

SCIENTOLOGY AND DIANETICS

BOOKLET 36
of the
PROFESSIONAL COURSE

BY
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Hollow Spots and Ridges

Technique 88

(This Booklet Summarizes Tape Lecture 88L2B)

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TO THE STEADFAST AND LOYAL SUPPORTERS OF
TOMORROW AND THE THINKING MEN OF YESTERDAY

COMPILED IN WRITTEN FORM BY

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ADDITIONAL STUDY MATERIAL FOR THIS LECTURE MAY BE FOUND IN
THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS
- SELF ANALYSIS
- HANDBOOK FOR PRECLEARS
- DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
- SCIENCE OF SURVIVAL (1951)
- SYMBOLOGICAL PROCESSING
- LECTURES OF L. RON HUBBARD

PAMPHLET COVERS ONE LECTURE

- COMMUNICATIONS SYSTEMS (HOW TO LIVE THROUGH AN EXECUTIVE)
- INDIVIDUAL TRACK MAP
- WHAT TO AUDIT

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HOLLOW SPOTS AND RIDGES

1. An unreduced facsimile may be defined as a facsimile which still is capable of absorbing the preclear's attention, using up the units of attention which he is directing or creating.

The attention units are said to "mock-up" tills unreduced facsimile.

What is meant by this?

In the first place, a facsimile has not as much "substance" as the stream of attention itself. That stream is energy, energy which is very close to theta itself, which is the source of life and energy and the creator of MEST.

A facsimile is only a representation of any of these things. Therefore, a facsimile has very little, if any, substance until it is mocked-up by the attention of a mind. That is, the attention of the individual is attracted to this facsimile, looks at it, and copies it. The copy has more substance than the facsimile, since the copy is being made by "live" attention.

It is as though a man looks into a book and sees a picture of someone smashing a window. That would be the facsimile. Then this man turns around and smashes a window. That would be the mock-up.

When the individual lends some of his attention to a facsimile and makes a mock-up of that facsimile, then the mock-up exists as a thing in itself. Part of his attention is the stuff of which this mock-up is made.

On the other hand, the rest of his attention, or some of the rest of it, still may be free. This free portion may in turn be

attracted by the mock-up, and he may, in effect, not let his right hand know what his left hand is doing.

It is said that the poet Goethe was going along a country road and saw a man approaching him from the other direction. The man looked more and more familiar as he drew nearer and nearer. At last, when the man was almost upon him, Goethe realized that this figure he knew so well was — himself.

We all have seen this happen in the movies. Some of us have seen it happen in some startling fashion in our daily lives. But all of us experience it with single facsimiles.

How many times has each of us looked at a shadow and seen a tiger?

These mock-ups which we do with the left hand of our attention and then find with the right hand of our attention are only small examples of Goethe meeting himself on the high road. Goethe was a man of considerable intensity, and his mock-ups might have been expected to be bigger and more durable than most. So, he met himself.

In Twentieth-Centurese, this would be called "delusion". Such a heavy word is stuck to this phenomenon because it is a big and impressive phenomenon. But the principle is the same in hearing a ringing in one's ears. The attention of the individual is doing a mock-up on some facsimile, and he then encounters this mock-up, on the high road or his ear, it doesn't matter which.

One of the main points of this discussion is that the facsimile has no power of its own until the individual puts his attention upon it.

2. A reduced facsimile is one which no longer has the capability of converting the individual's attention units into a mock-up of it.
3. An erased facsimile is a disintegrated facsimile, and we may assume that it no longer exists. This, by the way, is what people commonly think happens to memories when they are forgotten: they no longer are supposed to exist. However, forgetting and erasing (or disintegrating) a memory are two quite different things, just as losing a love letter and burning a love letter are two quite different things. In both cases the letter is "gone", but if it is merely lost, it may return in the hands of a blackmailer, whereas if it is burned, it no longer exists.
4. We may consider attention as a flow of units to and from the individual.
5. When we consider attention in this way, we find that the characteristics of motion and the tone scale which were discussed much earlier in this course apply to the motion of this flow of attention.
6. We find, further, that the principle of harmonics of the tone scale apply to this flow of attention units.

At various points on the tone scale, attention acts as an outward flow. At various points, it acts as an inward flow. At various points, it is turbulent, and at various points it is at rest.

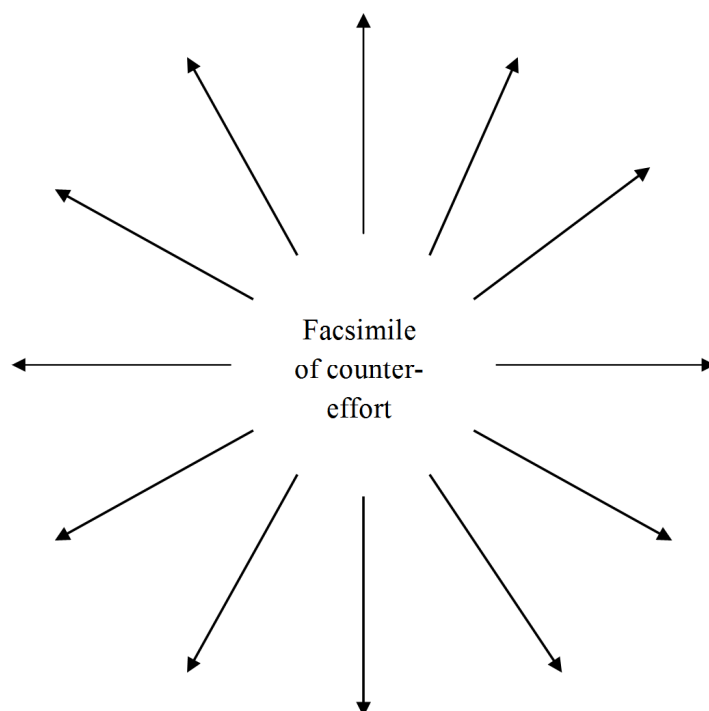
These different manifestations form a cycle of behavior of attention-unit flow which repeats itself as we go up or down the tone scale. Therefore, we speak of harmonics of attention-unit flow.

The example is given that enthusiasm and antagonism, though at different points on the scale, are both outward flows.

At fear, attention flows out rapidly in all directions and is dispersed, or it flows to one point and is held there.

7. Now, we may say that when attention is dispersed from some point, and is dispersed fully, it leaves what we may call a "hollow spot".

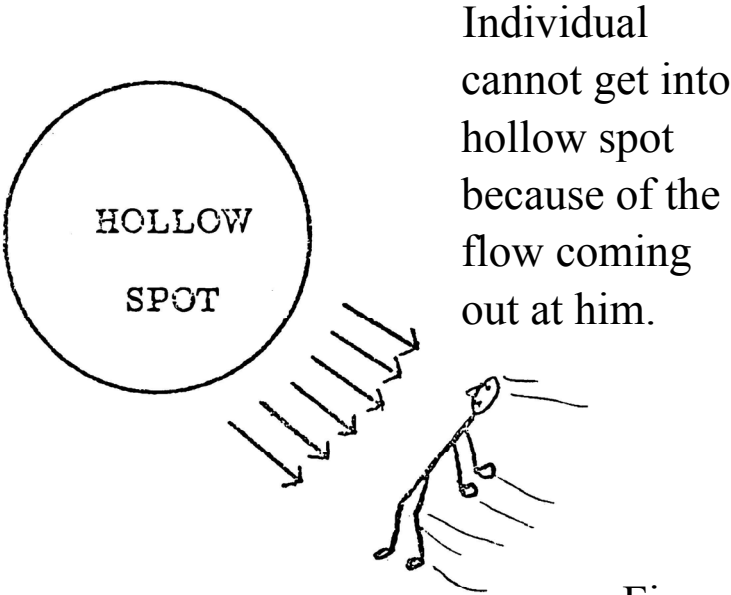
If we consider some part of the individual's physical body, we may find that all attention has been driven away from this position by some incident, leaving a hollow spot. The individual will have the sensation that he is hollow at that point.



Attention mocks-up flight from area of heavy counter-effort facsimile, leaving a hollow spot.

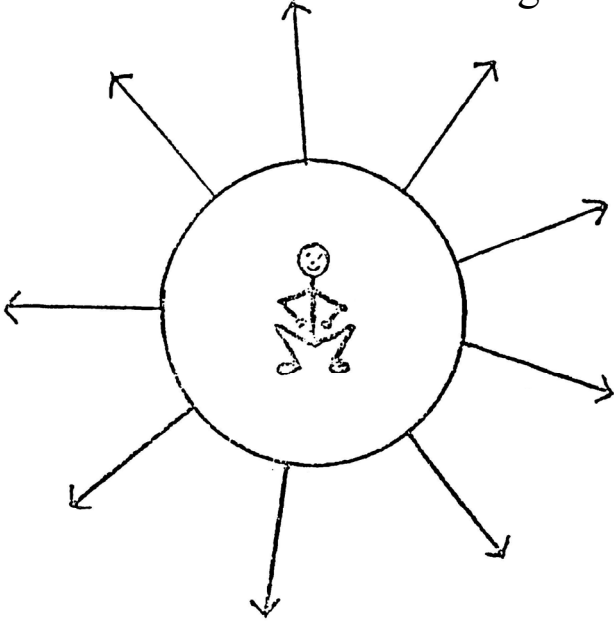
Figure I

8. If we think of the emotion of fear, we may easily see that this could well be paralleled by the flight of attention from an area of impact. Figure I shows us a hollow spot. At its center is an old facsimile of counter-effort, some hard blow which has been struck at that point of the individual's body (or former body). When his attention encounters that facsimile, it begins to mock-up the flight of attention from the area at the time of the blow. A hollow spot results.
9. Figure II shows what happens when the individual tries to approach the hollow spot. He has some attention at his command and he tries to put this attention on the center of the hollow spot, but the part of his attention which is doing the mock-up does not permit this free part of his attention to approach. The outward flow prevents an inward flow. He tells the auditor that he cannot approach the hollow spot.



Individual cannot get into hollow spot because of the flow coming out at him.

Figure II



So, he becomes the center, and feels the outward flow going away from him.

Figure III

10. The auditor then asks him to BE in the center of the hollow spot. In other words, the auditor is asking him to take command of the attention units which are doing the mock-up and be CAUSE of that mock-up instead of its effect.

Figure III shows this happening. The individual becomes the center of the hollow spot, and begins to feel the outward flow of attention. He assumes the causal role and CAUSES the flow to go out from the hollow spot.

Now an interesting thing happens. When he thus contacts this facsimile by assuming command of the flow of attention units which are making a mock-up of it, he also contacts the emotion which is in the facsimile. He begins, if this is an incident of fear, to feel the fear.

This is an example of contacting the emotion in an incident by the simple and light method of feeling the flow of attention to or from an area.

11. When the individual moves into the center of the hollow spot, he also assumes responsibility for the outward flow. He becomes the outward flow and the outward flow becomes his effort. This permits him to enter the area, since he is now CAUSE.

In terms of processing, we are examining the various things which the individual may have to do in order to get in touch with all parts and stages of the incident, so that he can reduce the incident.

12. Figure IV shows some of the harmonics of flow and enturbulence which are encountered on the tone scale.

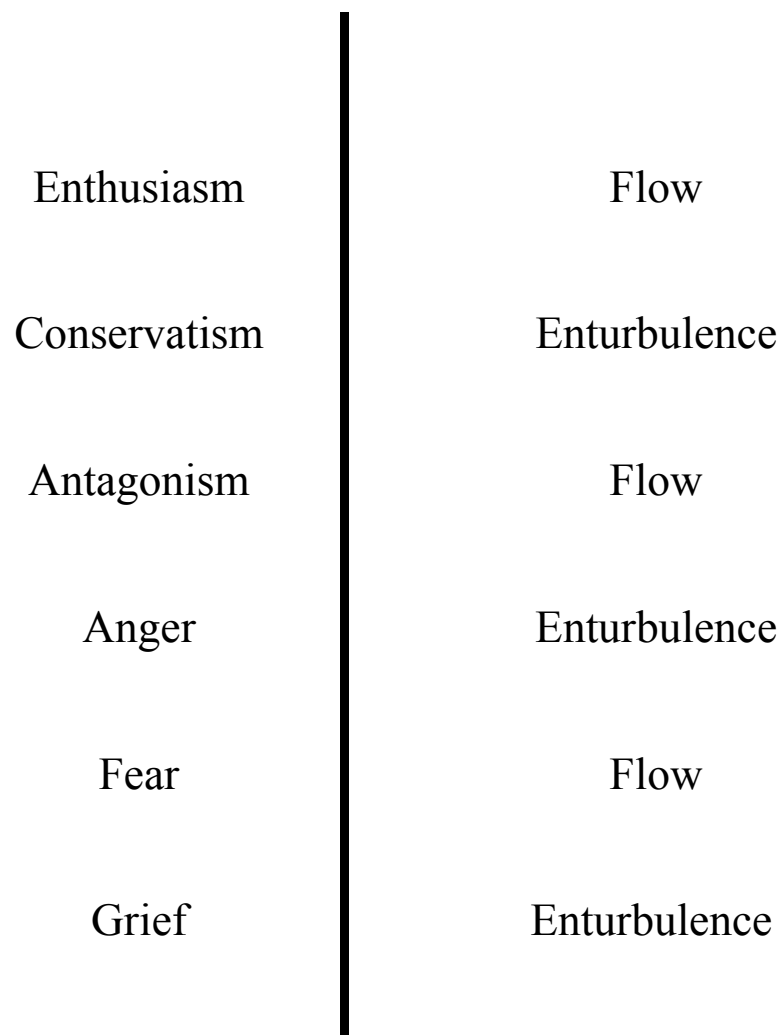


Figure IV

As the preclear goes up and down this scale during an incident, the flow and enturbulence of his attention changes with each level that is reached. Auditing can be done in terms of these changes of flow and enturbulence. The auditor can concentrate, not on what emotion the preclear might be feeling, but on what direction his attention is flowing.

What is the value of a process like this?

For one thing, it is a process which can be used when perceptic contact with incidents is not encouraging. The occluded case may be able to handle these flows of attention with ease. And after an incident has been run for awhile this way, the emotion content of it will begin to show up, along with the counter-effort and effort content; and finally, of course, the thought content.

Attention unit processing is a procedure all by itself.

13. Figure V shows the formation of a ridge at the edge of a hollow spot. The outflow of attention units runs into an inflow of other attention units, and an area of turbulence is formed.

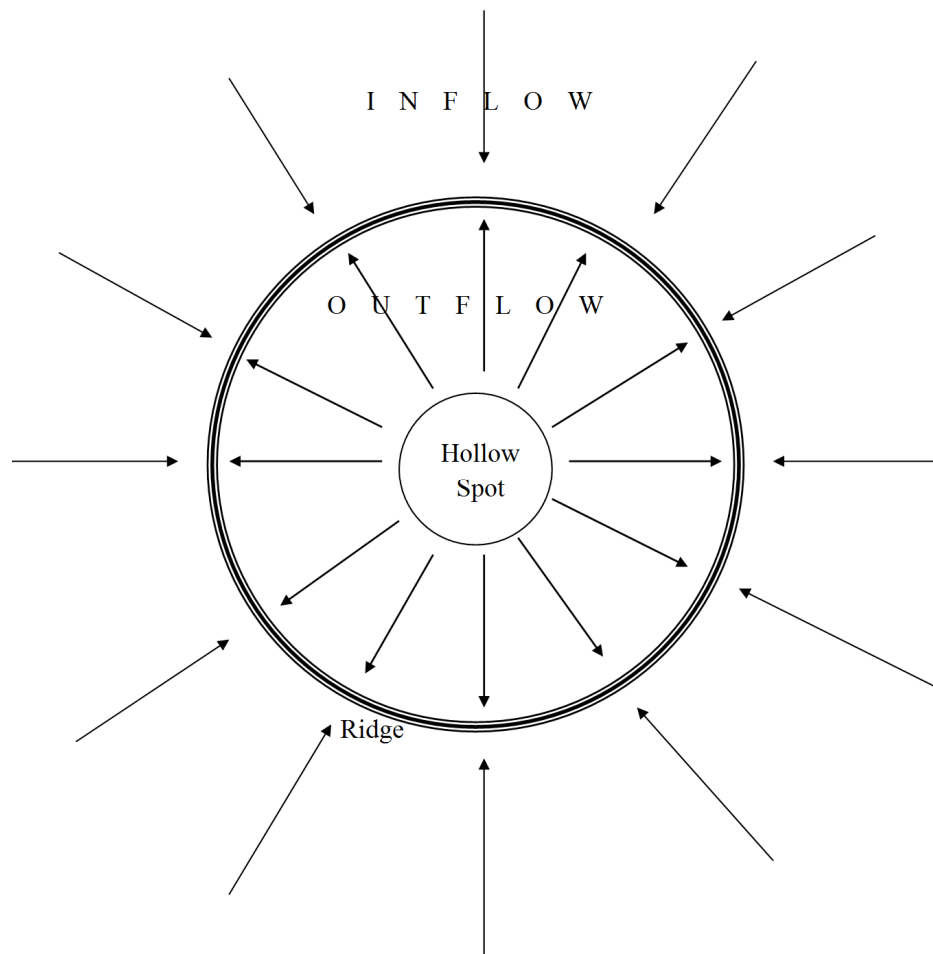


Figure V

The preclear may BE in the hollow spot, or he may feel that he is flowing out with the outflow and striking the ridge, or flowing in with the inflow and striking the ridge from the other side, or that he IS the ridge and is being struck from both sides.

In order to run the incident by attention-unit running, the preclear probably will have to do all of these things, alternating among them.

We may suppose that an illness like arthritis is to be found at a point which would be on the ridge in this diagram, a point of enturbulation which leaves a deposit of MEST.

If the preclear detects an area which seems too solid to him, the auditor may assume that this is a ridge, and he may ask the preclear to feel the attention hitting it from both sides.

Very soon, the feeling of this area may change or move, and then the auditor will have to discover which way the flow is going. He merely asks the preclear what the flow is doing and what difficulty he is having with the area. The answers of the preclear will indicate which part of the sequence is to be run next.

This kind of running might be called the hollow-solid technique, since the auditor is looking only for hollow spots and solid areas or ridges. When he finds one or the other, he asks the preclear to feel the attention flowing out of it, if it is a hollow spot, or to feel the attention piling up against it on both sides, if it is a ridge.

Sometimes this kind of running may work so fast that the preclear seems to be running all manner of flows all over his

body. He is like the light board on a pinball machine, flashing and sparking from end to end.

14. There is a special case of the solid area, in which the attention units are motionless or nearly so. The motionless area has no sensation in it, but it is not hollow, it is just apathetic. There is a lot of attention there, but it is apathetic.

The auditor asks the preclear to get this feeling of motionlessness in this area and run it.

15. Infections seem to occur in hollow spots; deposits on ridges; and parasitic growths in motionless areas.
16. What is the "band of maybe" on the tone scale?
17. What is said to be the common denominator of the physical universe?
18. In the normal cycle of learning, what does the individual do with counter-efforts which come in at him?
19. When this normal cycle becomes badly aberrated, what does the individual do then with these counter-efforts?
20. What relation does this bear to "a good adjustment to the society"?
21. What is the mirror phenomenon?
22. What does the mirror phenomenon do to the causality of the people in the society?
23. Which is more aberrated, a returner of motion or a non-returner?
24. What is the alternative to returning and non-returning motions?

25. How is this alternative related to what happens in processing?
26. What mechanism does the individual use who wants to stop and hold on to a counter-effort?
27. What effect does this mechanism have on his time sense?
28. What is approximation?
29. What is pervasion?
30. If learning, approximation, and pervasion are three methods of knowing, in what order would you rank them on the tone scale?
31. Who are "they"?
32. How would you rank decision TO BE, decision NOT TO BE, and indecision on the survival scale?
33. What has been referred to as "absolute maybe"?
34. What is a vector?
35. What are four possible actions which can be taken by the attention of an individual when it is struck by some outside force?
36. How may hypnotism be defined in terms of vectors?
37. Can you describe a process having to do with fixing and unfixing attention?
38. The writer would like to take up new a subject which is not directly related to this lecture or to the other material in this booklet but which harks back to earlier lectures and booklets dealing with CAUSE and EFFECT and the dynamics. This subject may be approached in various ways.

In a movie which is current at this writing a man is saved from his evil fate by a woman who is described in a journalist's review as "a selfless woman". This description is written under a scene from the movie. It shows the man lying on a sick bed and the lovely lady watching anxiously over him. The lovely lady is played by one of Hollywood's more attractive actresses.

In a recent political speech, one of the contenders for the highest office in the land characterized various other holders and seekers of public office as "selfless men".

In the temples where the swamis teach, there is talk of achieving selflessness, as part of the attainment of oneness with God.

What is all this selflessness? And what has it to do with Scientology?

One of the central ideas of Scientology is that there is a self which is not the body.

Another is that the strivings of this self to BE, while still occupying an organism, may be split into eight divisions called the dynamics.

Another is that this self is either indestructible or nearly so, but that it is often hidden by aberrations.

These ideas are familiar to all of us who have followed the literature of Scientology, but now and then we find that the society around us is using the same words we are and these meanings which the society gives to these words are becoming confused with the meanings which we give to them. When that happens, it may be worth our while to take

time to differentiate what we mean and what the society means.

We saw that this was true with the word "illusion", which does not mean the same thing in Scientology as it means at your local State College.

Now we examine the word "selflessness" in the same way.

What is the "selflessness" of the lovely lady in the romantic story? Without reviewing the story itself, we may assume that it is a denial of "selfishness" on her part. In other words, she puts something before her immediate, short-term personal interest as an individual organism which eats and sleeps and shivers in the cold. She has a goal which is either too far in the future to be one of gross appetite or too much concerned with the survival of some other individual to be primarily a first dynamic goal.

And what is the "selflessness" of the political leaders? Without knowing their names, we may assume that they are thought to give most of their attention to surviving along the third dynamic and not much of it to surviving along the sixth. In other words, they work for the group and they own or seek a minimum of MEST possessions and MEST power.

And what is the selflessness of the yogi? Is it not, generally, that he elects the seventh dynamic as CAUSE, and every other dynamic as an EFFECT of that CAUSE?

And so, the point is out, at last. It is question of CAUSE and EFFECT.

"Selflessness", as it is used in the society, seems nearly always to refer to some situation in which an individual is praised for making his first dynamic into an EFFECT of

some other dynamic. The politician is praised if he lives in an old house and drives a mean car and spends 48 hours of every day working in the interests of "the people". The governess is praised if she gives up the chance to marry a man who would give her children of her own and continues to care for the child of some shrewish society dame. The wife is praised who marries a man with no sight rather than a man who can see and admire her beautiful face.

Now, we have seen that in order TO BE, an individual must come up through the eight dynamics, expanding into an ever wider circle of BEING, until at last he becomes all. This end goal partakes of the nature of infinity, and so we do not feel that it is immediately reachable. But we also have seen how some have tried to reach this and other goals of BEING without taking the steps which lead to such achievement.

A person who is "selfless", as that word is used in the society around us, is obviously a person who is making himself an EFFECT by working for the survival of one of the dynamics at the expense of some other dynamic which should have come before.

A selfish person is one who elects all dynamics except the first as counter-efforts. For a moment, he is triumphant. Then the other dynamics return upon him and crush him. A selfish person, then, is bound to succumb.

But a selfless person already has succumbed, for he has elected the first dynamic a counter-effort in his attempts to magnify some other dynamic.

If we are to rate on the tone scale what is commonly called selflessness, we must rank it somewhere below gross

selfishness, for "selflessness" is only the sympathy and propitiation which follow the overt act of selfishness.

It may well be that the attainment of BEING on seven dynamics would bring about a state which might be quite undifferentiated as to many of the characteristics which we now consider part and parcel of the "self". But to confuse this achievement with the masochistic or hypocritical vagaries of the lower depths of the tone scale is to run the risk of creating and maintaining a monstrosity like the modern society in which we live.

SUMMARY BOOKLET 36

Seminar Questions

1. What is the similarity between meeting one's self and a ringing in the ears?
2. Explain why a sudden and severe blow might create a hollow spot in the area of injury.
3. What is a "solid" area?
4. Is "selflessness" possible? Explain.
5. If you try to do someone a favor, knowing that it is "good for them", is that a DED? Why?
6. Where on the Tone Scale is pride of city? state? family? nation? race?