorized and who are not relaxed about communication will inevitably take a simple process and try to make it more complicated. In this effort it is quite commonly made ineffective. Processes are as good as they are simple. The direction toward simplicity is the direction toward nothingness. It happens, in life, to be the direction of workability because the individual himself is a static without mass or place in time. Thus, truly a very basic simplicity. Auditors who try to multiply and complicate processes are auditors who have not themselves been properly processed and who are not free from communication compulsions. The existence of these auditors and their twisted use of processes is responsible in large measure for their inability to obtain results with the processes.

Should auditors who have been having difficulty with cases simply take Issue 24-G of the *Journal of Scientology* and use exactly it as set forth, they would

*[Editor’s Note: Refers to the 4th American Advanced Clinical Course, held 15 February–26 March 1954, in Phoenix, Arizona, see page 302.]



discover that their preclears whom they considered difficult would become extremely easy to work and would become Theta Clears.

In view of the fact that 8-C will achieve this result in competent hands and in view of the fact that it is very easily applied, one would seem to need no further advance in Scientology. But there are two problems into which a preclear can fall which are not immediately resolved by 8-C. These are the problems of BEINGNESS and UNIVERSES.

The preclear who is difficult to process is not in contact any more with his own universe. And the auditor processing him is actually processing the universe of somebody else for the preclear.

There is a rule involved in universes to which an auditor must pay attention, and that is that the universe is subject to the postulates of the god of that universe. In other words, in the case of Mother's universe, Mother's postulates are effective and the preclear's postulates are not. When a preclear has closed terminals with and is existing in Mother's universe (even though Mother has been dead for fifty years) he is not operating on his own postulates. Therefore a technique which immediately and intimately approaches postulates, where it encounters somebody deeply enmeshed in somebody else's universe, of course has limited workability.

In the case of Beingness Processing we find that preclears are very often being things. A preclear who is being a bedpost may act perfectly rational but at the same time will think much as a bedpost thinks—which is not at all—and will have some flaw connected with trying to act with and use the characteristics of somethingness which he is compulsively being. A preclear who is in good condition can be anything at will. A preclear who is in poor condition waits for the environment to give him consent to be something or actually succumbs to the fact that the environment wants him to be something. Here again we have a failure of postulates, since a bedpost does not make very good postulates.

Unit IV procedure handles such problems and includes within it as well many of the drills which swiftly heighten the awareness and ability of the preclear. Unit IV procedure includes SOP 8-C in its entirety, but is an extension of other workable processes which I have used to free individuals.

As the first requisite of auditing is a communication line and as the worst thing wrong with a preclear is his communication system, it will be discovered that the earliest processes to be used are those of getting a preclear into communication. In view of the fact that his communication probably reverses on the principle of duplication (see last PAB), the auditor will often discover that the preclear is changing or altering or reversing directions given to him. This is an immediate failure on the part of communication, not on the part of the process being used. There is an additional process which remedies this fairly well, and that is the handling of machines which reverse communications. One simply tells the preclear to do one thing, and has the preclear consciously do something else until the machine is keyed out. As an example, one tells the preclear to lift his right hand and the preclear consciously having heard the command, walks across and lays his left hand on the table. This done for a considerable length of time will throw out of existence the command-reversal machinery of the preclear. This

is actually an integral part of Opening Procedure as contained in SOP 8-C, but is not covered in 24-G.

Auditor competence is the keynote in handling any process. But auditor competence depends upon the auditor being able to receive and give forth a process as it has been found to work. Thus we are apt to find difficulty with certain auditors simply in that they do not deliver the processes which are placed in their view. They take these processes, complicate them, and obeying some communication obsession or compulsion seek to make more of the preclear instead of exteriorizing him, or seek to make nothing of the preclear where the preclear is perfectly entitled to have something.

There is no question about the workability of Scientology in the hands of those trained in the Advanced Clinical Course. Nor is there any question of its workability in the hands of those who audit straightforwardly from the material presented. But there is a question of the workability of Scientology when a case which cannot receive a communication complicates or deranges some process and then delivers it in such a way as to complicate the case of a preclear.

Auditors have many explanations when they do this, and amongst these explanations is the fact that they do not like “to be a follower.” These people are under the delusion that I have “invented” Scientology and that “Hubbard’s theories and ideas” are Hubbard’s. Scientology happens to be a description born out of twenty-five years of investigation of how life and universes are put together. It is a description of a great deal of observation. There have been discoveries, yes, on the order of somebody suddenly seeing a mountain and telling somebody else about it. In addition to this description, a communication system has been originated in order to bring home to the preclear the truth of a situation so that by recognizing it he may alter it. One can only be lost in puzzles. A puzzle fully described ceases to be a puzzle.

It can be said now that a hundred percent of the cases are solvable given competent and interested address to the problem. Some cases take longer than others, depending upon how thoroughly mired down a case may be. Because of the time factor—wherein an auditor refuses to audit a case for fifty or eighty hours in order to remedy a psychosis—a percentage of nonsolution will continue to result. But in eighty percent of the cases today we are auditing on an auditing span of twelve to fifteen hours where a competent auditor is involved. And there is a finite end to any case, a fact which I have been consistently demonstrating, and which Advanced Clinical Course people have been consistently demonstrating, for many months. However, in that one cannot force people (and there is no reason whatsoever to force people) to stay with cases as long as they remain unsolved, it can be expected that cases which go above twenty or thirty hours of auditing time will tend to remain unfinished. This does not, however, mean that such cases will not have received all those benefits which were ever expected from psychotherapy. For a competent auditor can achieve these with any case now in a dozen or two hours whether he finishes the case off to Operating Thetan or not.

We have arrived at the goal of Operating Thetan where we consistently strove forward to that goal. But more important, we have reached and passed any goal psychotherapy ever entertained as much as a year ago. Those goals on which we are now working with preclears so far exceed any goal set by man that it is

not fair to call Scientology any more a developing science, for we are well above the level of science and we are working with the factors which create sciences.

In subsequent PABs I will set forward the various steps of Unit IV procedure, some of which can be self-audited. Seeing that Scientology can embrace a science, a religion, a psychotherapy, one of the wittier DScns recently invented Scientocracy, which is “Government of the people, by the thetans.”

L. RON HUBBARD
Founder



VIEWPOINT STRAIGHTWIRE

3 May 1954

These questions, with small variation, are put to the preclear without regard to his anxiety or concern and without directing his attention to specific types of activity. Just these questions are used.

The goal of this process is to bring the preclear to tolerance of any and all viewpoints in any universe.

What question wouldn't you mind asking?
What question wouldn't you mind another (others) asking?

What wouldn't you mind knowing?
What wouldn't you mind another (others) knowing?

What wouldn't you mind looking at?
What wouldn't you mind another (others) looking at?

What emotion wouldn't you mind observing?
What emotion wouldn't you mind another (others) observing?

What emotion wouldn't you mind experiencing?
What emotion wouldn't you mind another (others) experiencing?

What effort wouldn't you mind observing?
What effort wouldn't you mind another (others) observing?

What effort wouldn't you mind experiencing?
What effort wouldn't you mind another (others) experiencing?

What wouldn't you mind thinking about?
What wouldn't you mind another (others) thinking about?

What symbol wouldn't you mind observing?
What symbol wouldn't you mind another (others) observing?

What eatingness wouldn't you mind viewing?
What eatingness wouldn't you mind another (others) viewing?

What wouldn't you mind eating?
What wouldn't you mind another (others) eating?

What sexual activity wouldn't you mind observing?
What sexual activity wouldn't you mind another (others) observing?

[*Editor's Note:* This is the text of a typewritten manuscript dated 3 May, 1954.]



What sexual activity wouldn't you mind experiencing?
What sexual activity wouldn't you mind another (others) experiencing?

What sound wouldn't you mind hearing?
What sound wouldn't you mind another (others) hearing?

What motion wouldn't you mind observing?
What motion wouldn't you mind another (others) observing?

What (who) would it be all right to like?
What (who) would it be all right for another (others) to like?

What (who) would it be all right for you to dislike?
What (who) would it be all right for another (others) to dislike?

What (who) would it be all right for you to agree with?
What (who) would it be all right for another (others) to agree with?

What (who) would it be all right for you to disagree with?
What (who) would it be all right for another (others) to disagree with?

What (who) would it be all right for you to communicate with?
What (who) would it be all right for another (others) to communicate with?

What (who) would it be all right for you to refuse to communicate with?
What (who) would it be all right for another (others) to refuse to communicate with?

What would it be all right for you to remain ignorant of?
What would it be all right for another (others) to remain ignorant of?

Use each question many times.

Observe Auditor's Code.

Preserve two-way communication with preclears.

Observe communication lag.

If communication lag unchanged, go to next set of questions.

Don't make this process more complicated.

Don't change to SOPs until case completely able on Viewpoint Straightwire, has full recalls and is exteriorized with excellent perception and sense of location.

L. RON HUBBARD
Founder



Public Lecture Series

Phoenix, Arizona

5 May 1954

Responding to a continuous new public demand for data on Scientology, Ron made time in his busy congress schedule to give several lectures on Scientology fundamentals. Recordings of these (and several more basic congress lectures) were packaged as the "Public Lecture Series" and made available to Scientologists to play to people new to the subject.

5 May 1954 Efficacy of Processes

5 May 1954 Remediating Reasons Why

5 May 1954 Rundown of Processes

Sixth American Advanced Clinical Course Lectures

Phoenix, Arizona
10 May–18 June 1954

The Sixth American Advanced Clinical Course began in Phoenix on Monday, 10 May 1954 and ended on 18 June 1954, with a break from 5 to 8 June for the Universe Processes Congress (see page 350).

Much of this ACC was devoted to training on a powerful series of processing steps addressing duplication, problems and the ability to grant beingness. This phenomenal package of processes was known as "Procedure 30."

- 10 May 1954 Introduction, Materials and Publications
- 11 May 1954 Affinity, Reality, Communication
- 11 May 1954 Significance, Symbols, Orientation
- 11 May 1954 Goals of Scientology in Processing
- 12 May 1954 Goal of the Auditor
- 12 May 1954 Practical Applications of the Definitions of Scientology
- 12 May 1954 Basic Definitions
- 13 May 1954 Definitions: Cycle of Action and Time
- 13 May 1954 SOP 8-C by Definitions
- 14 May 1954 Randomity, Surprise and Prediction, Automaticity, Beingness
- 14 May 1954 Remedy of Havingness
- 14 May 1954 Command Postulates: Opening Procedure of 8-C
- 17 May 1954 Simple Processes, Specifics
- 17 May 1954 Simple Processes, Summary
- 18 May 1954 Barriers

18 May 1954 Barriers, Processing Of

18 May 1954 Present Time Straightwire

19 May 1954 Third Dynamics

19 May 1954 Communication and the Dynamics

19 May 1954 Imagination, Spots in Space

19 May 1954 Data Sheet, Viewpoint Processes

20 May 1954 How to Put Procedure Together

20 May 1954 Definitions ARC

20 May 1954 First Dynamic

21 May 1954 Consideration and Intention

21 May 1954 Practical Manifestations of Processing

21 May 1954 Seminar

24 May 1954 Conduct of the Auditor, Communication Lag

25 May 1954 Conduct of the Auditor, Older Therapies

25 May 1954 Connecting Point Between Older Therapies and Auditing

25 May 1954 Valences

25 May 1954 Beingness Processing

26 May 1954 Third Dynamic ARC

26 May 1954 Command Process

26 May 1954 Practical Aspects of Auditing

27 May 1954 How to Do Viewpoint Straightwire

27 May 1954 Demo Session by LRH

28 May 1954 Demo Session by LRH

28 May 1954 SOP 8-D with Wheel

31 May 1954 Know to Sex Scale

31 May 1954 Processing of Problems: Theta–MEST Theory



31 May 1954 Processing Attention, Beingness

31 May 1954 Procedure 30 Series: Granting Beingness

31 May 1954 Procedure 30 Series: Issue I

1 June 1954 Procedure 30 Series: Op Pro by Dup

1 June 1954 Problems

1 June 1954 Procedure 30 Series: Granting Beingness

2 June 1954 When to Use Procedure 30

2 June 1954 Procedure 30 Series: How to Process a Case

2 June 1954 Procedure 30 Series: Granting Beingness

2 June 1954 Granting Beingness

3 June 1954 Study of Man: Demo of Procedure 30

3 June 1954 Consideration: Time, Beginning and End

4 June 1954 Know to Sex Scale: The Mind and the Tone Scale

4 June 1954 Imagination and Abilities

9 June 1954 Energy: Knocker-Offer Distraction of Attention

10 June 1954 Basic Elements of Scientology

11 June 1954 Procedure 30: Handling of Cases

11 June 1954 Processing Solutions: Procedure 30, Issue III

11 June 1954 Basic Impulses

11 June 1954 Basic Impulses (cont.)

12 June 1954 Lecture for HASI Standing Opening Procedure
Issue V

14 June 1954 General Lecture

14 June 1954 Energy Machines, Survival

15 June 1954 Functional Processes

15 June 1954 Types and Forms of Commands

15 June 1954 Dependency

- 16 June 1954 Capabilities of Thetan
- 16 June 1954 Contact with the Public
- 16 June 1954 Make and Break Point of Cases Dependency
- 17 June 1954 Betrayal, Ridicule, the Game Cycle
- 17 June 1954 Betrayal, Ridicule, the Game Cycle (cont.)
- 17 June 1954 Assists—Part I
- 17 June 1954 Assists—Part II
- 17 June 1954 Lecture On Group Processing
- 17 June 1954 Summary: Training Processing
- 18 June 1954 Summary: Processing Demos
- 18 June 1954 Certificates and Degrees

Phoenix Public Lecture

Phoenix, Arizona
5 June 1954

While continuing his busy congress schedule, Ron took the time to give introductory lectures to public interested in finding out about Scientology.

In this lecture given in Phoenix, he described the dynamics, survival and succumb, creation and destruction, honesty and dishonesty.

5 June 1954 Human Evaluation

Universe Processes Congress

Lectures

Phoenix, Arizona
5–8 June 1954

The Universe Processes Congress (also called the Fourth International Congress of Dianeticists and Scientologists) was held in Phoenix, Arizona, 5 June through 8 June 1954. The delegates received fourteen hours of lectures and Group Processing from Ron.

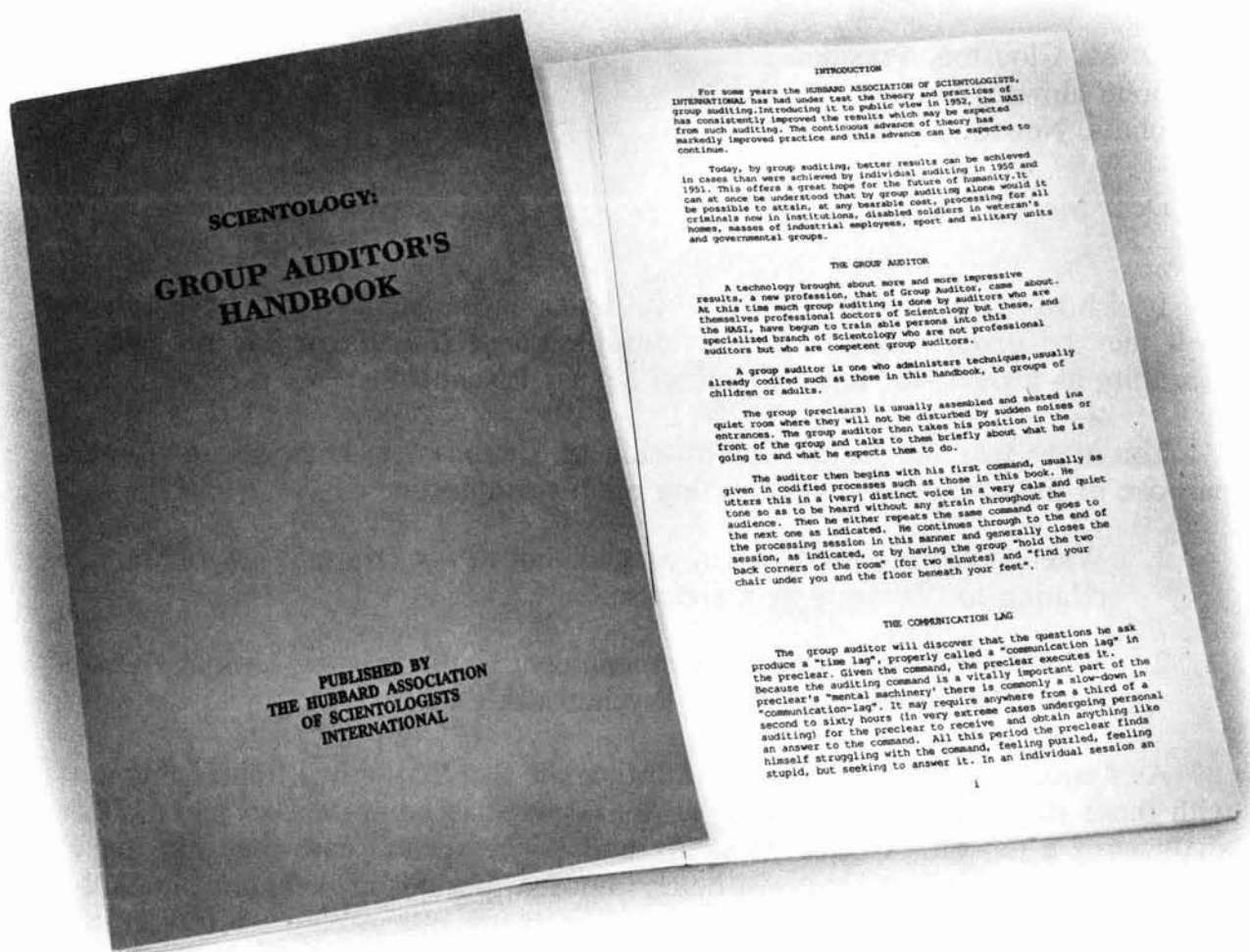
Seminar leaders group processed attendees using processes from the *Group Auditor's Handbook* (first volume) which was introduced at the congress and contained all the proven processes developed by Ron in the previous Advanced Clinical Courses.

- 5 June 1954 Opening Lecture—History of Dianetics and Scientology
- 5 June 1954 Procedure 30—Duplication
- 5 June 1954 Theta—MEST Theory—Tone Scale, Freedom, Space, Etc.
- 6 June 1954 Group Processes: Procedure 30, Step 1
Opening Procedure by Duplication
- 6 June 1954 Lecture and Processing
- 6 June 1954 Group Processing (Look at That Object)
- 7 June 1954 Scientology Workbook—Journal of
Scientology 31-G
- 7 June 1954 Processing (Granting of Beingness) Session I
- 7 June 1954 Processing (Granting of Beingness) Session II
- 7 June 1954 Group Processing (What Do—Didn't Have)
- 7 June 1954 Theta—MEST Theory—Being a Problem Aspect
- 8 June 1954 Group Processing (Solution to Something)
- 8 June 1954 Processes of Exteriorization
- 8 June 1954 Group Processing (Straight Exteriorization
Process)

GROUP AUDITOR'S HANDBOOK

by L. Ron Hubbard

Published June 1954



The *Group Auditor's Handbook*, Volume One, was released in June 1954 at the Universe Processes Congress given in Phoenix, Arizona, where it was made available to delegates and used by seminar leaders.

Condensing all the successful processes developed by Ron in the Advanced Clinical Courses and tested extensively before its final codification, the *Group Auditor's Handbook*, Volume One, contained sets of Group Auditing commands for ten complete sessions, from

group opening procedure to the remedy of boredom.

Because of the tremendous popularity and success of the first *Group Auditor's Handbook*, a second volume was published in early September 1954. It contained eleven more complete sessions—group techniques tested and developed after the publication of Volume One, including two special exteriorization sessions.

PAB 28
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

11 June 1954

Mr. D. M. Clouston, President
The John Howard Society
St. John's, Newfoundland

My Dear Mr. Clouston:

I wish to thank you for your forceful letter on the subject of your testimony as it may be given before a Royal Commission of Canada on the subjects of "Insanity as a Defense" and "Criminal Sexual Psychopaths."

You state that the Royal Commission of Canada has been set up for the purpose of inquiring into and reporting upon two questions:

1. Whether there should be any amendment to the criminal law of Canada relating to "Insanity as a Defense."
2. Whether there should be any amendment to the existing laws of Canada relating to "Criminal Sexual Psychopaths."

As I understand it, you intend to advance the fact that only a trained therapist with those detectors which may be at his disposal is competent to make a fair analysis of a person's degree of sanity and in the second case that you intend that, for arbitrary punishment now being imposed, periods of detention should be set during which the prisoner should receive therapeutic treatment (preferably Scientological) and discharged only when found free from the criminal tendencies for which he was detained.

It is very encouraging that a Royal Commission should see fit to inquire into these ranges of justice, and it is quite heartening to find that it would invite a man of your caliber to express his views. It may be that something definite may emerge from this and it would appear to be a very hopeful view.

You asked me whether or not I think your approach is sound and to invite appropriate suggestions as I may care to make. And I wish to thank you for this opportunity and your courtesy.

On page 402 of *Dianetics: The Modern Science of Mental Health* there begins a three-page essay on "Judiciary Dianetics" with which, I believe from your letter, you seem to have some acquaintance.

For whatever they may be worth to you, may I give you my general comments on this matter.



The whole subject of “insanity” in law is adrift since it is a chip launched into the already existing definition of criminality. Any confusion as to where to place insanity in law comes about through the basic definition in law itself of insanity and criminality.

Law defines *criminality* more or less as “action despite knowledge of right and wrong” and *insanity* as “an inability to differentiate between right and wrong.” If law is based upon the idea that all people are selfish and self-centered, then we can differentiate between criminality and insanity. But if law were to consider man a social animal, basically it would have to consider that any act which was intentionally harmful would stem from a frame of mind which omitted differentiation of right from wrong. No man, in other words, who was sane in the fullest sense of the word would be motivated by actions which victimized his group or community since he would realize that he, with the others, would suffer for these activities. And even in a practical sense it is apparent that the thief in committing criminal acts strengthens the necessary force of law in the area and so further inhibits his own freedom.

This is a problem, mainly, of the degree of enlightenment of law itself. It is a matter of what standard the law or the society, the will of which is represented by the law, is willing to recognize—a higher standard of conduct than that enforced by law these many years past. Society is more and more inclined toward the understanding of criminality as “antisocial.”

Jurisprudence may content itself to remain with its definition that insanity is the inability to differentiate right and wrong. But this view may be broadened through such inquiries as that of the Royal Commission and by the public’s own pressure, which actually such a Commission represents, to account insanity as, simply, the inability to differentiate.

In the United States certain patterns of thought of recent years have obstructed the growth of justice. Chief amongst these has been a dwelling upon the “criminal mind” as a mind which is strangely distinct and different from the minds of others who are not criminal. But a slightly clearer view should demonstrate that even the “criminal mind” falls within law’s own definition for insanity: the inability to differentiate right from wrong. It is obviously wrong for a being to harm his own species, his own group, his own society. Therefore, a being who would commit harmful acts is not differentiating between right and wrong and must at least savor of insanity.

Here we have a problem of “where to draw the line.” At what point does an individual cease to be sane and become criminal? At what point, then, does he cease to be criminal and become insane? Custom, from which law itself was born, has long proposed the solution to this problem in its own definition for insanity.

In order to classify criminals, we would have to classify crime. We would discover that crime was subdivided into accidental and intentional crime. Society punishes crime only when it considers the crime to be intentional. If the crime is intentional, then the intent also included the intention of harming the society. Thus a criminal action, by a broad sweep, could be said to be an insane action—and all within the definition of law itself. It could be defined that when a man descends to intentionally harmful action against his fellow he has descended at



least into the upper band of insanity. Law could cleave open a path for itself by applying the classification of "insane" to criminals. In view of the fact that past systems of punishment have not reformed criminality or abated it, law seems more inclined to take this view and would take it could it be demonstrated to them that this inability to differentiate right from wrong could be altered to the betterment of society. As prison systems have been found to produce even more hardened criminality than they have remedied, it is entirely possible that law might comfortably entertain a change of view on the subject and treat criminals for what they are: mentally deranged persons.

With this other choice law finds itself often betrayed. That choice is the permitting of criminals to escape law by reason of "insanity." If a criminal is proven insane he is permitted, at least to some degree, to escape the penalty which would ordinarily be incurred by his act. Law, by retaining this segregation, defeats its own ends and deprives itself of its prey. Only in the face of an almost complete misunderstanding of insanity could the people engaged in government be persuaded that the label "insane" should permit criminals to escape punishment. Thus, to that degree, insanity itself seems to be feared and is tolerated.

The blunt and terrible truth is that so long as insanity can continue to be used as a defense it will invite criminals into that state of being. Further, such laws as provide an escape from punishment thus unharness the energies of many against their fellow men who would otherwise be curbed. For example, a slightly insane person by reason of his "mental state" might feel it unnecessary to obey law which actually was within his full understanding. It is far from right that law should provide an escape for the guilty on such grounds.

By concentrating its attention upon the fact that insanity, if proven, will permit a person to escape justice, law is overlooking the fact that crime apparently stems uniformly from an inability to differentiate to a degree which a sane man would ordinarily consider sane. Law is faced with the enigma of insanity as a means of thwarting justice. And thus insanity must continually be disproven in the field of criminality. Whereas, it is time that criminality be proven to be insanity. I have worked with many criminals and have been, in order to observe criminality, a police officer for a short time. And it is my very close observation that anyone subject to criminal tendencies is, in a much broader sense, insane, and that his insanity reaches much wider than the field of crime, but invades hallucination, persecution and mental disabilities which are in themselves symptoms of insanity.

The insanity of the criminal has its incidence in a conviction that the first group, the family, has no function or need for him and develops upon the recognition that the society does not want him. This is apparently the genus of that antisocialness we call criminality. The insanity is further developed by continuous association with others who are of the same conviction and who form groups, which groups are motivated by a need for revenge against the society. Current methods of punishment and police handling only deepen this conviction, and it can be said so far as jail sentences are concerned that the more punishment a criminal receives, the more insane he becomes on the very subject of his criminality. Thus the society victimizes itself by bringing from the realm of delusion into the starkness of reality the fact that the individual is not wanted by any of his fellows save a few of his most intimate associates. By joining hands in their thirst for revenge against the society which rejects them, these criminals

then form societies of their own. And the final result of this dwindling spiral is the deterioration of the society as a whole under duress of laws which, seeking to repress the few, suppress the many. Without such criminal gangs people such as Hitler, who depended utterly upon them for his ascent to power, would themselves be powerless. Thus the subject of criminality moves intimately into the field of government.

We might find then that insanity should be prohibited as a defense, but that at the same time all criminality defined as intentional harm against the society should be classified as a greater or lesser extent of insanity and that the criminal should be, as you suggest, uniformly detained for treatment. And we find also, as we examine this problem and see the disastrous effects of early and unqualified releases from prison upon the society, that a criminal should be detained until it could be ascertained with great certainty that he would not further victimize the society. This last strikes directly at the parole system which is an unhappy one at best, and would make it the complete responsibility of parole boards to insure the society against further criminal acts on the part of the released prisoner.

In the absence of a remedying treatment and practical means to effect it, such a course as this would be considered inhuman in the extreme. Even a hardened judge might recoil from the idea that insanity should never be used as a defense, and the intention to incarcerate criminals for their lifetime, if necessary to insure society against their depredations. These are very strong measures.

Today, however, several experiments have demonstrated that treatment for criminality can be administered at very little cost to the state. This cost is as small as a few cents per prisoner. By means of Group Processing a great deal has been done in this field. The treatment itself is administered by magnetic tape recordings. The problem could not have been solved as long as individual application of therapy remained a necessity by reason of technology. But with the advance of Group Processing, the majority of criminals could be rehabilitated and freed by parole boards using sanity as their criteria without injury to the society. Even though this processing would not be effective upon all criminals to which it was administered, according to present standards and practices, it would at least be effective upon the majority.

With regard to the second part of the purposes of the Royal Commission of Canada, it is my opinion that laws relating to "criminal sexual psychopaths" should be no different from laws relating to other criminalities. For the sexual psychopath, as Sigmund Freud long ago recognized, is a mentally ill person.

In both these matters, we find the law capable of advancing to the degree that it is willing to accept its responsibility to the society at large. It is the purpose and function of law to safeguard the citizens of the society against the depredations or criminal practices of the few. If the law is totally responsible it would act to totally insure the citizenry against crime. This cannot be done by suppression of the citizenry at large, for this is the regulation of the many to monitor the few.

Even without Scientology, without adopting its practices, law could be far more effective in safeguarding the society as a whole simply by reclassifying what it means by *criminal* and firmly observing its own definition for *insane*.

With Scientology, once it has segregated out the criminals and the insane, once it has made its purpose distinct and clear, its detention of criminals until they were once more social could be resolved by the administration of tested processes to the criminals and the release of those who had responded on a group level. This, however, is a very long view and is far too firm a stand to expect from the judiciary, as these cannot but go by the customs of the people whom they serve. A long mile could be commenced upon this road, however, by demonstrating that groups of prisoners detained in prisons could undergo individual change by a rearrangement of their ideas and by releasing those so benefited into the society and by tracing their course until it was firmly established whether or not they had become social. With this step and with the evidence thus brought into being it might very well follow that a broad evolution in law would ensue.

I wish to thank you very much for writing me. I hope you will let me hear more about this as I am intensely interested.

My very best,

L. RON HUBBARD
Founder



Seventh American Advanced Clinical Course Lectures

Phoenix, Arizona
21 June–30 July 1954

The Seventh American Advanced Clinical Course convened in Phoenix, Arizona on 21 June 1954. It was the last in this series of seven ACCs taught by Ron one after the other, with no pause between them.

Included in this series are three lectures on the historic and philosophical background of Scientology, and lectures detailing Scientology fundamentals such as the Axioms of Scientology and the Four Conditions of Existence: as-isness, alter-isness, isness and not-isness.

Tapes from this ACC, together with some from the Sixth ACC, were used for the First London Advanced Clinical Course, held 6 September through 15 October 1954.

The book *Scientology: Auditor's Handbook* (see page 367 in this volume), which appeared at the end of the Seventh ACC, was designed for use by graduates of this ACC unit.

- 23 June 1954 Opening Procedure 8-C
- 23 June 1954 Further Uses of Opening Procedure 8-C
- 24 June 1954 Summary of Plan of Course
- 25 June 1954 Review of Procedure: PTP, ARC Straightwire, Two-way Comm
- 25 June 1954 Review of Procedure: Starting a Session, Two-way Comm
- 25 June 1954 Opening Procedure of 8-D: Demonstration
- 25 June 1954 Opening Procedure of 8-D: Demonstration (cont.)
- 28 June 1954 Exteriorization
- 28 June 1954 Exteriorization (cont.)



- 29 June 1954 General Lecture: Straightwire, Communication
- 30 June 1954 Rundown of Essentials
- 30 June 1954 Group Processing
- 30 June 1954 Group Processing and Lecture, Something, Nothing
- 30 June 1954 Lecture: Being Made Nothing and Having to Be Something
- 1 July 1954 Group Processing: Communication, Duplication, Spotting Spots
- 1 July 1954 Communication, Duplication and the Step V
- 1 July 1954 Exteriorization by Distance, Cause
- 1 July 1954 Exteriorization, Distance and Time
- 5 July 1954 Things in Time and Space
- 5 July 1954 A Bright Resistive Case
- 5 July 1954 The Role of Laughter in Processing—Dangerousness
- 5 July 1954 Rundown of Cases
- 6 July 1954 Remedy of Havingness and Spotting Spots
- 6 July 1954 ARC, Time, Life and Universe
- 7 July 1954 Intensive Procedure—Lecture 1
- 7 July 1954 Intensive Procedure—Lecture 2
- 7 July 1954 Intensive Procedure—Lecture 3
- 7 July 1954 Intensive Procedure—Lecture 4, Basic Processes, Patter
- 8 July 1954 Basic Individual Processes
- 9 July 1954 The Nature and Effect of Communication in Games
- 9 July 1954 Communication and Barriers in Society and the Pc

- 12 July 1954 Two Types of Cases
- 12 July 1954 Time: Havingness
- 12 July 1954 Intensive Procedure: Nothing–Something
- 13 July 1954 Auditor’s Code in Practice
- 14 July 1954 Power of Life and Death
- 14 July 1954 Application of Theory to Cases, Life and Death Only One
- 15 July 1954 The Difference Between a Good and a Bad Auditor, Part I
- 15 July 1954 The Difference Between a Good and a Bad Auditor, Part II
- 15 July 1954 SOP 8-D: Its Application
- 15 July 1954 SOP 8-D: Orientation Points
- 15 July 1954 Training of Auditors
- 16 July 1954 Teaching Formula: Duplication
- 19 July 1954 Scientology, Its General Background—Part I
- 19 July 1954 Scientology, Its General Background—Part II
- 19 July 1954 Scientology, Its General Background—Part III
- 20 July 1954 Bridge between Scientology and Civilization
- 20 July 1954 What a Student Should Know
- 20 July 1954 What a Student Should Know (cont.)
- 23 July 1954 The Four Conditions of Existence
- 23 July 1954 The Four Conditions of Existence (cont.)
- 23 July 1954 The Four Conditions of Existence (cont.)
- 23 July 1954 The Four Conditions of Existence (cont.)
- 23 July 1954 The Four Conditions of Existence (cont.)
- 26 July 1954 Two-way Comm and the Present Time Problem
- 26 July 1954 Opening Procedure of 8-C



- 27 July 1954 Q&A Period
- 27 July 1954 Handling of Theta Bodies
- 27 July 1954 Things an Auditor Should Know
- 27 July 1954 Afternoon Lecture Remarks Especially on
Telepathy and ESP
- 28 July 1954 Description Processing
- 28 July 1954 Group Processing
- July 1954 Time
- July 1954 Types of Processes
- 30 July 1954 Control
- July 1954 Scientology and Living

HUBBARD ASSOCIATION OF SCIENTOLOGISTS, INTERNATIONAL
806 North Third Street
Phoenix, Arizona

15 July 1954

To: All HASI Schools and British Associates

Subject: **TRAINING**

The training program of the HASI was stabilized during the seven Clinical Course units. This has been developed into the HASI training schedule, and it is expected that this schedule will be fitted into the training programs under use with no further modification than is absolutely necessary to fit the peculiar needs of the school.

This training course embraces the grade of Hubbard Certified Auditor, Hubbard Professional Auditor, Bachelor of Scientology and Doctor of Scientology. There is no difference amongst these degrees as to the procedures employed or methods of instruction. The difference of course level amongst these ratings consists of the amount of theory and expansion given to the subject of Intensive Procedure. In all cases, for all courses, we wish at the end of a course to have an auditor in good personal condition who understands thoroughly that the processes enumerated in Intensive Procedure are workable and that they will resolve the problems he faces in preclears and groups and the conviction on the auditor's part that at least some of these processes can be used expertly by himself. The auditor's examination for certification in any grade is based upon the definitions and theories underlying those processes contained in *Scientology: Auditor's Handbook Including Intensive Procedure*. The examination should include history, general theory, and conversance with the various publications of Scientology as well as Dianetics. The primary goal of an HCA or HPA school is outlined in the first sentence above. When this has been accomplished, that level of school can consider that it has accomplished its mission.

The primary text of any school of any level is now *Scientology: Auditor's Handbook*. A secondary text, but almost equal in importance, is *Scientology: Group Auditor's Handbook*. Concentration on these two publications should be extreme. Only those tapes which will actually supplement these manuals should be employed. Particularly in the HPA/HCA Course, the Instructor should be severely reluctant to impart any further data of any kind than that contained in these manuals and the tapes supporting them. A forthcoming popular textbook on Scientology is designed to embrace little more in theory and practice than that found crowded into the two handbooks; thus when a person who has read the popular text turns to a school or auditor for training he will discover himself studying in a far more intense form that material on which he has already agreed.

[*Editor's Note:* This is the text of a letter sent by Ron to all HASI schools and British Associates. Though it was not released as a mimeographed issue, it was later included in the book *The Creation of Human Ability*.]



The basic theory in which the student is to be instructed is as follows:

considerations take rank over the mechanics of space, energy and time and that these mechanics are the product of agreed-upon considerations which life mutually holds;

that the mechanics have taken such precedence in man that they have become more important than the considerations and overpower his ability to act freely in the framework of mechanics, which is to say that the picture man presents is an inverted one;

that the goal of processing is to bring an individual into such thorough communication with the physical universe that he can regain the power and ability of his own postulates;

that Scientology is the science of knowing how to know answers and that a Scientologist is expected to be able to resolve problems in a great many specialized fields of which auditing is the first field he addresses so as to be conversant with and capable in the phenomena of life;

that in a world every day more violently impressed with mechanics, chaos may be expected to ensue on a national and community level by many reasons which incidentally include atomic fission;

that the role of a Scientologist is to impede this disintegration if possible, but, if it occurs, to be ready to pick up the pieces;

that the Scientologist has no specialized political or religious convictions beyond those dictated by wisdom and his own early training;

that the total empire to which a Scientologist aspires is the empire of wisdom;

that an auditor is expected to follow the Auditor's Code 1954 and the Code of Scientologists, and that he is expected to know these codes by heart;

that the only scarcity of preclears which will occur is through his own indigence, and his procurement of preclears or groups does not depend upon the industry of other auditors but of himself;

that L. Ron Hubbard is a human being.

He should be instructed as well in the organization and functions of the HASI in various certifications and their meaning and in his legal status.

His instruction should begin with the lecture on Scientology and what it is and with an immediate assignment to auditing. This assignment should consist of the most elementary possible technique in order to accustom the auditor into achieving a two-way communication with the preclear. He should be maintained on such an assignment until such time as the Instructor is satisfied that he can deliver the auditing commands and maintain his two-way communication with the preclear without falling into any deeper significances and until he has a complete and positive understanding of a communication lag and how to flatten one out. The auditing commands to be used in this first step are, "Something you wouldn't mind remembering," "Something you wouldn't mind forgetting." It is COMPLETELY VITAL that the student understand the mechanism of communication lag and its definition, that it is the length of time between the moment

the auditor poses the question and the moment when that exact question posed is answered positively by the preclear no matter whether silence or talk or incorrect answers occurred in the interim.

Only when the student has become at ease with the above and perfectly comprehendent is he permitted to go further in his training. The next step consists of Opening Procedure of 8-C. The three parts of this are given him one at a time to audit on his fellow students until he has become expert and assured in performing each part. At this same time he must become assured as well of the workability of this process and that it is the only process he must ever employ on psychotics and neurotics. The student must also be made to understand physical communication lag as just another kind of communication lag. And he must become convinced that he must flatten physical communication lags by continuing to use the command which produced them. He must develop precision in his rendition and all sloppiness or carelessness in the running of this process must be ironed out by the Instructor. The lecture material at this time should strenuously and repetitively take up the Auditor's Code with examples until the student understands it thoroughly.

The next process in which the student is to be indoctrinated is Opening Procedure by Duplication. He is expected to do this for many hours. He is expected to have this run on him for many hours. After this the Auditor's Code is taken up again. And only at this point should general theory or other data subjects be undertaken by the Instructor, either in his own lectures or by tapes.

Once the student is entirely comfortable and familiar and precise with Opening Procedure by Duplication he is instructed in Remediating Havingness and Spotting Spots in Space. Remediating Havingness is emphasized and is senior to Spotting Spots in Space and is taken up in lecture in its various forms before the auditor is permitted to run Spotting Spots in Space. When the auditor has mastered Acceptance Level, Rejection Level and "Things that you wouldn't mind occupying your space" he is then turned loose to audit Spotting Spots in Space and the Remedy of Havingness using this to clean up various areas or old auditing in his preclears. He is to run this process until he is convinced of its workability and his ability to use it and until he can honestly classify it as his chief emergency assist tool.

Now that the student can remedy havingness on preclears, he is permitted to run Consideration in the form of Significances, having preclears put significances into things. Only when the student has learned to audit significances and has had all the processes he is being taught as above run upon him is it particularly safe to engage upon much theory or upon more complex processes, for the student turned loose to consider at will may otherwise begin to make nothing out of preclears and mountainous somethings out of processes.

At this point, Granting of Beingness in the form given in the appendix of issue one of the *Auditor's Handbook** should be run thoroughly by the student

*[*Auditor's Handbook*, Issue One, Appendix regarding Granting of Beingness:

"R2-21: A basic difficulty in auditing and in the case of any preclear lies in the preclear's unwillingness to permit anyone else to grant beingness, particularly the auditor.

"Where a preclear is making no progress he is proving that 'they could grant only death.' This is far below even, 'I grant death.' This condition can be remedied in R2-21 by improving the preclear's considerations of the giving of life and death as follows: 'Name some beings you would permit to grant life.' 'Name some beings you would permit to grant death.' 'Name some things to which you could grant life.' 'Name some things to which you could grant death.' This should be run until all comm lag is flattened. Then the preclear will improve further."]

and on the student and he should hear the LRH lecture on that subject from the Seventh Clinical Course. For until this is remedied, our student will have difficulty, most likely, with his fellow students by being himself “the only one” who can grant life. He will also, to some slight degree perhaps, be at war with the subject and his Instructors until this is remedied.

Only when all of the above has been accomplished, and with certainty, should the student be embarked upon the use of Intensive Procedure as given, be initiated into the mysteries of exteriorization and the general data of earlier Scientology. We must be very definite at this point that it would be far, far better to turn out a student who had learned the steps prior to studying the *Handbook* itself, as given above, and graduate with those steps firmly in his grasp than to cover a multitude of subjects and processes in Scientology on which he had a poor reality by the end of the course.

Our course goal is to push the student of the HPA/HCA level as far forward as possible in his period of training into the *Auditor's Handbook* and the *Group Auditor's Handbook*, but to progress him in such a way as to teach him nothing further than he has been taught until we are sure that he has excellent data workability and use reality on what he has been taught at that point. This, we learned in the Advanced Clinical Courses, was an absolute necessity in order to turn out auditors. It is better for us to have auditors able to use well Opening Procedure of 8-C than auditors who can use every technique we have poorly and ineffectually.

The training materials for the HPA/HCA Course should include the “Professional Course Lectures” by LRH made in July 1954.

The student should clearly understand that training which has been done is not necessarily the training which is being and will be done. He should understand that the exigencies of Scientology were such as to turn out as good auditors as we could with what we had to hand and that we are just now stabilized in training and that we expect far more from him than we have ever expected from any auditor in the past.

Sincerely,

L. RON HUBBARD
Founder



GROUP AUDITING SESSIONS

23 July 1954

Group Auditing Sessions to audiences which contain new people must always begin with a talk about Scientology, giving its definition, purpose, goals and background. This talk must occupy at least ten minutes of the first hour. The descriptive material of 31-G of the *Journal of Scientology* is acceptable. The auditor should not encourage floor discussion but should then promptly begin his processing.

Floor discussion is avoided by informing the audience member who wants to talk, "I would be happy to discuss that but these others wish to get down to the serious business of processing," and so begin.

The group auditor before he begins his talk must get everyone's individual name on a card. If husband and wife are present, each writes his name. The cards are always collected promptly on being filled out and a piece of literature must go out to people attending within twenty-four hours.

L. RON HUBBARD
Founder

[*Editor's Note:* This is the text of a typed despatch to staff of the Hubbard Association of Scientologists London, dated 23 July 1954.]



LRH Recorded Lecture

Phoenix, Arizona
30 July 1954

In this conference, given to staff at the Phoenix premises, Ron discusses the various certificates in Dianetics and Scientology including data on their development and why they are what they are.

30 July 1954 Certificates of Dianetics and Scientology

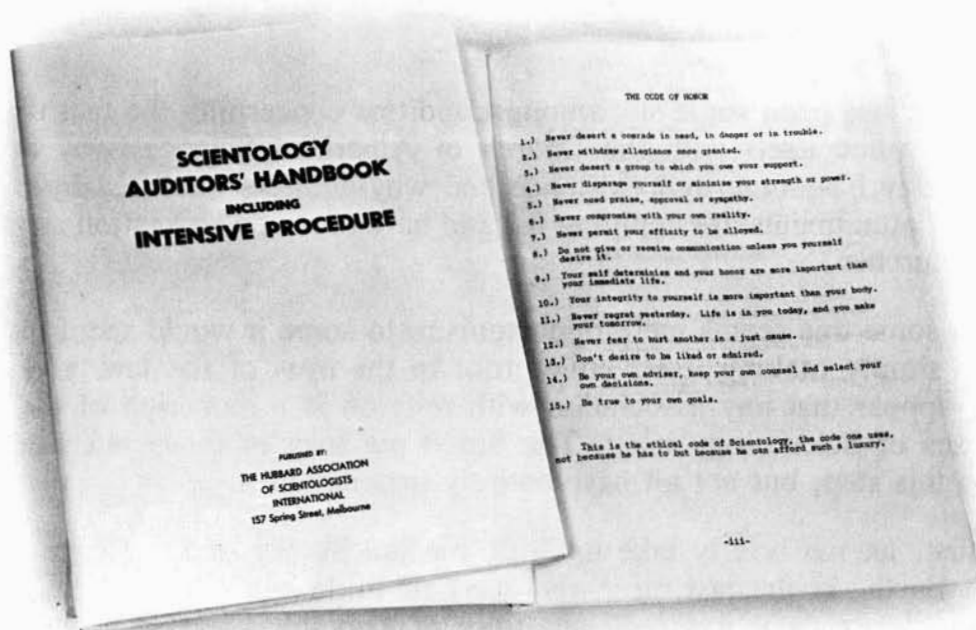
30 July 1954 Certificates of Dianetics and Scientology (cont.)

SCIENTOLOGY: AUDITOR'S HANDBOOK

Including Intensive Procedure

by L. Ron Hubbard

Published August 1954



The *Auditor's Handbook* was designed for use by graduates of the Advanced Clinical Course, and when first released its popularity was a surprise, selling out its first and second printings in three weeks. It was intended as a concise navigational aid for the advanced auditor, but was eagerly acquired by less experienced auditors.

In his introduction to the book, Ron wrote:

"Dear Auditor,

"I have written this book for you to help you with your processing.

"It combines all the procedures of major workability developed and tested during seven Advanced Clinical Course units. As processes were developed and tested, I discovered that more and more workability was to be found in communication alone. Thus Intensive Procedure was not developed straight from theory, but was evolved out of theory where it agreed with workability. The stress is upon certainty of communication on the part of the preclear with objects in the physical universe. The formula of communication itself, in all of its parts, must be entirely rehabilitated with the

preclear in the physical universe before the preclear can then begin with his own universe. The goal of Intensive Procedure is to bring about a complete tolerance and comfort on the part of the preclear for the physical universe, his exteriorization, and general rehabilitation.

"You will assist me if you will, from time to time, let me know your successes and failures with these processes, by their proper number, so that I can add to my catalogue their relative effectiveness in the hands of auditors.

"Best regards,
L. Ron Hubbard
July, 1954"

The book contained the various codes of Scientology, the theory and processes of Intensive Procedure through R2-29, SOP 8-D and an outline of lectures 1-3 of the July 1954 Professional Course.

Although the book is no longer in print, the data it contained will be found today in *The Creation of Human Ability* (see *The Technical Bulletins*, Volume III).

PAB 32
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

7 August 1954

WHY DOCTOR OF DIVINITY?

There has been some stir amongst auditors concerning the fact that Scientology has allied itself with the Church of American Science, why a Church of Scientology has come into existence and why auditors qualified by training and personal attainments are applying for and have received ordination as ministers in these churches.

To some this seems mere opportunism, to some it would seem that Scientology is simply making itself bulletproof in the eyes of the law, and to some it might appear that any association with religion is a reduction of the ethics and purposes of Scientology itself. The broad majority of those interested have accepted this step, but not all have entirely understood it.

First, let me briefly take up with you the history of knowledge on this, our planet Earth, in the last three-and-one-half millennia. At the beginning of our written history there was only one trace of workable knowledge which had been handed down from prehistoric times. This was contained in the Vedic hymns. The Vedic peoples are directly responsible for that principle known to us in Scientology as the cycle of action. The invaluable observation that birth proceeded into growth, that growth proceeded into an unchanging state and that this unchanging state then proceeded into decay and finally concluded with death, gives to us in Scientology our create-survive-destroy curve. Although it was not originally apparent that our dynamic principle of survive was an inherent part of this cycle of action, the usability of survive was discovered some time ago to be materially expanded by the recognition of the beginning and end of the cycle of action curve. Here we find a principle extended to us from a religion. The Vedic hymns are religious hymns. Yet the material in them contains all that is to be found in the works of Charles Darwin and even in the works used today by nuclear physicists. A survey of these hymns as they are now written and available in your local library would astonish you. It demonstrates clearly that our earliest indebtedness was to a religion.

The next single most important philosophic advance within our written history was accomplished by Gautama Sakyamuni. This work was part of a religion known as the Dharma. The Dharma, existing some time before the advent of Gautama, is a religion preached by individuals known as Buddhas. The Western world knows this as Buddhism and variously believes it to be a superstition or idolatrous practice or believes that it was founded by a man named Buddha, none of which are true. A Buddha is simply one who has attained *Bodhi*. A *Bodhi* is "one who has attained an ideal state of intellectual and ethical perfection by purely physical means." There have been many Buddhas and there are expected to be many more.



A very cursory glance at the Dharma discovers that it embraces these facts. "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts." "By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another." "You yourself must make an effort; the Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin." "He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment." "Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful are as if dead already."

In the "Surangama Sutra" giving a discourse to one Ananda, Gautama said, "If you simply do not follow after these twelve notions of conditioning phenomena, namely: motion and stillness, separation and contact, variability and constancy, appearing and disappearing, passing or impenetrability, brightness and darkness, or should ignore any pair of them you will be freed from bondage to all mental contaminations."

Although the Dharma does not give and does not contain, as it is handed down to us, any real or workable methodology to accomplish the state of *Bodhi*, it cleaves very strongly to a scientific rationale which, coming to us from two-and-one-half millennia ago, is startling in view of the fact that it is more delineative, more exact, more comprehensive and more comprehensible than any and all psychological doctrine as known to us in this twentieth century.

Here is an amazing body of scientific-philosophical-religious truth. These texts written about 600 B.C. outline a scientific religion of compassion and magnitude.

What has been the fate of the Dharma in these past centuries? What mark has it left upon Earth? The Dharma rose in an Asia enslaved by animism, superstition, idolatry, cannibalism and slavery. It was a barbaric world in 600 B.C. Gautama Buddha and his handful of followers, pretending nothing to the supernatural, using only wisdom, teachings and the technologies of civilization, spread through India the doctrines of the Dharma and brought to these hundreds of millions a much greater civilization than they had known. Penetrating into China, the Buddhist priests spread civilization before them. Penetrating into Japan, they taught the Japanese to read and write, to weave and sew, until two-thirds of the Earth's population had attained higher levels of wisdom. Spreading westward, the Dharma came into the Middle East and there presented its message of "love thy neighbor" and general compassion for life. And the parables of Gautama Buddha were reexpressed with some differences and additions to spread westward again as Christianity. And today, the entire Western civilization lies under the spell, if at a lower intellectual level, of the teachings of the Dharma.

You are left to conclude what you will concerning the actual foundation of religion on this planet and of the factual structure underlying Christian churches. Our only concern here is with the fact that religion is basically a philosophic teaching designed to better the civilization into which it is taught. Backed fully by the precedent of all the ages concerning teachings, a Scientologist has a better right to call himself a priest, a minister, a missionary, a doctor of divinity, a faith

healer or a preacher than any other man who bears the insignia of religion of the Western world. And remember that it is precedent which masters the opinion of multitudes and nations.

Why should Scientology ally itself with religion or use the word religion in connection with its philosophy?

There are many, many reasons. Amongst them is that a society accords to men of the church an access not given to others. Prisons, hospitals and institutions, and those who manage them, cannot do otherwise than welcome men of the church. We are talking now about more than simply expediency or protection under law. We are talking about urgency indeed. For to my hand is a document written to me by one of our auditors concerning a woman who had remained senseless for three months following an accident. Her husband was desperate and desired a Scientologist to do what he could to return this woman to consciousness. The Scientologist did so and made excellent progress simply by putting the woman into communication by hand pressures. Although she could not speak, she could yet express herself and respond and even do mock-ups. The terrible condition of her body bettered and when she was returning to the world of speech and action, the medical doctor in charge of the hospital who heretofore had granted grudgingly, on the husband's persuasion, interviews between the Scientologist and the patient, seeing the improvement, turned on the Scientologist and forbade him to touch the patient or see the patient or have anything more to do with the patient even though he could find nothing in the case but improvement and although no incident of any kind other than improvement had occurred. The Scientologist was turned out of the hospital and a few weeks afterwards the woman, relapsing into the apathy of unconsciousness, died. We will not charge this medical doctor with murder. We can only charge him with ignorance and barbarism. For we live today in what is at best, so far as social usages are concerned, a barbaric society. Those who profess to heal more often than not exist to collect. Those in charge of the insane are little better themselves than their patients. We live in a society where dreadful and terrible weapons and controls are commonplace, yet which is without many of the benefits of compassion, mercy and charity.

If we in Scientology had to hand only the weapon of better knowledge, if we had no technologies, if we could not—other than give him wisdom and hope—make any man well, we could still take what we know about life and with that as our message effect a wide and compelling influence upon the civilization of our times. For any message carried forward to a people which gives them hope cannot but reflect to the betterment of their culture.

But we have more than a message. We have more than a handful of axioms or explanations of behavior. We have in this year of 1954 processes which, even when worked upon groups, produce *en masse* a state of beingness which 2500 years ago was being groped for by the select few. We have more command over the phenomena of life than any have ever had before.

Were we to accept our rightful role, were we to accomplish our teachings and deliver to our culture this bettered state of beingness, we would have changed at least the entire pattern of the Western world. If we can accomplish psychotherapy, this does not mean that we are psychotherapists. If we can accomplish better communications in business, this does not mean we are business specialists. It

may be that we could conceive ourselves as emissaries to a barbarism grown lawless in the possession of weapons too powerful for the understanding of their wielders.

In another time, in another place, those men (the Buddhas) responsible for what Western culture calls their religion, called themselves priests. I do not see, then, any inconsistency of any kind in the issuance to those well-schooled and well-skilled in Scientology the degree of Doctor of Divinity as a passport into those areas where they are needed. Only a barbaric minister is a “man of God.” In all enlightened religions such men are called “men of wisdom.”

I do not mean to tell you that Scientology is an extension of the Dharma, or that the forecasts of the Tibetans concerning the Western world are now coming true, or that you should embrace Asiatic philosophy, or even that the efforts of the Buddhas and the Scientologists are comparable. I am telling you this mainly because Western civilization is extremely ignorant of its sources and because these facts, no matter how true, are probably very little known in America and Europe. And I am telling you this to dispel some of your shyness and to increase your boldness and overtness where the society itself is concerned. No door need be closed to you, nor need you apologize should you accept through the Church of American Science or the Church of Scientology any degree or title for which you are qualified. Western civilization is engaged in a worship of superstition, the supernatural and the miraculous even as other nations long ago. Its only other worship is that of the machine. Where else could men and women of compassion and skill serve better, and what else should they call themselves but teachers of wisdom?

L. RON HUBBARD
Founder



Axioms Lectures

Phoenix, Arizona
20 August 1954

On Friday, 20 August, Ron recorded four half-hour talks in his Phoenix office, with no audience present. Meant especially for a course that would teach Scientology and auditing fundamentals, these lectures explain the Axioms of Scientology in great detail. Along with a selection of lectures from Advanced Clinical Courses given earlier that summer, the tapes became key materials of the Professional Course. The complete package of Professional Course lectures have since been reproduced and released as "The Phoenix Lectures."

- 20 Aug. 1954 Axioms, Part I
- 20 Aug. 1954 Axioms, Part II
- 20 Aug. 1954 Axioms, Part III
- 20 Aug. 1954 Axioms, Part IV

PAB 34
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

4 September 1954

A Basic Course in Scientology—Part 1

OPENING PROCEDURE, SOP 8-C

With this issue of the Professional Auditor's Bulletin begins a new series by L. Ron Hubbard entitled A BASIC COURSE IN SCIENTOLOGY. The bulletins in this series are planned to cover the period of at least one year. This Basic Course consists of numerous articles by Ron on the theory and techniques of present-day Scientology. The experienced professional auditor will find this an excellent source of review; the newcomer will have available a wealth of new data in easily used and highly understandable form.

Because many people write to me requesting information on how to run a particular technique, and because the greater portion of such inquiries are on how to get a case running, this process is here outlined for your use as the first part of the Basic Course. Having once run this Opening Procedure, SOP 8-C on a so-called "tough case," you will not require any further reassurance or sales talk about it. And having it run thoroughly on yourself by an auditor skilled in its use will adequately demonstrate its workability.

IMPORTANT: IN PROCESSING PSYCHOTICS AND NEUROTICS OF WHATEVER DEGREE OR THOSE HAVING PSYCHOSOMATIC AILMENTS OF ANY TYPE, USE ONLY OPENING PROCEDURE, 8-C, EACH PART, UNTIL THE PERSON IS SURE WHO IS DOING IT. USE ONLY OPENING PROCEDURE, SOP 8-C UNTIL THE CASE IS FULLY SANE. USE NO OTHER PROCESS OF ANY KIND.

The entire modus operandi of Opening Procedure 8-C consists in having the preclear move his body around the room under the auditor's direction until (a) he finds he is in actual communication with many spots on the surface of things in the room, (b) until he can select spots in the room and know that he is selecting them and can communicate with them, and (c) select spots and move to them, decide when to touch them and when to let go. Each one of these steps is done until the auditor is well assured that the preclear has no communication lag.

The auditing commands for part (a) are as follows: "Do you see that chair?" "Go over to it and put your hand on it." "Now look at that lamp." "Now walk over to it and put your hand on it." This is done with various objects, without specifically designating spots of a more precise nature than an object, until the preclear is very certain that he is in good communication with these objects and walls and other parts of the room.



The above is run until the following manifestations of communication lag (and any others you may encounter) are well erased: the preclear just brushing the object he is told to touch, looking away from it very quickly, not looking at it at all, looking at the auditor instead of the object he was told to touch, carrying out the command before it is given such as going over to touch the lamp when all the auditor has said is “Do you see that lamp?” complaining about the process in any way, objecting to being ordered to do the actions, unwillingness to touch the items designated, putting all his attention on creating an effect on the auditor, and apathy, grief, anger, fear and boredom turned on by this process.

When the above has been accomplished the auditor can say anything he pleases, or seemingly introduce any significance he wishes to so long as he hews very closely to the actual thing in this method which makes it work—which is to say perceiving the physical universe and making contact with it. At this time the auditor can become very specific about the selection of spots for the preclear to touch. “Do you see that black mark on the left arm of that chair?” “Go over and touch it with your right index finger.” “Now take your finger off it.” “Do you see the lower bolt on the light switch plate?” “Now go over to it and touch it with your left ring finger.” “Now take your finger off it,” and so forth until the preclear has a *uniform perception* of any and all objects in the room including the walls, the floor and the ceiling. This step can be kept up for a long time. It has an infinity of variations. But it is not the variations which work, it is the making and breaking of communication with the actual designated spots. You *can* do the following at this point: Make certain the preclear is doing the process by asking questions such as, “Are you touching the doorknob?” “Where is the doorknob?” “What is its shape?” “What is its color?” “What sort of texture does it have?” “Are you sure you are touching it?” “Can you feel it?” “Look at it.” “Who is touching it?” “Whose hand is on that doorknob?” “Who is holding your hand there?” “Where is that doorknob?” “When is it there?” You can badger the preclear in the above fashion until his actions show that he is in communication with the object and until he is not angered by your questioning and direction.

IF AT ANY TIME THERE IS ANY DOUBT ABOUT THE PRECLEAR’S CASE DO THIS STEP PART (a) UNTIL SATISFIED THAT COMMUNICATION IS GOOD. A CASE WHICH WILL NOT OBEY 8-C (a) ORDERS WILL ALWAYS PERVERT OR ALTER COMMANDS TO BE PERFORMED WITH LESS SUPERVISION THAN PERCEPTION OF HIS BODY.

Part (b) has these auditing commands: “Find a spot in this room.” No further designation is necessary for this spot. Spotting procedure gives the preclear determinism of selection. When the preclear has done this the auditor says, “Go over to it and put your finger on it.” When the preclear has done this the auditor says, “Now let go of it.” It must be emphasized that the preclear is not to act upon a command until the command is given and must not let go until told to let go. The preclear is permitted to select spots until such time as all communication lag is flat and until he is freely selecting spots on the walls, objects, chairs, etc., with no specialization whatsoever—which means that his perception of the room has become uniform. Many things turn up in running this procedure such as the fact that the preclear cannot look at walls, etc.

Part (c) of this procedure is run with these auditing commands: “Find a spot in the room.” “Make up your mind when you are going to touch it and then



touch it.” “Make up your mind when you are going to let go of it, and let go.” A variation of this process is to have the preclear make up his mind about a spot and then have him change his mind and select another spot.

The trouble with most cases, and the trouble with any case which is hung up and is not progressing, is that an insufficient quantity of Opening Procedure 8-C has been used by the auditor. This has been found to be an invariable rule. Preclears will pretend to run commands of a subjective nature but not run them at all. In other words, the auditor is saying do one thing and the preclear is doing quite another. Thus the process is not actually being used on the preclear. The difficulty in this case is a specific difficulty in communication where the preclear cannot duplicate. But more important than that, any preclear whose case is hanging up is out of touch with reality and the environment to such an extent that he has begun to do processes on mock-ups rather than on the actual physical universe. It will be discovered that doing processes on mock-ups such as finding spots in them, finding distances to them, and so forth, is productive of no gain, and even negative gain. Only processes which directly address the physical universe are found to raise the tone of the preclear. He has to come to full tolerance of it before he can get out of it. Thus any case bogging down somewhere in more intricate procedures can be relieved and brought into present time by Opening Procedure 8-C. The only caution on the part of the auditor is that he must be very precise about giving his orders and must insist on the preclear being very certain that he is actually seeing spots and touching them and inhibiting the preclear from executing the commands before they are given.

L. RON HUBBARD
Founder



Group Processing Session

Phoenix, Arizona
14 September 1954

Not part of any other series, this recording is over an hour of Group Processing given by Ron.

14 Sept. 1954 Dianetic Group Processing

PAB 35
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

18 September 1954

A Basic Course in Scientology—Part 2

“WHAT I LEARNED IN TRAINING”

For the last ten months, ever since the Philadelphia Congress in 1953, I have been engaged in a research as thoroughly fundamental as the actual subject of Scientology. This research was directed toward the training of auditors. The immediate question asked in this research was one which has remained relatively unanswered for four years: “How do we train an auditor so that he will apply the processes known to be workable, in such a way as to make the subject work for him?”

A major difficulty lay in the subject itself, for it was in a state of change. Certain processes would be found quite workable, better each time, and these would be published, but this continuing parade of processes had a tendency to invalidate auditors who had been trained earlier. Thus it began to appear, I am well aware, that an auditor was expected to be in a constant state of training, and that unless he had the “latest dope,” he was not to be considered top-notch. At almost any time from Book One on I could have leveled off in research and investigation, as each Foundation Board pleaded with me to do, out of their financial desires, and could have trained intensively on the processes which existed so that auditors would do them as they were given. There is no doubt, however, that this would have been a losing program, for life kept unfolding new data before me, and a greater and broader understanding of the entire picture was progressively easier to view, and the actual goal of processing kept advancing. Processes, when issued, if done by an auditor as issued, each time would have raised the majority of individuals to whom they were addressed up to the goal which was at that moment envisioned for man. But the goal kept advancing, higher and higher levels of beingness continued to come into view, and so there was no choice for it. One could not agree with people who, out of financial need, sought to stop research; and although one was very conscious that a hardship was being worked upon trained auditors by releasing continually new processes for them to learn, there was no choice for it but to continue in the research and investigation of the subject of man and of life.

We passed out of the field of *Homo sapiens* in late 1950, for it was obvious that we could make people saner than people had ever been. After I had completed, through 1951, my examinations of the whole track, it was obvious that the individual, the “I,” the personality, was not the body, and in early 1952 I was able to make the first announcements concerning exteriorization. By September of 1952 processes had been developed which made exteriorization much better



and more stable, and using these processes I had no great difficulty in exteriorizing cases. After training the first group of auditors in Great Britain (September, 1952, the time of issue of SOP-1) I began to realize that there was a considerable nervousness on the part of auditors to face the fact of exteriorization. Indeed, exteriorization as an accomplishment or an existing state, has never been very acceptable simply because, to the average public, indoctrinated to believe that one stepped out of the body at death and went to hell or some such thing, found it too incredible. Man had been trying to do this thing for at least 2500 years, and although he had had some cognizance of it, he had never achieved any uniform success in making it come about at will. The experience of training these British auditors demonstrated that whenever an individual is low on havingness the effort to get him to face the no-mass character of a thetan becomes impossible unless one brings up the havingness of such people to a point where they can bear to view nothing. Such people, those low on havingness, actually get sick at their stomachs physically and very uncomfortable at the thought of exteriorization or the exteriorization of others.

Then proceeded the various Standard Operating Procedures from 1 up through 8, and more recently including 8-C and 8-D. All of these were routine, aimed in the direction of bringing up a person's ability to handle space and nothingness to a point where he could bear the thought of exteriorization, and so exteriorize. But having many auditors, and being unable to process each one individually, there was a considerable scramble of ideas and technique applications. As an example of this, for a while in Great Britain, all of the thoroughly "stuck in" cases had a general agreement amongst them that there was such a thing as a "white five." This strange beast was actually a psychotic who merely had the idea that he could exteriorize, but actually wasn't exteriorized, but anybody who did exteriorize was crazy. This stemmed immediately from the discomfort entailed for a no-havingness case in viewing nothing. Any time they were asked to view nothing, they became sick and so they invented an explanation to keep them from looking at nothing, which is to say, to keep them from exteriorizing people.

In view of the fact that exteriorization alone brings about a rapid recovery of a case, and in view of the fact that the thetan stuck in a body is not unlike a thetan stuck in a theta trap to a degree where he has inverted and become the trap, one had to carry forward with exteriorization if one were going to deal with illness on any broad scale at all.

In training over a hundred auditors in America in the Advanced Clinical Courses, I was learning every day, every week, every unit, better means of bringing an auditor up to exteriorization as a case, and bringing up his willingness to audit people into an exteriorized state. By the time we had reached Unit VII, and well before it was completed, I discovered that we actually had achieved, not a process designed to immediately exteriorize people, not even a process to run out engrams, but a process which could be handled by an auditor after relatively little training. So here we had a slight disparity of goals. Here we had my goals, which consisted of an achievement of an understanding of life sufficient to bring about a higher level of beingness and livingness, here we had exteriorization, here we had all the SOPs, and here we possessed techniques innumerable with which to achieve these goals; and on the other hand an abrupt dichotomy, I discovered I had invented a process some months previously which could actually be communicated with sufficient ease to auditors so that they



would use it as given, and with which they could produce some astonishing results. But this process actually was not aimed at exteriorization. This process would be recognizable to anyone thoroughly conversant with Dianetics. This process could have come into existence in June of 1950 except that then one would not have had the least idea of keeping this process up long enough so that it would actually work.

Now let me tell you something about this process. I have known since 1947 that getting an individual into present time was the most convincing and abrupt therapy which could be performed. I have been in institutions and have told inmates simply "Come up to present time" with a resultant regaining of a stable sanity on the part of these inmates. Anyone in the field of Dianetics was familiar with "Come up to present time." One always ended sessions that way. But after a considerable study, I had found by 1949, that the anatomy of present time consisted of the ground, sky, walls, objects and people of the immediate environment. In other words, the anatomy of present time is the anatomy of the room or area in which you are at the moment when you view it, and this is present time. Putting a person thoroughly into communication with this environment, which was present time, was, of course, indicated. But processes of that time were mainly subjective, addressed to the mind, on the mistaken idea that the mind was a brain and that the body had something to do with thinking processes and personality and so, beyond bringing people to present time by telling them to be aware of their surroundings, as I was doing in early 1950, this principle was not used.

Actually, not until I developed SOP 8-C did I begin to understand what it might take to put a person into communication with their immediate environment simply by looking at it, touching it and becoming aware of it. All manner of liabilities ensue in the way of somatics and various other phenomena, and it was not until I had made many exhaustive tests that I was willing to accept the fact that somebody could be brought into present time by making him contact the walls, floor, ground, ceiling, sky, trees, people, of the exact moment in which he was, for many, many hours, with stable therapeutic results.

Applying this broad awareness and communication with the environment for tens or scores of hours as a total process, Scientology came into possession of Opening Procedure of 8-C.

In issue 24-G of the *Journal of Scientology*, we find SOP 8-C complete, but we find, heading it, the following:

OPENING PROCEDURE: (Ten minutes to two hours—with MEST body.)

Part A: Send preclear to exact places in room, one place at a time.

Part B: Have preclear select places in the room and move to them one at a time, still under the auditor's direction.

Part C: Have preclear drill in physically holding on to and letting go of objects and spaces on his own decision to hold on, decision to let go.

In the *Auditor's Handbook* as published by the HASI, printed edition, \$3.50, we find R2-16: *Run preclear through Opening Procedure 8-C, Parts (a),(b), and*



(c), *each one until the physical communication lag stabilizes*. Now go over to the end of the intensive procedure in the *Auditor's Handbook*, and find that we are not now running Opening Procedure of 8-C from "ten minutes to two hours," but we find: "As a summary comment on these processes, it cannot be indicated too strongly that a preclear who is psychotic, neurotic or who is having any psychosomatic difficulty must be run on Opening Procedure of 8-C, R2-16 for many, many, many, many hours.

Thus we have considerable importance being placed today, as a direct result of my experience with the Advanced Clinical Units, on Opening Procedure of 8-C. If it were not effective I would not put any stress upon it. But continuous test has demonstrated that that final remark at the end of Intensive Procedure in the *Auditor's Handbook* means exactly what it says. Anyone who is psychotic, neurotic, or who is having psychosomatic difficulty can best be run, and should only be run, on Opening Procedure of 8-C, with the commands as given in the *Auditor's Handbook* and in the PAB prior to this one. *But*, the most cheering and wonderful thing about this process is that for the first time in all these years we came into possession of something which could be *taught*, and which auditors, as represented by those in the Advanced Clinical Units, could use, would use, which they understood, which they did not vary, which they would keep up with, and with that process we entered into training.

Immediately after this discovery, I found that "duplication: difficulties of" was the bugbear back of training. Thus, Opening Procedure by Duplication, completely aside from its terrific therapeutic values, brings a person upscale to a point where he is actually able to follow and duplicate processes.

Thus, with these two Opening Procedures we discover that we are indeed into the strata of training, and today we can guarantee that processes released are effective, and more important, that they will be done as released. And now, and only now, is Scientology capable of going forward as Scientology, and only now can we consider that an auditor, when he has been trained, will not have to shift and vary that training.

As a result I am devoting the next many PABs to the subject of training, and making out of them what amounts to a course to be used by auditors who themselves are doing training, and for the use of auditors who wish to come up to date, in such a way as to be from there on "in date."

Thus I feel that we have accomplished something.

L. RON HUBBARD
Founder



LRH Recorded Lecture

**Phoenix, Arizona
28 September 1954**

During the late summer of 1954 Ron was collecting up data on the relationship between healing and religion. In this lecture he sums up conclusions reached on this data and tells the auditor what he needs to take care of to protect his livelihood.

28 Sept. 1954 Church of Scientology Training Program and
Lecture on Group Processing

BULLETIN

ca. September 1954

FIGHTING PROCESS

ROUTING: All HASI Instructors:
London, Camden, Phoenix
All Doctors of Scientology
and no others.

SUBJECT: Techniques, Dianetics

No doubt you have all heard of the sudden change by reason of the reacquisition of the Hubbard Dianetic Foundation, or have read of it in *Journal of Scientology* Issue 36-G.

We will continue the campaign and program of Dianetics as originally designed, and will continue as designed all the programs of Scientology.

The solution to Dianetics as a science is contained in the following, which has been withheld pending the disposition and contest of the subject itself:

Waste fighting, in brackets, until communication lag is gone.

Inhibit fighting, in brackets, until communication lag is gone.

Enforce fighting, in brackets, until communication lag is gone.

Desire fighting, in brackets, until communication lag is gone.

What would it be safe to fight?

What would others find it safe to fight?

What thoughts,
emotions,
efforts, would it be safe to fight?
(Until communication lag is gone.)

Indicate some things (in the environment) which are fighting themselves.

Indicate some things which are fighting. (Until all communication lag has gone, but a minimum of one hour.)

Spot all the spots where you had to stop fighting them.

Spot all the spots where you won.

L. RON HUBBARD
Founder



PAB 36
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

1 October 1954

A Basic Course in Scientology—Part 3

THE USE OF SCIENTOLOGY MATERIALS

The first thing a Scientologist should know about Scientology is the use of its materials.

The materials of Scientology are not its tools. Its tools are processes—its materials are books, tapes, Professional Auditor's Bulletins, Journals, letters and experience.

Now that we are operating from the standpoint of a known subject and known processes, we can handle material much better than before. Now that we know that auditors can be trained rather easily to use Standard Operating Procedure 8-C, Opening Procedure, and that they are happy to learn it, and that it will produce results for them, we would be very foolish, as schools, as auditors, as individuals, to abandon this gain.

The materials of Scientology are designed to communicate. That is all very well, but **TO WHOM—AND WHEN?** Certain of the materials of Scientology can be communicated with ease to people that never before heard of the subject. Certain others can be communicated to people who have been in association with Scientologists but who are not auditors. The higher level of material and data can be communicated to people who are in training to be auditors. Certain other material can be communicated to people who have been trained as auditors. And if we do not recognize this fact, and if we do not follow it, then we are going to produce a confusion with Scientology, and we are going to turn people away from Scientology, and we are going to defeat Scientology in doing what it is trying to do.

For a long time Scientology was in a state of change sufficiently rapid to be bewildering unless viewed as an orderly whole, taken with cognizance from *The Original Thesis* through Book One, up through *Advanced Procedure and Axioms*, through 16-G, 24-G,* and Professional Course Tapes. But now there is no further excuse for using this material in a muddled fashion. To give you some example of this, I recently received a bulletin from an area in the United States which has a history of being confused and introverted on the subject of Scientology. This bulletin was from two auditors who should know better. It was an announcement. It had been mailed to a hundred and fifty people who were more or less interested in Scientology, including some auditors in that area. And this bulletin

*16-G, 24-G: Issues 16-G (June 1953) and 24-G (January 1954) of *The Journal of Scientology*, in the *Technical Bulletins* volumes.



proclaimed that the Professional Course Tapes, July, 1954, intended for the training of HCAs, would be played as public lectures for these people over a few evenings. A telegram was sent to these two auditors, telling them that if they committed this crime against themselves and Scientology, that their training privileges would be suspended for five years.

What would happen if they did this thing? Here are the Professional Course Tapes, designed to be played to a student after he has been thoroughly taught Opening Procedure 8-C, Opening Procedure by Duplication, Remedying Havingness, and Spotting Spots in Space, as well as Significances. After the many weeks which would be spent in teaching the student these named items, it would then be possible to communicate to him with the Professional Course of July, 1954, and only after a student has been so trained would he be further trained by playing these tapes to him.

Why is this? It is because one is talking as an instructor when he is talking to any public audience. He is talking as a teacher. Is his purpose, then, simply to confuse his audience and make them turn their backs on something which is confusing, or is his purpose to degenerate what he knows into the same level with all other confusions, or is it his purpose to inform his audience? If we in the HASI have learned over ten arduous months of communicating Scientology directly, face to face, with people who are there solely for the purpose of learning, and in communicating Scientology less directly to the American public (as in Operation Phoenix);* if we know now, and assert that we must either communicate data as data and skill through the stages of Opening Procedure, Opening Procedure by Duplication, and the rest, to bring a student into any understanding of what Scientology is all about; and if we assert that we have not been able to communicate to the general public intelligently except by using the mildest and most permissive data—then this, representing the combined efforts of myself and some of the most trained and skilled auditors in Dianetics and Scientology, should be taken with some weight.

Bluntly, you cannot avalanche data onto the heads of partially trained, poorly comprehending people, or people who have no real conversance with auditing at all. And if you try to do so, you will fail, and Scientology will fail, and the people in the area will not have the least idea what you are trying to do. And they will walk away from your meetings, and they will walk away from your group sessions completely confused and vowing to themselves to have nothing further to do with Scientology. And they will not tell their friends about it, and people who should be brought in to be helped will not be brought in to be helped. And so a great many people, by this misunderstanding of the uses of the materials of Scientology, are being denied the benefits of Scientology simply because these materials have not been handled with intelligence.

Yes, I know that we have just learned this, but that we have just learned it makes it no less emphatic. However, one supposes that somebody who has been

***Operation Phoenix** was started by the HASI in July 1954 to establish such things as the most acceptable mailing pieces, the best means of dissemination, the most worthwhile activities to which Scientology could be devoted and the best means of enrolling and group processing very large numbers of people. Group processing sessions on Sunday at the Church of Scientology were part of this program as were visitations by ministers of the Church of Scientology to hospitals, private homes, jails, etc.



trained should have better sense than to use something with as much dynamite in it as the Professional Course of 1954 as fit diet for cursorily interested people.

Another shocking incident occurred in another area where a person who had finished an Advanced Clinical Course Unit actually permitted a mailing piece to go out to a great number of auditors from old Dianetic days, which had scrawled all over the back of it in large letters, "The meat of an \$800.00 course for \$38.50," and this refresher course pretended that it would, in five evenings, bring these auditors up-to-date on Scientology, and pour into them material which it had taken this graduate of the course four hundred and thirty-two hours of hard study to begin to assimilate. The course graduate did not do this, but permitted it to be done. Of course there were considerable repercussions because of this. A Professional Course graduate was an HCA or BScn before he began the Advanced Professional Course. Most of the people in these units extended their training from the six weeks minimum up to twelve and fifteen weeks, since this could be done without further charge. Nobody is going to relay the material these people received in any five casual evenings.

In the first instance, where the Professional Course was going to be played in four or five nights as social entertainment, only chaos would have resulted. The two auditors doing this have often wondered what was the matter with their area, why more auditing was not done in their area, why, when they brought groups together the groups did not stay together. The reason is very plain. Instead of actually teaching these people something, these two auditors had been falling back on material taken from courses designed for people who were there to be trained and who had already spent considerable time in training. These auditors had done, previously, with other material, the same thing they were trying to do with the Professional Course. As a net result, the people in their area who came to them for a night, or two nights, would find only a steady avalanche of data far too technical for their assimilation. And out of those recordings would come sufficient restimulation to send them away, never to return.

On the other hand, think what would happen to an auditor, interested in the quality of auditing and the reputation of Scientology in an area if, after leaving such a thing as the Professional Course or finishing his training with a Doctor of Scientology, he should reach out for all the people who had ever been interested in auditing in the area, bring them in, and teach them how to run Opening Procedure of 8-C. In other words, to teach them, step by step, painfully and painstakingly, until they had it as a complete purity, until they had it drilled and ingrained into them so that they could not avoid doing it right, think what would happen to the auditing skills, and think what would happen to the reputation of Scientology as an immediate result.

Where public lectures are concerned, the HASI has a series of eight hours of tapes which describe Scientology, its various efforts and benefits. These are designed for the public at large. They do not so deluge individuals that they create a confusion, but simply spark their interest and curiosity sufficiently to bring them to a level where they will at least wish to experience some of the benefits of Scientology or desire to pursue it further.

There seem to be certain rules forming here about the use of such material, and these would be more or less as follows:



1. Express to the general public only as much concerning the benefits, organization and practice of Scientology as would give it hope, without confusing it or embattling it with its prejudices.

2. When giving Scientology to people to use, give them only the simplest tools, render them completely practiced and conversant with those tools, and only when they are expert in them give them data.

3. Instead of talking about Scientology, apply it.

4. The simplest processes are the best processes.

One could say that man was a complicated animal simply because he is a simple animal and will not face it. When you have seen what we have seen here at the International Headquarters of the HASI, result from a continuous application to a psychosomatic illness, to psychosis and neurosis, of Opening Procedure 8-C, you will only *then* begin to understand what an essentially simple mechanism man is, and how hard he works to be a complex one.

But only when you have been trained to use such a thing as Opening Procedure of 8-C, arduously enough to demonstrate that it is done just exactly the way it is done and no other way for hours and hours and hours and hours, will you understand what we mean by training, and will you discover that people can be trained.

The Director of Training in London who is, at this writing, completing the first course of this new type of training writes: "The present course is going well. The students have had days of Opening Procedure, both of 8-C and by Duplication. It has been exceedingly interesting to watch. We have spent about a month now getting across the simplicities in actual practice, spending, for example, a whole day on 'Something you wouldn't mind remembering' and 'Something you wouldn't mind forgetting' and two whole days on Spotting Spots in Space and Remedying Havingness. The spirit is very high and I think we will turn out the best bunch of HPAs ever. We have hammered home auditing by observation of communication lag. It certainly is a wonderful system, because auditors surely cannot miss with it. I know the students going through now will not."

The grades of Scientology are: General Member, HASI; Scientology Group Leader; HCA (HPA); BScn and DScn. These are grades of knowingness of the subject. They demonstrate levels of skill in the subject and they very adequately demonstrate the results which can be expected, for these skills show up in terms of preclears.

Group auditing sessions, when done by the simplest of commands, reducing every communication lag for every member of the group, are the most effective group sessions. Here again we have simplicity at work. Here we have processes being used right.

If we expect Scientology to communicate itself throughout the populace of the world, it had certainly better be communicated as it can communicate. If this is not done we will be standing here talking to ourselves.

L. RON HUBBARD
Founder



Eighth American Advanced Clinical Course Lectures

**Phoenix, Arizona
4 October–12 November 1954**

Ron conducted the Eighth American Advanced Clinical Course in Phoenix, Arizona, from 4 October through 12 November 1954. During the time period of the 8th ACC he also gave, on October 8th and 10th, the Route One Lectures. (See page 389). And during October, November and December he did a series of public lectures and Group Processing sessions. (See page 394).

- 4 Oct. 1954 Introduction: Organization of Scientology
- 5 Oct. 1954 Two-way Comm, Straightwire, 8-C
- 5 Oct. 1954 Basic Elements of Processing
- 6 Oct. 1954 Two-way Communication
- 7 Oct. 1954 Elementary Straightwire
- 7 Oct. 1954 Intensive Processing
- 8 Oct. 1954 Opening Procedure of 8-C
- 11 Oct. 1954 Opening Procedure by Duplication
- 12 Oct. 1954 Remedy of Havingness
- 13 Oct. 1954 Step II SOP 8
- 13 Oct. 1954 Spotting Spots
- 19 Oct. 1954 Axioms of Dianetics
- 20 Oct. 1954 The Parts of Man, Overt Acts and Motivators
- 21 Oct. 1954 Route 2-61: Good and Evil; Route 2-62:
Overt–Motivator
- 22 Oct. 1954 Two-way Communication

- 25 Oct. 1954 Communication and Straightwire
- 26 Oct. 1954 Survive
- 27 Oct. 1954 Hypnotism
- 28 Oct. 1954 Process: What Would You Do If . . . ?
- 29 Oct. 1954 The Factors
- 1 Nov. 1954 Two-way Communication
- 2 Nov. 1954 *Homo Sapiens*
- 3 Nov. 1954 Shame, Blame and Regret
- 5 Nov. 1954 Factors Present in Good and Bad Auditing
- 8 Nov. 1954 Nonverbal Communication
- 9 Nov. 1954 Application of Axioms to Auditing
- 10 Nov. 1954 Definitions: Axioms
- 11 Nov. 1954 Scope of Dianetics and Scientology
- 12 Nov. 1954 Question-and-Answer Period, Dissemination

Route One Lectures

**Phoenix, Arizona
8–18 October 1954**

The Route One Lectures are twelve fifteen-minute lectures given on October 8th, 10th and 18th at Phoenix, Arizona, on Steps Four through Fifteen of Route One, Intensive Procedure. These are advanced, OT processes, run only after the person has been exteriorized and designed to reacquaint the thetan with the physical universe and improve his perceptions and abilities.

8 Oct. 1954	Route 1, Step 4
8 Oct. 1954	Route 1, Step 5
10 Oct. 1954	Route 1, Step 6
10 Oct. 1954	Route 1, Step 7
10 Oct. 1954	Route 1, Step 8
10 Oct. 1954	Route 1, Step 9
10 Oct. 1954	Route 1, Step 10
10 Oct. 1954	Route 1, Step 11
18 Oct. 1954	Route 1, Step 12
18 Oct. 1954	Route 1, Step 13
18 Oct. 1954	Route 1, Step 14
18 Oct. 1954	Route 1, Step 15



PAB 37
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

15 October 1954

THE COMMUNICATION LINES OF SCIENTOLOGY

A Basic Course in Scientology—Part 4

There are several levels of communication in Scientology, and these should be known and observed by an auditor in his selection and use of materials.

The first of these which we should consider is the communication from the general public to the general public. Here we have word of mouth. This is the most important communication channel where promulgation and dissemination are concerned simply because it is the broadest and is the one which ultimately will reach the most people. Thus it is that we must be intensely interested in what Scientologists release, and what Scientologists do, and what the press says about Scientology. It would be thought by many with no great background in public relations that the proper method of obtaining word of mouth is through the public presses. This is not the case. Newspapers and magazines do not furnish the material which the public is discussing. The newspaper would love to think that it furnishes all the material which people talk about, but this is not the case, and actually on a checkup you will discover that you have today spent only a moment or two mentioning current events to your neighbors. It is of considerable interest to Scientology and Scientologists that *no* news stories be released. In the first place newspapers and magazines are incapable of duplication and cannot put forth a straightforward story, and have no cognizance whatsoever of ethics. The level of journalism today, if you care to look it up on the Chart of Human Evaluation, is found to be 1.5 and below, and I invite your attention to the accompanying columns of that level. This is a highly untrustworthy form of communication. It is not a particularly broad form.

What the public says to the public, if it were to be duplicated, and if it were to be regulated in any way by Scientologists and the organizations of Scientology, would have to be brief indeed, and would have to be uncomplicated. Otherwise it would not be duplicated by word of mouth. A central message, properly formulated, would be distributed by word of mouth if it could be embroidered into sufficient material to permit discussion. Without discussion being possible no word of mouth would ensue, since people use word of mouth material simply to be interesting themselves, and their method of being interesting is by taking some simple principle which is being talked about, which is yet controversial and embroidering it. Thus, by adding their opinions to it, they themselves become interesting. Thus, if you have something to which no opinions can be added you have something which will not be talked about.

For example, we have one piece of information, which, variously stated and in various forms, seems to communicate and which is communicated, and that is



to the effect that for two thousand years man has not had health, happiness, or immortality, yet these were promised to him two thousand years ago, and Scientology is delivering them today. Well stated, poorly stated, summed up, rephrased, this is still something that people will talk about. They may only use part of it, to the effect that man has not had health, happiness, or immortality for two thousand years. Another piece of information which people will talk about, when it gets into circulation, is that a nuclear physicist, in trying to research matters of physics, found the human soul and discovered how to free it. One rather astonishing piece of information which was handed out was found to travel fairly well, and that was to the effect that God did not like unhealthy people. He made man to be healthy, and man got unhealthy. This, without any Scientology connected to it, was found to travel. Thus, the information which is put on the communication line from the public to the public has to be simple enough at its core to bring about discussion, so that by being embroidered it yet does not lose its core.

The Scientologist subscribing to the Code of Scientology is also subscribing to some control over this communication line from the public to the public. By staying out of the press, by refusing to engage in unseemly conversations over the subject, he is aiding and abetting the flow of word of mouth.

As any science which betters people gathers unto itself considerable numbers of people who can dramatize only how bad it is over there, we get a great deal of crank, squirrel, neurotic, and psychotic communication flow. We have an incidental communication line, then, which does not at all help the public's word-of-mouth communication from this entheta line. We call this an entheta line simply because people use Scientology to explain to others how bad it all is over there, how bad auditors are, how bad courses are, how bad Hubbard is, how bad rain is, how bad cats are, how bad the other person is, etc., etc. We even have publications which pretend to be part of Dianetics and Scientology which couldn't possibly print anything but bad news. That there is not one word of truth in all this news so far detected by the most searching inspection here, that these rumors and perjuries and falsehoods haven't even the dignity of a background in fact, does not stay their passage. For instance, a character in that city of characters, Los Angeles, recently wrote to a publication which had no better sense than to print it, that the Supreme Court had many times decided that ministers who charged a fee for whatever they did were practicing medicine without a license. The writer of that letter refuses processing and happens to be connected with persons of a religious faith which is not Christian, and happens to be himself no Christian, and has a definite stake in religion which he does not mention in his letter. This is overtly slanderous, stated with malice and intention to squirrel up the field. However, many people, simply by driveling along about how bad it all is, put out unconscious dramatizations about Scientology.

But the HASI, having been free to a large degree of the burden of investigation, has come alertly forward to police these lines, for there is a great deal of difference between free speech and slander. The first notable example the HASI made has come off very successfully. A piece of uncalled-for publicity which, like all the rest, was nothing but a lie, was published; its author was promptly and immediately threatened with suit if he did not instantly apologize, and seeing for the first time the difference between slander and free speech, this person hastily apologized and cut his communication line.

But unless all Scientologists fall into the habit of ascertaining the truth of statements before they pass them on, and ascertaining the source of their information, and policing this entheta line, then the word-of-mouth advertising from the public to the public is seriously threatened, and there will be no great advance of Scientology in the public itself. For the very best communication line there can be for Scientology is being continually destroyed by irresponsible, if not insane, people who may not know anything else, but they certainly know how bad it is over there.

L. RON HUBBARD
Founder

HUBBARD PROFESSIONAL COLLEGE ANNOUNCEMENT

October 1954

Official Publication of
The Hubbard Dianetic Research Foundation
Phoenix, Arizona

DIANETICS AND SCIENTOLOGY **A CRUSADE**

Dianetics and Scientology are more a crusade for sanity than they are a business.

The Foundations and other organizations in Dianetics have suffered only when the insistence that they be run as “business” overpowered their will to help humanity.

If all we wanted to do with Dianetics and Scientology was make money, we would all be rich, for it is an easy thing to sell those hitherto unpurchasable things—health, long life and happiness.

But there *is* the extreme of charity which neglects the first dynamic. An optimum solution would be that one which brought the greatest good to the greatest number of dynamics. Thus the auditor must not neglect the first dynamic—himself. Too many have. And their work has been impeded by lack of funds.

The Foundation is not a business, the auditor is not a businessman. But both the Foundation and the auditor must live and work in a commercial and economic-conscious world.

It is no disgrace for an auditor to earn several thousand dollars in a few weeks. It would only be a disgrace if he worked only to earn it. With money made from those who can afford auditing, an auditor can himself afford to undertake the assistance of those in hospitals and asylums or who have lost in life.

It is a luxury to be so generous. It is not a luxury to earn only—who was it said that he who is without charity is as empty as sounding brass and the tinkling of the temple bell.

But remember, there is a happy mean between an overburden of wealth and an overburden of charity. Either way loses.

And so, when we speak of an auditor’s income, we speak of his potential charity. And when we speak of an auditor’s charity, we hope he can have enough paying preclears to afford it.

An auditor is wasted on a routine job—his time is lost. He is also wasted processing nothing but movie stars and millionaires—if he forgets that these can only buy him the luxury of charity in the backwaters of the world.

L. RON HUBBARD
Founder



Public Lecture and Group Processing Series

Phoenix, Arizona
20 October–15 December 1954

Throughout October, November and December of 1954, Ron gave Wednesday night public lectures and Group Processing sessions in Phoenix, Arizona. Lecturing to the Phoenix Certification Course each morning (see page 402 in this volume for more data on these morning lectures), Ron's Wednesday night talks were geared toward newer public interested in finding out more about Scientology.

- 20 Oct. 1954 On Comprehending the Incomprehensible
- 20 Oct. 1954 "Rising Scale" on the Tone Scale and "Find Something Incomprehensible"
- 20 Oct. 1954 Group Processing
- 27 Oct. 1954 Principal Difference Between Scientology and Dianetics
- 27 Oct. 1954 "Electing Cause"—Something You Can't Control
- 27 Oct. 1954 Life of Dynamics
- 3 Nov. 1954 Organization of Scientology
- 17 Nov. 1954 "Accept" and "Reject" (Group Processing)
- 17 Nov. 1954 The Wrong Thing to Do Is Nothing
- 24 Nov. 1954 Creation of Human Ability
- 24 Nov. 1954 Group Process—"Find Shortest Communication Line"—"Create a Memory"
- 1 Dec. 1954 Awareness of Awareness
- 1 Dec. 1954 "Decide to Be Silent"—"Find Some Secrets"
- 8 Dec. 1954 "Waiting," Something You Can Associate With
- 8 Dec. 1954 Group Processing
- 15 Dec. 1954 Acceptance Level

PAB 38
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

29 October 1954

A Basic Course in Scientology—Part 5

THE AUDITOR'S CODE 1954

1. DO NOT EVALUATE FOR THE PRECLEAR.

The main difficulty of the preclear is other-knowingness. An auditor auditing a preclear has before him someone whose last stronghold of owned knowingness is his engram bank and various mental phenomena. As much as possible, the preclear should be permitted to discover the answers to this phenomena through the process of auditing. What the auditor is doing is steering. If he tells consistently what is to be found or what will happen, the preclear will not get well. The steering, of course, is a covert but highly acceptable method of inviting the preclear to find out. Giving a process' commands is an invitation to this discovery. The auditor is working from a body of knowledge as to how all minds and spirits function. The preclear could even be trained in this high generality without harm, and certainly can be audited in such a high generality, but its particularities and peculiarities, the phenomena which occur, must not be "telegraphed" to the preclear before they occur, and when something has occurred to the preclear the auditor should not then come up with its explanation. This was the entire failure of psychoanalysis. The preclear would say something, and the analyst would then tell the preclear what it meant.

The auditor should confine himself to giving the proper auditing commands and engaging in enough "dunnage" (extra and relatively meaningless talk) to maintain a two-way communication line.

2. DO NOT INVALIDATE OR CORRECT THE PRECLEAR'S DATA.

After a preclear has informed the auditor of an incident in his life, it would be a fatal error, so far as the preclear's case is concerned, for the auditor using other data to inform the preclear that he did not have a proper recall on the incident. This is the main trouble with husband and wife auditing teams, and why they normally do not work. Both have been present under various circumstances, and the husband or the wife doing the auditing on the other may find it impossible to repress his or her own version after the other one has delivered up an incident. Today's type of auditing enters incidents minimally; therefore opportunities of this kind are not as frequent as in earlier days. Verbal invalidation is, of course, the symbolic manifestation of force. Invalidation, when expressed in emotion and effort, is force. When the preclear is invalidated, he feels as though he has been struck by some force. One of the lowest levels on this line of invalidation is criticism. Lacking the effort or energy to hit somebody, a covert person criticizes or otherwise invalidates.



3. USE THE PROCESSES WHICH IMPROVE THE PRECLEAR'S CASE.

In a series of tests conducted to discover why certain co-auditing teams had failed to effect an improvement, it was found that the auditor in each of these failed teams had been auditing out of the preclear what should have been audited out of the auditor. Top-flight Scientology processes minimize this difficulty for they audit the common denominator, as nearly as it can be approached, of the difficulties in any and all minds. Nevertheless, auditors have a tendency to do to the preclear what should be done to the auditor in the way of processing. Furthermore, there are processes which effect improvement only after a great deal of auditing, and although this might be considered remunerative, it is actually not efficient since an auditor tying himself to one case is not benefiting the society as a whole, and is so defying his own third dynamic.

4. KEEP ALL APPOINTMENTS ONCE MADE.

Many a case has failed, not because of processing, but because the auditor was so irregular in keeping appointments that he introduced into the case an anxiety about waiting or unpunctuality. By failing to keep an appointment, the auditor is actually telling the case that the case is not important, therefore not interesting, and the case will not run for an auditor who will not keep appointments. If an auditor has, himself, difficulty in keeping appointments, then he should not make specific appointments or be forced by the preclear into making specific appointments.

5. DO NOT PROCESS A PRECLEAR AFTER 10:00 P.M.

Utilizing all the experience of four years, it has been discovered that items 5, 6 and 7 of the Auditor's Code were the only actual causative agents in spinning preclears. Whenever a preclear markedly worsened under processing, the process itself was found to be guiltless, and it was discovered that items 5, 6 and 7 of this code had one or all been present. In every case where a psychosis or neurosis was restimulated by bad auditing, all these factors, 5, 6 and 7, were present. Because the body is built of cells which contain in their experience line, evidently, the pattern of plankton, energy level actually drops after sundown, but for a while there is a certain franticness which can be mistaken for energy. In other words, when the sun went down the source of energy was no longer present, therefore auditing during any of the dark hours is not as effective as auditing during daylight. However, a person can be audited safely up to 10:00 P.M. regardless of the state of his case. After 10:00 P.M. the curve of ability to handle energy drops quickly and hits its low at 2:00 A.M. But any auditing after 10:00 P.M. has been found to be at least ineffective, and might as well not have been done.

6. DO NOT PROCESS A PRECLEAR WHO IS IMPROPERLY FED.

It is an unhappy thing that occasional hidden factors such as lack of sleep, lack of food or an urgent present time problem may defeat the efforts of an excellent auditor. The best process will not benefit a preclear who, still interiorized, is being drained down as a thetan by a body which is badly in need of food. Every bit of energy which the thetan puts out is being absorbed by the body,

which is improperly fed. A body suffering from malnutrition, or even lack of a proper breakfast, will thus inhibit auditing.

Sometimes a preclear who has come from a distant area to be audited is sufficiently short of cash that he will attempt to subsist during the week of an intensive upon sandwiches and coffee. He might as well have stayed home, for his body, being hungry, will pull in engrams, which are after all edible energy, will drain down every beam which a thetan throws out and will in general defeat processing. An improperly fed preclear demonstrates on a basal metabolism test, even when sane, the same oxygen burning rate as a psychotic. You can take any preclear, have him omit eating breakfast, and a psychotic, and test the two of them, and you will discover their metabolism and breathing behavior to be similar. It is not prescribing a diet to demand that your preclear eat as a normal human being should during an auditing intensive or before any auditing. Preclears who are not adequately fed can be spun if bad auditing and some other factors are added into the session. This does not mean that a body can get so starved that it cannot benefit from auditing, but it does mean that a proper diet, as is normal with the preclear, should be observed during an intensive. Diet, by the way, is nowhere near as large a factor in the recovery of cases as nutrition "ads" would have you believe, and today no HASI auditor is allowed to prescribe diets if he is to continue in the protection of the organization. However, number six must be observed during auditing.

7. DO NOT PERMIT A FREQUENT CHANGE OF AUDITORS.

Although it is almost impossible for a case to escape having two or three auditors, when the number gets up to six or eight over a relatively short space of time, such as a few months, the case is seen to suffer by reason of the change. As much as possible a case should be run by one auditor. The basic reason for this is that one auditor running a case has a better chance of completing what he starts. A frequent change of auditors nearly always means a frequent change of estimates of a case, and a frequent change of processes none of which get finished.

8. DO NOT SYMPATHIZE WITH THE PRECLEAR.

There are three ways of handling those who need help. The first and most senior of them is to be effective and remedy the condition once and for all. The second method would be to make the person comfortable. If you cannot be effective, and you cannot make the person comfortable, only then would you be justified in giving the person sympathy. At the same time cases can be retarded by the auditor's being far too domineering, but if one has to err, err in the direction of being too domineering, not in the direction of being sympathetic. Sympathetic auditing invites the preclear to dredge up more data about which the auditor can be sympathetic, and finally becomes a mutual sympathetic society.

9. NEVER PERMIT THE PRECLEAR TO END THE SESSION ON HIS OWN INDEPENDENT DECISION.

With such processes in existence as Opening Procedure by Duplication, it becomes important that the auditor carry through what he starts. You will discover that a preclear very often will get up to a point where he desires to fight

the auditor, and then will walk off from a session. It is the auditor's responsibility to bring the preclear back and to finish the session. Sessions end when the auditor says they are over, not when the preclear says they are over. However, in order to continue the session it is not legitimate to abuse the preclear or disobey any other sections of the Code.

L. RON HUBBARD
Founder

(Continued in PAB 39)



PAB 39
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

12 November 1954

THE AUDITOR'S CODE 1954 (Concluded)

A Basic Course in Scientology—Part 5

10. NEVER WALK OFF FROM A PRECLEAR DURING A SESSION.

Although no auditor of any decency or attainment would believe that a person applying Scientology processes would need number 10, it has happened often enough that auditors have walked off from preclears who were in the midst of long communication lags to make it necessary that this be included in the Auditor's Code. The auditor's effort to punish the preclear for not obeying his command is responsible for this. One notable case, a poorly trained person practicing Scientology—you would hardly call him an auditor—became incensed with a psychotic girl he was auditing, got her into the middle of a long communication lag, raged at her, and then walked off from her. It took fifteen hours of extremely good and clever processing on the part of a top-flight auditor to regain the ground lost.

11. NEVER GET ANGRY WITH A PRECLEAR.

What must be the level of self-confidence of an auditor who feels that the introduction of misemotion into a session is necessary to express his inability to cope with his preclear?

12. ALWAYS REDUCE EVERY COMMUNICATION LAG ENCOUNTERED BY CONTINUED USE OF THE SAME QUESTION OR PROCESS.

Numbers 12 and 13 of the Auditor's Code 1954 are the essential difference between a good auditor and a bad one. If you want to know who is a bad auditor, then discover the auditor who fails to reduce communication lags encountered in the preclear by a repetition of the same question or process. This auditor is expressing his own inability to persist, and is expressing as well his own inability to duplicate, and he is more under the control of the preclear than the preclear is under his control. An auditor not only has to understand communication lag, he must reduce every communication lag brought into being by a question or a process before going on to a new question or a new process.

13. ALWAYS CONTINUE A PROCESS AS LONG AS IT PRODUCES CHANGE, AND NO LONGER.

Here is the other way you tell a bad auditor. A person whose case is in poor condition will express his state by changing every time the preclear changes.



Here is the auditor being the effect of the preclear. The preclear changes his condition, changes his communication lag, changes his ideas, and if, between auditor and preclear he is actually cause, the auditor will then change the question or change the process. You watch some auditor auditing who is ordinarily not reputed to get results, and you will find out that in the course of an hour he is likely to use ten or twelve different processes. Each time some change occurs in the preclear, instead of pursuing it and reducing the communication lag on the process, the auditor promptly changes. He excuses this to himself by saying some other process is needed or necessary.

It so happens that the process which brings about a change will probably bring about further change. There is an auditing maxim concerning this: "The process which turns on a condition will turn it off." This is true within limits, but it is true enough to drive home the fact that a person should use a process as long as it produces change. This can also be true of an auditing question. An auditing question should be used as long as it continues to produce change. But if one has used a question or process for some little time—in the case of a Straight-wire question five or eight minutes, in the case of Opening Procedures two or three hours—with no real change in the preclear, it is time to change the process. If the auditor does not change a good process, the process will then produce a change in the preclear.

A bad auditor will use a process until it turns on a somatic, will then change to another process, will run it until it turns on another somatic, and then change it, and so on until he has thoroughly bogged a case. In spotting spots to get rid of old auditing in preclears who have been audited between 1950 and 1954, the plaint is often heard from the preclear, "Oh, if only just one engram had been run a second time, or if one secondary had been run again, or if any auditor had said 'Go through that again' how wonderful it would have been."

It was the inability of the auditor to repeat the process of erasure which prevented Dianetics from being all we would ever have needed. The inability of the auditor to duplicate is mirrored in the fact that he cannot duplicate over and over the same question or the same process. This also comes into view in another way. An auditor who is unable to duplicate must always give the given and standard process with his own slight twist. He is given an auditing phrase, but he finds that he cannot use it unless he gives it a small curve. This auditor is worried about his own thinkingness and is using other thinkingness as his randomness. You can always tell a good auditor. He uses and abides by 12 and 13 of this Code.

14. BE WILLING TO GRANT BEINGNESS TO THE PRECLEAR.

An auditor who is unwilling to grant beingness to those around him will find himself unable to run a process which is effectively producing a change for the better in the preclear. This auditor will try to discover all manner of processes which reduce the status of the preclear. Whatever rationale he uses to explain this, he will not use an effective process if he is himself unwilling to grant beingness or life to the preclear. Thus we get two sharp divisions amongst auditors: Those who are using the preclear as an opponent in a game, and those who are using the preclear as though the preclear was something being created by the auditor. The latter state of mind will produce remarkable results, the

earlier will produce chaos. An auditor who needs preclears in order to have a fight would probably also beat children or small dogs—not big dogs, small dogs.

15. NEVER MIX THE PROCESSES OF SCIENTOLOGY WITH THOSE OF OTHER PRACTICES.

Auditors in general have considerable contempt for those who mix Scientology with some other practice or who use Scientology, change it around, and out of position or cowardice call it something else. Auditors do not like this because they almost invariably, one or another of them, will inherit at least some of the preclears of people who disobey this line of the Code. There follows then an auditor's effort to unscramble a case which has had its spine adjusted while running engrams or which has discovered an incident only to have discovered immediately after that it has tremendous mystic significance or psychoanalytic bearing. An auditor who mixes Scientology or miscalls it has never learned Scientology. If he knew Scientology, he would not feel it necessary to do something else, for Scientology is nothing if not extremely effective—certainly more effective than any other existing practice today.

Sometimes auditors encounter people who “really use Scientology, but because of the acceptance level of the public” mix it with something else. The public has no difficulty and has never had any real difficulty in accepting or using Scientology under that name practiced according to its own procedures. In a particular instance, an auditor who prescribes diets or who does other things of a material nature additive to the practices of Scientology immediately divorces himself from the protection of the HASI and is subject to action by the Committee of Examinations, Certificates and Services. An auditor who has to mix Scientology to make it work didn't know Scientology in the first place and so wasn't really an auditor anyway.

This is the Auditor's Code of 1954. It supersedes any earlier Codes. It has been developed by the Committee of Examinations, Certificates and Services as its standard of practice, and latterly was adopted by the Hubbard Dianetic Research Foundation for use in the field of Dianetics. It is the official Auditor's Code.

It is required of students under training that they know this Code by heart, know what it means and, as they process, practice it. It is one thing to know it—another thing to practice it. A good auditor does both. It is not something to be read, agreed with and forgotten. Following it means success in cases. Neglecting any part of it means failures. It combines the arduously won experiences collected during four years from the practices of three thousand auditors.

We want successes.

L. RON HUBBARD
Founder



Phoenix Certification Course Lectures

Phoenix, Arizona
16 November–4 December 1954

Ron began lecturing to the Phoenix Certification Course on Monday, 16 November 1954. This course was designed to give the student a thorough grounding in the fundamental data of Scientology and the exact and precise use of techniques and processes. Ron's lectures deal with these basics.

- 16 Nov. 1954 Elementary Straightwire
- 17 Nov. 1954 Background of Six Basic Steps
- 19 Nov. 1954 Remedy of Havingness
- 22 Nov. 1954 Levels of Case Ability
- 23 Nov. 1954 Addressing Groups and Starting Sessions
- 24 Nov. 1954 Following Orders
- 24 Nov. 1954 Two-way Communication
- 30 Nov. 1954 Solving Cases
- 1 Dec. 1954 Opening Procedure of 8-C
- 3 Dec. 1954 Op Pro by Dup with Two-way Comm
- 4 Dec. 1954 Last Lecture

Scientology

Published by the Hubbard Association of Scientologists, Int. Issue 40-G Nov. 1954

Validation of Scientology

The validation of Scientology and Dianetics has engrossed the time and attention of many auditors and myself. The aggregate validation programs engaged upon in the last four years have cost in excess of \$200,000. It is not for nothing that we can say that today we practice the most validated science in the field of the mind and spirit that Earth has ever known.

The first validation pamphlet was accumulated by practicing psychologists and psychometrists in Los Angeles in mid-1950 and was published in the fall of that year. It was no more than an effort to make a formal study of validation itself. It brought forward many astonishing factors and was very broadly and pleasantly received.

Another validation program was engaged upon publicly on the founding of the HAS when people were invited to send their results in to the HAS so that these could be collected and published. These case histories were never published due to lack of funds which could be appropriated to that specific purpose.

The present validation issue of the *Journal of Scientology* contains in the main results from Clinical Course graduates as reported to the HASI on exact report forms. This multitude of cases represents an enormous amount of study by individual auditors operating in various stages of training and in various areas on a wide cross section of the populace. These demonstrate a uniform and continued success on the part of auditors at this time to obtain results upon preclears.

However, the most arduous and carefully carried out program of validation has never been offered to the public and probably never will be. This is the program undertaken by myself and a few auditors to test and validate or invalidate new processes before their general release. Countless tests have been made of the processes which are today Scientology, and from this has come an understanding of the human mind of a magnitude and certainty to permit the Hubbard Association of Scientologists, International, to guarantee today to a preclear that Scientology, administered by a trained auditor, will result in a far better life. And this research program is mirrored in the results we see printed here, for it has included the knowledge of how to train auditors so that they can continue to obtain these results. Today there is no question about the workability of Scientology and the results it obtains. It is, indeed, the most validated science of mind Earth has ever known. The results which come in every day adequately prove this.

L. RON HUBBARD
Founder



PAB 40
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

26 November 1954

A Basic Course in Scientology—Part 6

THE CODE OF HONOR

1. Never desert a comrade in need, in danger or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self-determinism and your honor are more important than your immediate life.
10. Your integrity to yourself is more important than your body.
11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own adviser, keep your own counsel and select your own decisions.
15. Be true to your own goals.

Scientology is itself the microcosm of a civilization. It contains two moral codes: One is the moral code of practice which is the Auditor's Code of 1954; the other is the Code of a Scientologist, which will be given at greater length in the next PAB. It also contains an ethical code, and that is its Code of Honor.

The difference between ethics and morals is very clearly known in Scientology, if they are not in a modern dictionary. This mergence of morals and ethics



has occurred in recent times, and is symptomatic of a general decline. An ethic is practiced on an entirely self-determined basis. An ethical code is not enforceable, is not to be enforced, but is a luxury of conduct. A person conducts himself according to an ethical code because he wants to or because he feels he is proud enough or decent enough or civilized enough to so conduct himself. An ethical code, of course, is a code of certain restrictions indulged in to better the manner of conduct of life. If one Scientologist started to punish or berate some other Scientologist and called for an enforcement on the grounds that the Code of Honor had been disregarded, the punitive act itself would involve and violate the Code of Honor. The Code of Honor is a Code of Honor as long as it is not enforced. If a person is big enough or strong enough or sane enough, then he can indulge himself in the luxury of holding upon himself freely and of his own decision the Code of Honor. When such an ethical code begins to be enforced, it becomes then a moral code.

A moral code is enforceable. Mores are those things which make a society possible. They are the heavily agreed-upon, policed codes of conduct of the society. If an auditor were to flagrantly and continually violate the Auditor's Code or the Code of a Scientologist, then other auditors would have a perfect right to demand, and through the HASI effect, the suspension or revocation of certificates or memberships, or both. However, no such action is possible with the Code of Honor. A person could continually and flagrantly flaunt the Code of Honor and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honor clearly states conditions of acceptable comradeship amongst those fighting on one side against something which they conceive should be remedied. While anyone practicing "the only one" believes that it is possible to have a fight or contest only so long as one remains "the only one" and confronts as that single identity all of existence, it is not very workable to live without friends or comrades in arms. Amongst those friends and comrades in arms one's acceptability and measure is established fairly well by his adherence to such a thing as the Code of Honor. Anyone practicing the Code of Honor would maintain a good opinion of his fellows, a much more important thing than having one's fellows maintain a good opinion of one.

If you believed man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honor, I can guarantee that you would be a happy person. And if you found an occasional miscreant falling away from the best standards you have developed, you yet did not turn away from the rest of man, and if you discovered yourself betrayed by those you were seeking to defend and yet did not then experience a complete reversal of opinion about all your fellow men, there would be no dwindling spiral for you.

Indicative of this is a process which is rather easy to work and which has some workability. Sit down in a public place where many people are passing by and simply postulate into them, above them, around them, perfection—no matter what you see. Do this person after person as they walk by you or around you, doing it quietly and to yourself. It may or may not occur that you would bring changes in their lives, but it would certainly occur that you would bring about a change in yourself. This is not an advised process—it is simply a demonstration



of a fact that he who lives believing wrong of all his fellow men lives, himself, in hell. The only difference between paradise on Earth and hell on Earth is whether or not you believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honor.

L. RON HUBBARD
Founder





FOUNDATION BULLETINS

Official Publication of

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Accent on Ability

New Trend Takes Form

Many things have been learned in the past several years of Dianetic research and investigation, as will be brought out in the book *Dianetics 55!* But chief amongst these items is the fact that we have misplaced, to some degree, our accent mark.

Formerly we were intent upon surveys of many lines of human activity. We have covered such things as psychosomatic illness and aberration, and indeed the stress on these two is paramount as represented in the title itself of Book One, *Dianetics: The Modern Science of Mental Health*. Today's accent is much more sharply aligned, and arrowed into human activity.

Today we know that man is so hungry for a game that he cannot but cling to, or even invent, psychosomatic ills and aberrations so as to satiate his apparently unappeasable thirst for problems.

All of us have had the experience of processing preclears who did not want to get well. Of course, today, we could give them a sufficient abundance of problems and illnesses in mock-up form, or in some other manner, so as to bring them into a state of realization that they could create more problems than they had and so convince them that it would be possible to release at least some of the ills to which they are dedicated. This does not mean, of course, that we could not bring preclears into a state of being well, or that we cannot bring them into such a desirable condition. All I wish to call to your attention here is that we have misplaced our accent. If man is so thoroughly engrossed in self-inspection so as to generate and multiply barriers such as psychosomatic ills and aberrations, then it must mean that his interest is centered on himself. And if his interest is centered upon himself, and we yet find it undesirable for our fellow men to be so out of communication, then there must be other spheres to which this interest can be directed.



We know that if his interest is so thoroughly involved with the first dynamic, then he must have abandoned many other dynamics. We see in this first dynamic fixation a lessening of force and ability throughout the whole of mankind or any group of men. When interest introverts, the subject which seems most compelling to man is psychosomatic ills and aberration, for he generates these only when his interest is so introverted.

It has been my good fortune to discover, in the researches of the past few years, that there were many roads out of this puzzle of self. Indeed, the entire span of the dynamics could be considered themselves a roadway. If an individual is to depart from a fixation on the first dynamic, then it is necessary for him to project himself and discover interests upon the remaining dynamics. This is, indeed, a very clear roadway, and one which anyone would take—unless, of course, he were confronted by a barrier sufficiently gigantic to him to debar his interests from forming on these additional dynamics.

Let us examine this situation further by inspecting the dynamics. According to the fundamental axioms of Dianetics, which have not changed, the dynamic principle of existence is *Survive*. Survival considered as the single and sole purpose subdivides into at least four dynamics. Dynamic one is the urge of the individual toward survival for himself. Dynamic two is the urge of the individual toward survival through procreation and includes both the sex act and the raising of progeny. Dynamic three is the urge of the individual toward survival through a group. Dynamic four is the urge of the individual toward survival as mankind. These, as stated in the *First Book*, are the legitimate sphere of interest of Dianetics.

If we are considering these dynamics as a roadway, and if we are seeking to draw man's interest away from the first dynamic where it can center only upon psychosomatic illness and aberration in order to have problems, then we see at once that the second dynamic is barred. This is highly frowned upon in this society at this time, and yet the second dynamic is the only dynamic which will permit future generations to come into the world. Even the Archbishop who frowns and sneers on the subject of sex is, as a body, the product of a sexual act between his father and his mother. No matter how much he might rant and rave to his congregation, actually even for the persistence of the church and the survival of congregations, to say nothing of the revenue provided from baptisms, the church is entirely dependent upon the sexual act. When people interest themselves in juvenile delinquency they should interest themselves in that part of the sexual act which is the raising and caring for children. Unless we release, at least to some degree, the stigma attached to sex we have immediately blocked our road out to just that extent that the sexual act is forbidden or denied.

But consider that our individual has managed to bridge the sexual act, and has at least thought about adventuring on the road to the third dynamic. Here do we find any barriers? Indeed we do. We discover that before an individual can possibly be admitted into any group, whether small or large as that nebulous thing called "society," he must be possessed of many abilities. Otherwise he will be improperly mannered and possessed of too few skills to make his presence in the group desirable, and here we have the foremost bar upon the line: the individual's lack of social, artistic, technical, artisan or labor ability.

Now, while we can understand ability upon the third dynamic, it becomes a little difficult to understand upon the fourth dynamic unless one conceives it in terms of absence of ability. Let us inspect this situation today wherein nationalism was launched upon the world to give into our possession at this time, in this atomic age, an anarchy of nations. These nations depend for their further continuance and sustenance upon the production and even worship of their citizens. A few years ago this system was not entirely unworkable. Distances were sufficiently great to permit an isolation to occur, but now we are in possession, according to the officials of at least three major governments, of weapons of such magnitude that these could very well destroy all life extant upon a continent of Earth. This doubtlessly laudable ability on the part of our weapon-makers discovers a certain inadequacy in this arrangement of nations, for these nations live in an anarchy, and an attempt to reconcile them one to another has already met with defeat, where the biggest of these nations, in San Francisco, withheld to themselves the right to veto any action of the General Assembly.

Somewhere (you and I do not know where), some individual (you and I do not know who), has at this moment in his possession weapons of sufficient magnitude to lay flat continents of Earth. If one is so naive as to suppose that one can wipe off a continent without endangering or even obliterating life on other continents, then one has not flown recently across an ocean and discovered what near neighbors these continents are, and that they breathe the same air recirculated by the prevailing westerlies—for atomic fission is noted for nothing if not its ability to remain suspended in the air. We do not properly know who would give this man his orders, providing this man would stay there and wait for orders, nor do we know in what area of the world such a man might be located. Perhaps there are two such men. Perhaps there are two dozen. Perhaps three or four nations have such men standing by with such weapons. In this age of guided missiles it is highly doubtful if the services of a pilot and plane would have to be commandeered in order to accomplish the destruction of a continent. Do not think that I speak idly, for I am merely quoting Secretary of the Air Force, Harold Talbott, to the effect that he is in possession—or somebody is in possession, he does not let us in on what or where—“of weapons that can lay waste an entire continent—men, women, children, even the beasts and the vegetation. They can abolish in a single night not only an army, not only a nation, but a whole civilization.” He also states, “Some of them are of such awful power that even the men who build them cannot fully visualize the carnage that would follow their use.” He also tells us this is neither the time nor the place to dwell upon these weapons, just as though there were some time and some place where one could consider this problem. For none of us, on this fourth dynamic problem, which is what it is, has, evidently, any right whatsoever to think in such terms as the survival of mankind.

If only by atomic power, and without regard to the anarchistic state of nations one to another, we are definitely barred from a fourth dynamic survival. For instance, what would you do right this moment in order to resolve this problem on the fourth dynamic? What ability could you possibly assume to yourself, practice and perfect, which would remove from mankind this threat of wanton and widespread destruction at the hands of irresponsible politicians and rather seedy nuclear physicists who have never been noted for their sanity—who, indeed, today, by national proclamation (at least in the United States) are debarred even from a cursory examination of their sanity? For if they are given an



examination on the subject of their sanity they have broken their “top-secret classification” and thus must never more handle weapons or papers of that nature. They are not only debarred from the casual society of their fellows by these awful secrets which they possess, but they are debarred as well from any resolution of any mental problem which they might have. And, as we look at this situation where one man, with or without orders, can destroy an entire continent, we cannot but be amazed to discover that no one is ever to be permitted to investigate his sanity or to give him any counsel along human lines. This individual is not being barred merely from the fourth dynamic, he is being compressed thoroughly back to the first dynamic, and the result of this? Well, what would you do tonight if you had to solve this problem? Thus, you see, thee and me are lacking to some degree an ability in this, or ability on the fourth dynamic.

Now, looking this roadway over again, we see that each of the last two dynamics are rather thoroughly barred by lack of ability. Let us investigate further. Most often we discover sexual aberration continuing from a complete lack of sexual ability. This was most marked in the very early years of Christianity, wherein we discovered a eunuch, Saint Paul, advising everyone to have nothing to do whatsoever with sex—a course which the church, without further inquisition, has happily helmed itself along. And we discover that if we can sufficiently suppress the ability of an individual sexually, or if we can suppress his ability to have children, we get those various manifestations which we call nymphomania, which we call perversion, and so forth. Anyone who has audited people has discovered that where we had lack of sexual ability we had various disabilities which are classified by law as sexual irregularities. And thus we find this problem of ability is very present on the second dynamic. Further, if one cannot have children we discover that one is prone to be rather diffident, to say the least, about raising children no matter whose, and thus any ability as a father or a nurse is suppressed.

On the first dynamic we are continually struck by the fact that individuals in the society insist upon other individuals negating the first dynamic. It is not merely common, it is socially polite to pretend to be unable. A man who can do courageous things is expected to discount his ability. A man who can work well in the field of the arts is expected to make nothing of it. This is simple politeness, but it is not good processing. For an individual who has to make a postulate nine times a day that he is incapable is liable, at long last, to become just that.

We long ago discovered in Dianetics that what we validate comes true. Thus, if we continue to process or connect with or continue to harbor entheta, we discover that entheta becomes quite live. But if we decide to process on the theta line, validating such things as affinity, reality and good communication, we make short work out of the case. Here we have the difference between making a preclear well and making him sick. We can actually process a preclear in the direction of difficulty to such an extent that these difficulties, imagined or actual, become real. The validation of difficulty will always result in the accomplishment of difficulty. Similarly, the validation of ability will always accomplish ability.

Thus we see that there were two sides to these dynamics. The lower side in each case, whether we had to do with the first, second, third, or fourth dynamic



was aberration and psychosomatic illness. The individual, self-centered, is liable to dwell sufficiently upon his ills and injuries and negate himself sufficiently to become an “only one” and to suppress any ability which he has. On the second dynamic he broods about his inabilities to have or raise children until he has confirmed these inabilities. On the third dynamic he is made to feel a stranger to the group by his lack of skill or his lack of social presence, or by the group’s own aberration or psychosomatic ill, to a point where he is occasioned to abandon the group. On the fourth dynamic this has become so marked that one does not even think of the fourth dynamic as having ills, much less how to remedy them. But we discover in this anarchy of nations where any politician of any country can make capital of hatred for any other country, a psychosomatic illness and an aberration.

Confronted with this situation we see that the wrong thing to do would be to validate any dynamic’s ills, but rather, we should process along the lines of the wellness in the dynamic.

Now the upper range of all this would be ability. Ability on the first dynamic would be the ability to handle and train and accomplish goals as one’s self. Ability on the second dynamic would be to have and raise and train children. Ability on the third dynamic would be to have the ability necessary to develop social, industrial or agrarian skills so as to be an asset to the third dynamic. And unfortunately, unless we have built up ability across these first three dynamics we will never attain an ability of any kind on the fourth dynamic. Man, indeed, today, is so antipathetic toward any ability on the fourth dynamic that he, as represented by one group, almost actively murdered an individual who dared to write a book called *One World*. That the individual, Wendell Wilkie, was murdered by heartbreak does not make it any the less a murder. When we approach a point of no ability, we approach a desperate state of psychosomatic illness and aberration. Abandonment of any dynamic is not an escape from that dynamic, but an enslavement to it. This is how this universe works.

The accomplishment of ability on any of these first four dynamics will be absolutely necessary if man is to survive, and indeed if individuals are to go forward and make any civilization in which it would be fit to live.

Our accent, from the first, should have been upon ability.

Thus, Dianetics was not really the modern science of mental health, but was (and I think all of us understood this basically) the Modern Science of Ability, for I have never had a preclear who did not hope, through processing, for other than to gain new ability or to regain his old. He was not there to be processed out of his psychosomatic ills and aberration.

On the definition of *sane* or *ill*, if we examine any page of world history we will discover that *sanity* had very little to do with ability. We find some of the men who have given the greatest service to mankind so completely “insane” that they could not have passed the first part of any modern test. *Sanity* is only *agreed upon behavior*. When one departs from this *agreed upon behavior* one is of course susceptible to the label *insane*. Any behavior which is visionary, compelling, or out of the ordinary is apt to be labeled insane. By *insane* we mean only



that the conduct, or the vision, or the goal has not generally been agreed upon. Strangely enough, we also find *sane* men benefiting mankind. And so we have here no definition at all. Conduct out of the ordinary has numberless times benefited mankind. Thus we have no grounds on which to work at all if we use *sanity* as a basis. We are, however, on solid ground when we address the subject of **ABILITY**, and when we say that we are going forward to increase ability on the first, second, third and fourth dynamics, we would then be on solid processing ground, for ability is a common denominator just as survival is a common measure and urge in all man.

The modern processes of Dianetics increase ability. Each and every one of these processes which is successful in the hands of an auditor does nothing but increase ability. Ability is something which is created. If we are searching forever for the native kernel which is man we will only succeed in depressing him from communication on the second, third and fourth dynamics, and if we accomplish this then we have accomplished the "only one," the aberrated, the sick individual.

Dianetics today is a science of ability. It has no traffic with psychosomatic illness or aberration. It does not care a whit about these two things. Dianetics today can be prepared to expect out of an asylum, or off a mount, alike some benefit to mankind. It is prepared to discover in the sickest body possible, assets to man, and caring nothing for the sickness of the mind or the sickness of the body, it seeks only to increase the native ability of the individual and to create new abilities in the individual and for the individual so as to resolve the problems of the first, second, third and fourth dynamics.

L. RON HUBBARD
Founder



Scientology

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Is it Possible to Be Happy?

(Written from a transcription of a recent broadcast lecture by L. Ron Hubbard.)

It would appear that our main problem in life is happiness; yet there appears to be a confusion about the ingredients that go to make up this evidently desirable condition. To many the main ingredients seem to be money and leisure. How can one be happy without a new coat, a better pair of shoes, a new car, a better house and the leisure in which to enjoy them? How is it possible to be happy when it is manifestly impossible to have the things one wants and desires? And yet, an individual can have a million dollars and buy everything that he desires and still not achieve happiness. Another, who has worked hard all his life and raised a large family, has looked forward to retiring when he would have the time to do all the things he had always wanted to do. But, after he has retired, is he happy? No, he is sitting there thinking about the good old days when he was working hard.

So this question of happiness needs to be examined. What is it? How does one attain it?

The truth of the matter is (and philosophers have said this many times) that the only happiness you will ever find lies within you.

Actually, a little child derives all of his pleasure in life from the grace he puts upon life. He goes out in the morning and looks at the day. And it is a very, very beautiful day. He looks at the flowers and they are very beautiful. He waves a magic hand and brings all manner of interesting things into being in the environment. Do you see the magic of the morning and the beauty of the flowers? Too often when we have become adult the flowers are wilted, if we even see them, and the beauty of the morning is obscured by a cloud.

Our attitude toward life makes every possible difference to our living. It is not necessary to study a thousand ancient books to discover this fact; but sometimes it needs to be pointed out again. Life does not change so much as our attitude toward it.

It is easy enough to lose sight of this when our problems are overwhelming us and we no longer seem able to handle them; when the marriage which we

dreamed would be so happy turns out to be a dogfight, the project from which we had hoped so much suddenly falls flat, or the friend whom we had trusted betrays our trust.

Is there anything that we can do for conditions like these? There are many things we can do—the least of them is to take a look at the environment. Just look around and ask yourself, “Where am I?” “What am I doing here?” Once you have found out where you are, then find out what you can do to make it more habitable. The day you stop building your own environment, when you stop creating your own surroundings, when you stop waving a magic hand and gracing everything around you with magic and beauty, things cease to be magical and beautiful.

People seek happiness in various ways, hectically, seriously, desperately; but the odd part of it is that they find only what they themselves put there. People become unhappy about life because they have ceased to make life. This is the single difference between human beings. On the one hand there is the human being who is unhappy, miserable, sick, who is not getting along in life and who does not see its brightness. Life is handling him, running, changing, making him. On the other hand, we find somebody who is happy, cheerful, strong and who finds everything in life worth doing. What is the secret about this person? It is very simple. He is busy making life. This is the single difference. The first person has stopped making life because he, himself, has decided that life cannot be made. Some small failure, maybe not graduating with the same class, not marrying the first man or woman who came along and seemed desirable, losing a car, or just some other minor thing in life started this attitude, and the person looks around one day and says, “Well, I’ve lost.” After that life makes him; he does not make life any more.

This has been the main problem which man has faced and failed to solve and it would be a very dreadful situation if nothing could be done about it. The fact of the matter is that this is the easiest problem of all the problems man faces. Simply stated, it is changing his own and the attitudes of those around him. Everyone seems totally dependent upon the attitude of other people; the attitude of somebody else towards you may make or break your life. There are two problems: changing one’s own attitude toward someone else and theirs toward oneself. For many centuries man has desired to know how to change the mind and condition of himself and his fellows but, up to a relatively few years ago, had not accumulated enough information to do so. Man now understands a great many things which he never understood before, and among these can now be placed an understanding of the human mind. Man can conquer himself, and as a result interesting miracles are taking place across this country and the other continents of Earth. These miracles consist of people becoming well when they were incurably ill, of people who were unhappy becoming happy, of abolishing the danger inherent in many illnesses and many of the conditions of man. Yet the answer has been with man all the time.

The science of Scientology came about because of the increase of man’s knowledge of the physical universe and of energy. Never before in all of his history has man possessed so much information about energy and in accepting this he has entered into his inheritance of knowledge and understanding of his own mind. Scientology has made it possible for man to reach the goal toward



which he has been striving for thousands of years: to know himself and, in knowing himself, to know and understand other people and the rest of the physical universe.

L. RON HUBBARD
Founder

Ninth Advanced Clinical Course Lectures

Phoenix, Arizona
6 December 1954–21 January 1955

The 9th Advanced Clinical Course began on 6 December 1954 in Phoenix, Arizona. At this time it was announced that HCAs could enroll in the ACC every three weeks; thus the 9th ACC lectures overlap those of the 10th ACC, which began on 3 January 1955.

During the 9th ACC there was a break from 28 to 31 December 1954 for the Unification Congress (see page 428 in this volume).

Also during this time there was a change in the curriculum of the students, requiring more practical work. In the 24 January 1955 edition of *Ability* magazine it was reported:

“A few days ago everyone in Arizona who is interested in Dianetics or Scientology was mailed a card inviting him to come in for five hours of free processing. Ads were placed in local papers inviting arthritics, polio sufferers and other psychosomatically ill persons to participate in a research program. From here come the people the ACC Unit will work upon. The bulk of the incoming cases will be new. The ACC student will have morning and evening sessions to audit these people and in staff auditors’ conferences at five o’clock every day in Ron’s office will personally detail the result which he did or did not obtain and will have any coaching he needs to obtain better results next time . . .”

“... the ACC student will conduct a basic course for the public, consisting of one week of evenings . . .”

“Every afternoon at three o’clock the ACC student will have the benefit of witnessing personally a demonstration by LRH on a preclear new and strange for the most part to Dianetics and Scientology.” These demonstrations were captured on live television camera, with the consent of the preclear, for the students to view.

6 Dec. 1954 Introduction to 9th ACC, Havingness

7 Dec. 1954 The Essence of Auditing

- 8 Dec. 1954 Rundown on Six Basic Processes
- 9 Dec. 1954 The Communication Formula
- 10 Dec. 1954 The Practice of Dianetics and Scientology
- 13 Dec. 1954 Conduct of the Auditor
- 14 Dec. 1954 Mechanics of Communication
- 15 Dec. 1954 Havingness
- 16 Dec. 1954 Pan-Determinism and One-way Flows
- 17 Dec. 1954 History and Development of Processes
- 17 Dec. 1954 Question and Answer Period
- 20 Dec. 1954 Games (Fighting)
- 21 Dec. 1954 Anatomy of Games—Parts I and II
- 22 Dec. 1954 One-way Flows in Processing
- 22 Dec. 1954 Question and Answer Period
- 23 Dec. 1954 Havingness and Communication Formulas
- 23 Dec. 1954 After-Lecture Comments
- 24 Dec. 1954 Pan-Determinism
- 24 Dec. 1954 Question and Answer Period
- 27 Dec. 1954 Training New People
- 27 Dec. 1954 Curiosa from *Dianetics 55!*
- 3 Jan. 1955 Auditing Requirements, Differences
- 4 Jan. 1955 Time
- 4 Jan. 1955 Question and Answer Period
- 5 Jan. 1955 Exteriorization by Gradient Scale
- 5 Jan. 1955 Auditing at Optimum
- 6 Jan. 1955 Exteriorization
- 7 Jan. 1955 Elementary Material
- 10 Jan. 1955 Education: Goals in Society

- 11 Jan. 1955 Fundamentals of Auditing
- 11 Jan. 1955 Auditor's Conference
- 12 Jan. 1955 Definition: Aberration, Vias, GE—Part I
- 13 Jan. 1955 Definitions: Glossary of Terms—Part II
- 14 Jan. 1955 Definitions: Perfect Duplication, Life Continuum—Part III
- 17 Jan. 1955 Auditing Demonstration: Six Basics in Action
- 17 Jan. 1955 Auditors' Conference
- 18 Jan. 1955 Auditing Demonstration: Spotting Spots
- 18 Jan. 1955 Auditors' Conference
- 19 Jan. 1955 Auditing Demonstration: Exteriorization
- 20 Jan. 1955 Background Music to Living
- 21 Jan. 1955 Axioms—Laws of Consideration, What an Axiom Is



PAB 41
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

10 December 1954

A Basic Course in Scientology—Part 7

THE CODE OF A SCIENTOLOGIST

All Scientologists who have been granted the right to train by the board of directors of the HASI have pledged themselves to adherence to the Code of a Scientologist. It is also the official code of the CECS* and a similar code has been adopted by the Dianetic Foundation for Dianeticists.

In that man, until he has gotten above 20.0, lives to fight, it is an extremely simple thing for an individual, finding opponents very scarce, to choose out his own organization as an opponent. This is the basic and actually the only reason why there has been enturbulence in the organizations and groups of this science. Some individual lacking sufficient sight to see that the organization was facing a potent and powerful abundance of opponents, himself able only to fight with thought itself, to turn upon his fellow auditors, upon a group, upon an organization, and fight it, to fight the subject matter of his science, to fight the correspondences of his organization, to fight the commas and semicolons of bulletins, and in short to conduct himself as a one-man thinking machine at war with all of thought. Actually this is not very exciting. Such a person is attacking people very like himself who do not fight back, for others than this person can conceive that the actual opponent and enemy being attacked by this science lies totally outside the perimeter of this science. Find someone attacking his job rather than using his job to help attack existence; find someone using his degrees and awards to attack his own organization; find someone using his rank as an officer to attack his own army and one finds immediately a sick man. If he were not a sick man he would have sufficient power and influence to bring about the changes he conceives desirable without recourse to combat.

In that there has to be a fight for there to be a game, it is not strange to find people who have lost elsewhere attacking their own organizations. When such a person gets extremely decayed, he can only attack himself, and so splits himself up into various entities, or identities, or valences, and quarrels with these. The trick of this universe is to reduce down the eight dynamics by making a person fight each one in turn. The willingness of the thetan to fight aids and abets this. Thus this dwindling spiral consists entirely of what one is willing to fight. There is no peace for anyone below 20.0, and that is fairly high on the Tone Scale. But it is a good game to advance science, civilization, knowledge and understanding into a semibarbaric world made affluent by its machines. It is a good fight simply to make the world effective enough *to* fight, but he who loses in a wider fight will engage in a more intimate quarrel until at last he is only fighting

*CECS: Committee of Examinations, Certifications and Services



himself. About the saddest thing you would ever care to encounter is a thetan obsessively and continually putting out beams which go an inch or two from him and then come back and hit him. He is not even possessed of a body, he is simply an isolated identity at war with himself, for he feels and has been led to feel, that there are no other opponents.

The Code of a Scientologist is a stopgap to serve in the interim time when all Scientologists are not yet up to a level where they are content to receive for their opponents the logical targets of the science itself, and for their randomness must pick out the organization and other Scientologists in order to engage in a game.

With all Scientologists subscribing to this code, Scientology will, itself, become a potent forward motion in our world and this universe.

A student is expected to know, in its entirety, and to know it well enough to practice it, this code.

THE CODE OF A SCIENTOLOGIST

The Code of a Scientologist was evolved to safeguard Scientologists in general, and is subscribed to by leading Scientologists. The Committee of Examinations, Certifications and Services of the HASI has accepted it as an enforceable code.

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

1. To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.
2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.

L. RON HUBBARD
Founder



Spot all the
spots where you
had to stop
fighting them

Spot all the
spots where
you won.

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PAB 42
PROFESSIONAL AUDITOR'S BULLETIN

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

24 December 1954

SIX BASIC PROCESSES

There are six basic processes today in Dianetics and Scientology. Before we consider these processes, let us first consider the essential difference between Dianetics and Scientology. What we are doing could be called, more succinctly, "an understanding of life." Under this heading, we could call anything a science or an art and we could bring in many subdivisions.

Other subdivisions which enter into this represent the difference between a study of life in general and a study of man in particular. Scientology could be called a study of life; Dianetics could be called a study of man. The first four dynamics are devoted to Dianetics. If you read again *Dianetics: The Modern Science of Mental Health*, you will discover that it treats of the first four dynamics. If you examine the first shadows of what we now call Scientology, it treats all of the eight dynamics. In view of the fact that both Dianetics and Scientology operate in the field of man, it should be readily seen that the basic processes of Dianetics or Scientology as they apply to man would be the same. Just because we have used two different words is no reason man has changed. Thus we have our six basic processes and thus we discover that Dianetics and Scientology, up to the point of stable exteriorization, operate in exactly the same field with exactly the same tools. It is only after man is sufficiently exteriorized to become a spirit that we depart from the field of Dianetics; for here, considering man as a spirit, we must enter the field of religion. Thus we have our additional subdivision. Dianetics is a science which applies to man, a living organism; and Scientology is a religion.

The six basic processes are as follows:

1. Two-way Communication
2. Elementary Straightwire
3. Opening Procedure of 8-C
4. Opening Procedure by Duplication
5. Remediating Havingness
6. Spotting Spots in Space.

An additional breakdown of these sections demonstrates that these processes subdivide into some highly important techniques. An additional process is as follows:

1. Two-way Communication includes communication lag, scarcity of problems, the Code of a Scientologist, the Axioms of Dianetics.



2. Elementary Straightwire includes the Auditor's Code, *Self Analysis*, memory and mass and their relationship, under which we get past-life loss of memory and what we generally call "next-to-the-last list of *Self Analysis*."
3. Opening Procedure of 8-C includes pan-determinism, orders, defenses and the theory and material pertinent to present time.
4. Opening Procedure by Duplication includes the communication formula, general theory of ARC and "it must-mustn't happen again."
5. The Remedy of Havingness includes the scale of substitutes, the Hide-to-Curiosity Scale, Expanded GITA, mock-ups and engrams, overt acts and motivators, flows and terminals, the fact that two things can't occupy the same space if one is to have a universe, significances and problems and, in particular, the scarcity of problems.
6. Spotting Spots includes "space, the theory of," disinterest, importance, as-isness and the conditions of existence and separateness.

Appended to these subjects is one of equal importance in that it is the prediction of human beings. This is included, and could be called part seven of these basics. *Science of Survival*, with its dissertations on the theta-MEST theory, ARC and the Chart of Human Evaluation, is, indeed, a study of the prediction of *Homo sapiens*.

It has been discovered in the field of training that an auditor has to be thoroughly versed in these seven items. He must be able to be expert in processing people using the six processes, and his understanding must be increased to the seventh item as included in the book *Science of Survival*.

How thoroughly does one have to cover any one of these subjects in order to render an auditor conversant with it? It has been found in the Phoenix Certification Course that even auditors who have studied this material before coming to the course had to be rehearsed on it a minimum of *eight times* and had to be carefully supervised through each one of these at least eight times, had to audit at least ten or fifteen hours on each process under supervision, and had to have each one of these processes run on him expertly for many hours before he finally was able to practice them with such skill that he produced uniform results. This is in spite of the fact that these particular processes are simple. Indeed, they are so simple that an auditor has a tendency to look at them and use them as though they were also pliable. Their simplicity is residual in the fact that they are the exact processes necessary to produce the exact results of Dianetics and Scientology.

It has been found that the simplicity of these processes was the stumbling block in their use. One instance in one HCA unit: a class went through for five weeks without entirely grasping the theory and practice of communication lag. Amongst this class was an auditor-student who was so expert at giving indirect, yet seemingly direct, answers that he had actually evaded the understanding of his fellow students. This person had yet to give a precisely direct reply to a question asked him. An instructor sat down with this student and for forty-five minutes asked him the same simple question. At the end of that time the student gave at last a direct reply, and this reply was the first time in the course when he had answered a question straight. A precision definition of communication lag is "the length of time, whether verbal or silent, intervening between the auditor's asking of a specific question and the specific and precise answer of that question by the preclear." It would not matter then whether the preclear continued to talk

about something else than the question, or simply remained silent, this would still be communication lag. The class had not entirely grasped this fact in that they assumed that an indirect or an almost answer was sufficient. Rapidly in the next two auditing periods the case of the student broke, simply because his auditor now understood exactly what this person was doing with auditing questions and now demanded precise answers to questions, at the same time retaining ARC with his preclear.

The processes of Dianetics, as one can see, stress bringing a preclear into present time. In the old days we did this by running engrams, running locks and unsticking the preclear in general from various incidents in the past. Now we approach the problem far more directly. The Opening Procedure of 8-C is putting the preclear into contact with what is present time. The Remedy of Havingness will actually give the preclear enough energy masses to permit his starved condition to let go of the energy masses he is holding to him. The energy masses he is holding to him are commonly engrams with significance and content which make him very unhappy, but not as unhappy as he thinks he would be if he no longer had this energy. The motto of an individual seems to be "Any energy, even with content as vicious as an engram, is better than little or no energy."

Here, with this list of processes, we have before us the basic training for the Dianeticist and Scientologist. These processes have now remained stable for some eight months. In spite of all the attention and tests they have received, little or no improvement has occurred in the actual form of the processes, and the processes and the commands have remained steady and stable.

In view of the fact that the thetan exterior is described fully in the second chapter of *Dianetics: The Modern Science of Mental Health*, and in view of the fact that we have now with the command "Be three feet back of your head" the "one-shot Clear," and in view of the fact that the Instructor in London with his Advanced Clinical Course only three weeks deep had exteriorized successfully all of his students, we see we do not have any real problems in terms of processing or processes today. We can do it. An auditor *who is well trained* can achieve results with these basic processes which in any other age would be called miracles.

There are people around who desperately need it as a process who believe and who would have you believe that the Opening Procedure by Duplication techniques are the most vicious things ever invented. Compare this with the fact that these people also feel bounden to go out and crusade amongst their fellow men to teach them how bad Dianetics and Scientology are. These two facts combined should tell you something concerning duplication. The very thought of duplication is so hideous to some people that they are utterly unwilling to face the slightest chance that they might be brought into a willingness to duplicate. These people have had things happen to them which are bad enough to make these people postulate that certain things mustn't happen again. Duplication means that things must happen again and the process of duplication itself balances out and makes a person easy about his past.

In the process of running Opening Procedure by Duplication hypnotism very often comes off of the bank. Here we have an example of un hypnotizing. The process of hypnotism is a monotony and a central fixation on some one object. Opening Procedure by Duplication, using two objects and using an alert and aware procedure, contacting and examining these two objects alternately, tends to unfix a person from points in the past. Naturally, this begins to run out hypnotism. A person run for only fifteen or twenty minutes on Opening Procedure by

Duplication might very well feel himself getting more and more hypnotized; by the time he has been run forty-five minutes or an hour, this sensation has worn away and the person is far more alert than he was at the beginning of the session. It is quite common to run Opening Procedure by Duplication for several hours, and Intensive Procedure as given at headquarters of the HASI is run precisely as given and taught upon preclears for a minimum of five hours before the HASI is content to release a preclear as in good condition. If the preclear cannot duplicate, his arrival at a state of good condition will simply be a signal for him to have a “no duplicate” fixation on feeling good. Thus the auditor would have brought him up to a level of feeling well and immediately afterwards the individual, being able to have things happen only once, would then have to feel bad. Here again is the problem of exteriorization which results soon afterwards in reinteriorization: the person has exteriorized, he has the fixation that something must happen only once, and thus he will go back into the body and will not come out again. This is all under the heading of duplication. Opening Procedure by Duplication wakes up the preclear, puts his body back into balance and gives him a brighter outlook in general and makes him fear the past much less than before it has been run on him. He is far better able to control his body and his environment than previously and remarks that incidents have far less effect upon him than before. This does not look very much like hypnotism, now, does it?

With these processes a trained auditor—and we emphasize *trained*—is able to get the results which are called for and described in all the earlier books on Dianetics and Scientology. The reason one did not see these results more often was that the auditor himself could not duplicate the auditing commands, and thus anything and everything was being run but a minimum of result was taking place. I was running one preclear one day who was a very old-timer and who had been run many, many hours on the techniques contained in *Dianetics: The Modern Science of Mental Health*. I was running him on processes which ran out all of his earlier auditing. He broke down under this processing and began to curse, saying, “If only once—if only just once—I had been permitted to run a second time through an engram by my auditor; if only just once I had been able to run the secondary once more! But no! I was never given the chance to go through the engram a second time.” Now those of you who know the techniques of Book One know definitely they call for a continuous running through, over and over, of the same incident so as to deintensify it. This is the sort of complicated duplication which the preclear was asked to do which resolved at once his ability to duplicate and the fact that it mustn’t happen again. Thus when auditors failed to return people through engrams and secondaries, for a second, fourth, fifth, or even tenth time if necessary, it then became impossible for these early techniques to work.

In training it is very difficult to relay the theory and processes to people who are not very alert and who cannot duplicate. One can say straight to a class that such-and-so is observably true, and the class will immediately agree that something is observably true, but immediately after leaving the classroom, will believe in themselves that an entirely different statement had been made than the one they agreed with. They will then agree with this different statement and all sorts of oddities in the form of theory and techniques become circulated.

In the next Professional Auditor’s Bulletin I am going to give you a rather thorough rundown on two-way communication and on the bulletins subsequent to that I am going to give you, for the first time, in written form, a considerable dissertation on these processes and the exact auditing commands and the results to be looked for.



But there is one thing I am probably not going to cover again, and this is an odd fact which has shown up in our training experience here and in my handling of a great many auditors. This has to do with the case of the auditor in particular. I could write an entire series of PABs on this subject, but I am sure this statement will be enough. The case of an auditor, one who is skilled in the processes of Dianetics and Scientology, and the case of a preclear, one who has just walked in off the street without further knowledge, are entirely different cases, as both Dianeticists and Scientologists know. At one time the cases of Scientologists and Dianeticists were considered so much with horror on the part of other Scientologists and Dianeticists that one audited a fellow practitioner with considerable reluctance. Dianeticists and Scientologists were renowned to be tough cases.

I have found now what made them tough cases. The preclear has an entirely different goal from the auditor. The preclear is there to get well: the auditor is there to make the preclear well.

When we consider this further, we see that the ability of the auditor to control minds and mental reactions is dependent upon his getting results in preclears. The preclear's results simply stem from the preclear's gained ability to control his own mind and its reactions. Thus, of course, we have entirely different values.

An auditor who does not consistently get good results is going to have his own case cave in on him. The only way an auditor can keep his case up is to get continuous and predictably excellent results upon preclears. Thus an auditor, to have his case in good order, would have to be in good order as an auditor; he would have to be able to get results upon those he processed. In view of the fact that he could get results upon other human beings, he could then, of course, know continuously that he could control human reactions and mental reactions; and so, with this confidence and this control, be completely unworried about his own case and be able to do actually anything he wished with his own mental machinery.

The case of the auditor actually depends upon his successes in auditing. Thus in the Certification Course in Phoenix we stress today only the skill of an individual to audit, and we discover consequently that, as the auditor gets results upon his fellow student and as he gets results on outside preclears, his own belief in his ability to handle the human mind soars to such an extent that as a case he ceases to be in the concern category. He of course is audited and without being audited he would not know the results which would happen in a preclear, but his actual case gains depend on his gains on preclears.

Now with today's techniques we can guarantee those results on preclears. We can demonstrate to any auditor that he can make anybody well, if the person is even vaguely breathing, simply by using with skill and understanding, as trained, the above six processes and the seventh, which is actually an understanding. Here is the problem of the auditor's case resolved. The way to have one's case in excellent condition is to have continuing confidence in one's ability to get results on preclears. In the Certification Courses in Phoenix and London we work solely in the direction of giving an auditor confidence in his ability to handle the aberrations of others and we discover that with this gained confidence the fear of his own behavior vanishes; and thus an auditor becomes a very, very capable clear.

L. RON HUBBARD
Founder



To Remedy Havingness

"What kind of
problems could
people be to people."

"What kind of problems
could others be
to you."

"What kind of
problems could you
have."

[Editor's Note: This handwritten note was issued, as it appears here, with the original PAB 42.]

Unification Congress of Dianeticists and Scientologists Lectures

Phoenix, Arizona
28–30 December 1954

The Unification Congress of Dianeticists and Scientologists was given under the joint sponsorship of the Hubbard Dianetics Research Foundation and the HASI. The congress opened at the Little Theater in Phoenix, Arizona, on 28 December 1954. It had as its theme the new book, the "Second Book of Dianetics," *Dianetics 55!* of which a limited manuscript edition was available to those attending. The congress lectures covered and expanded on the data in this book; the congress Group Processing (Communication Processing) demonstrated the workability of the material.

So successful was this congress that by popular demand a repetition of it was scheduled in four additional places: in New York City, in London at the Royal Festival Hall, in Australia and in New Zealand.

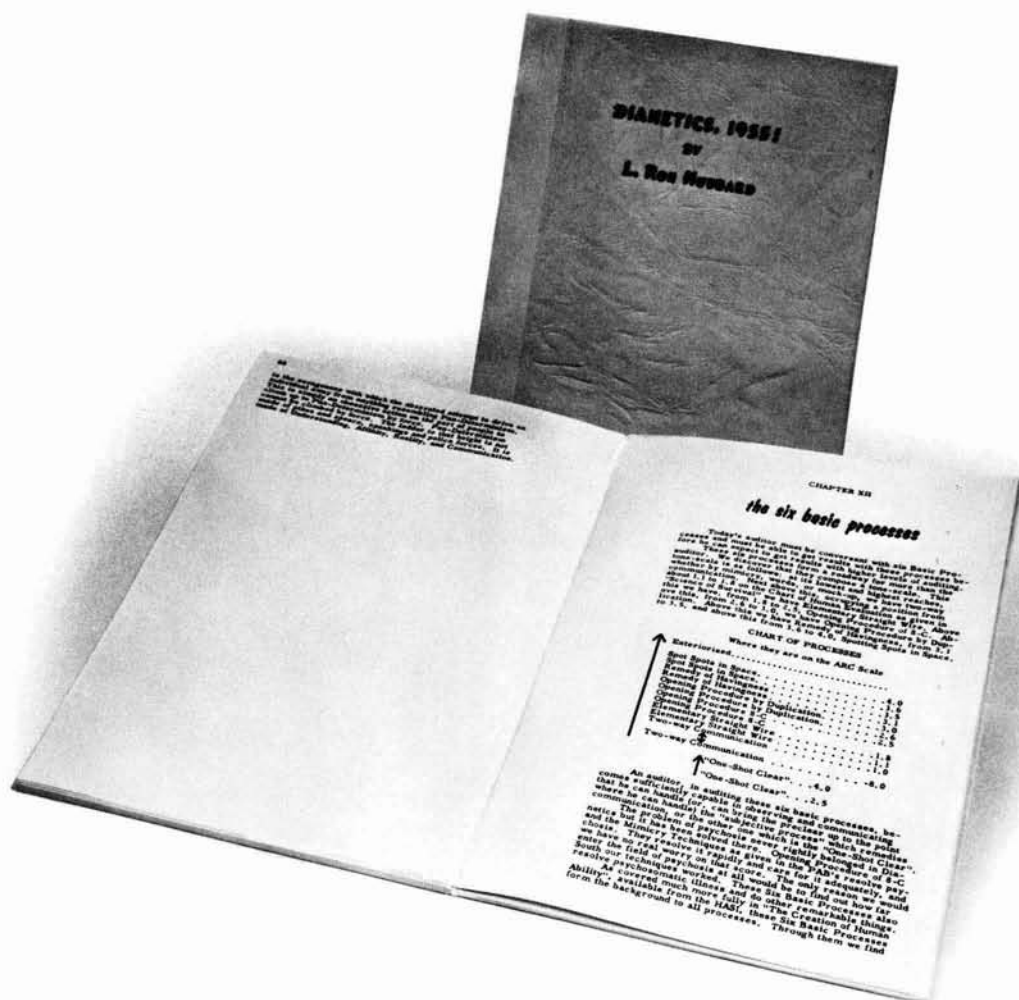
- 28 Dec. 1954 Introduction
- 28 Dec. 1954 Group Processing
- 28 Dec. 1954 History of Dianetics
- 28 Dec. 1954 Communication and ARC
- 29 Dec. 1954 Terminals and Communication
- 29 Dec. 1954 Errors in Communication: Aims and Goals of Dianetics and Scientology
- 30 Dec. 1954 Communication and Problems
- 30 Dec. 1954 Group Processing
- 30 Dec. 1954 Problems and Games
- 30 Dec. 1954 Pan-Determinism



DIANETICS 55!

by L. Ron Hubbard

Published December 1954–April 1955



*"A man is as dead as he can't communicate.
He is as alive as he can communicate."*

L. Ron Hubbard

First distributed in a limited edition to those attending the Unification Congress in December 1954, *Dianetics 55!* was broadly released in April 1955.

Described by Ron as the "Second Book of Dianetics," this book explores the capabilities and potentials of what was called, in Book One, "the awareness of awareness unit"—the person himself.

The Six Basic Processes are covered, showing where each of the six lies on the Tone Scale and how they lead a preclear up to the point where he can be audited on

the more advanced processes found in Route 1 of Intensive Procedure.

The keynote of the book, though, is *communication*, exploring the subject in great detail: its formula, its mechanics, how communication can go awry and the consequences when it does. Most importantly, the book shows how, through the application of communication in life and in the auditing room, one can vastly improve his own life and the lives of others. In fact, this is *the* manual of communication—and a thorough, working knowledge of it is vital to everyone.

