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PRESENCE OF AN AUDITOR

A lecture given on 2 April 1954

Okay. This is April 2nd, 1954. Hour's lecture to Professional Unit 5.

I want to talk to you something about the presence of an auditor. About the beingness of being an auditor. Most of the time I talk to you about techniques; talk to you about all kinds of manifestations, phenomena, how to produce results and so forth. Well, let's get very, very fundamental and let's go into how you could be an auditor.

Now, of course it's taken for granted that an auditor - if he were really a good auditor - would know all the processes and he would know all the definitions, he'd know all the fundamentals and he'd have them at his fingertips so quickly that anything the preclear did or any phenomena which turned up, he would be able to tabulate and account for, quickly.

But we still would not have covered his own beingness as an auditor. Now, in the first place, an auditor is something that's not quite human. As a matter of fact an auditor had better not be human. The better auditor, of course, is somebody who is capable of exteriorization, stable exteriorization and able to maintain it and able, actually, to patch up anything that might go wrong as far as his own case is concerned. He ought to be up to that level. That isn't up to Operating Thetan but it's certainly Theta Clear. Now, that's stabilized exterior no bang back in and so forth. He should be that, simply to resolve the most fundamental problem there is with regard to livingness.

Scientology has a great many processes which handle a great many conflicts. But there is one conflict that is inescapable and unavoidable wherever you have Homo sapiens and that conflict is this: The body is very insistent upon somethingness. It has tremendous insistence upon somethingness. It has to have insistence on somethingness

because if it didn't have it'd starve to death. It depends upon exterior attention in order to live. It is then an insistence upon somethingness.

Now, if you were to duplicate teeth on a preclear, you just say, „*All right. Now, let's duplicate teeth.*“ And he starts duplicating teeth, teeth, teeth, teeth, teeth, till he gets lots of teeth, lots of teeth, lots of teeth. First thing you know out of this big pile of teeth which he's gotten out there, he'll start to get the emotion „*Whee! Let's all be teeth. Let's fill the whole universe up full of teeth. Everything's got to be teeth.*“ Well, of course this is the central motive as far as teeth are concerned. Everything must duplicate teeth. Any object has this as an obsession. It must be duplicated. If it goes downhill it gets down to a point, finally, where, of course, it must not be duplicated, which is it must hide, withdraw, get very small, be hard, compact.

But here let's take this problem of when it just has the obsession „*We got to make everything into a similar object. Must have everything duplicated.*“ This is living objects, of course, you understand? And we find then that the body, at the very best, is not necessarily obsessed with making everything in the universe into a body, but it's obsessed with the idea of filling up all space. It has that. It's going to fill up all space, that's what the body's going to do.

If given complete reign to its ambition, any effort to communicate would be an effort which would contain form - form, substance, mass. In other words, any communication the body itself does all by itself must therefore and thereby contain mass. In other words, the ambition of a somethingness is to have something. If it's going to communicate, it must have itself duplicated. And a body is something, so therefore something must be at the receipt-point of any communication emanated from the body.

So you could say the ambition of the body, then, is to fill up the universe. And make a very simple statement of the thing. Okay, that's very well. The ambition of the body is to have something to fill up something, so forth.

Well, what about the thetan? Let's supposing he gets into an obsessed state where he's very compulsive. Well, his beingness is nothingness. And so to have a complete and an accurate, perfect communication there must be nothingness in terms of form and mass. Any communication from a thetan, to be perfect, would have to contain no form, no mass. You see, a thetan doesn't have form or mass, and so an optimum communication from a thetan is, of course, something that contains no form and no mass. In other words, he wouldn't even have space. He wouldn't even want space. In other words, he would want nothing.

And he's trying to reduce the universe to a nothingness so he can communicate with it. That's obsessed, you understand? A body never gets above the level of being obsessed, the thetan easily does. Now, an obsessed thetan compulsively acting, not understanding what he's doing - long gone sort of thing; he doesn't quite know he's there, he doesn't quite know what he's doing - yet has this obsession to make nothingness out of everything. That would be nothingness out of all space. Well, how would he have to do this - make nothingness out of all space? He'd have to collapse it,

wouldn't he? So he puts everything under collapse and restraint in order for it to get down to nothing.

Well, what do you think the emotion is of a thetan in a body trying to communicate? You know, that's pretty mixed up isn't it? Here you have somebody in a body and he has the ambition of making everything into nothingness - you know, obsessively; he doesn't know what he's doing. And here you have the body trying to make everything into somethingness. And these two ambitions are crossed and conflicted in such a way that he doesn't know really whether he's trying to make something or nothing.

The composite, then, called Homo sapiens is never completely aware of whether he's trying to make something in existence or nothing. He isn't completely articulate on whether or not the future time track should have nothing on it or something on it. He never has quite made up his mind.

There is the primary decisional break in any lifetime. It's the break, you see - decisional. The individual can make up his mind as long as he's predominately thetan. See? He is a thetan, he knows this, so forth. He could make up his mind. But as he drifts out of complete knowingness of what he is and what he's trying to do he gets obsessively into trying to make things duplicate him, which would be still all right - he's just trying to make everything into nothing. It would be a decisional thing. His decision would be „*Well, what are we going to do about that General Sherman tank? Make nothing out of it, of course.*“ Wouldn't matter whether it was on his side or some other side. His compulsive, obsessive response would be, in relationship to the General Sherman tank, „*Let's make nothing out of it.*“ Wouldn't matter whether it was on the German side or his own side or something, just the answer would be to make nothing out of it. If you want to look at the condition of war materiel and so forth which is normally in the hands of guys in fairly good shape and so forth, make nothing out of it, whether it belongs to their own... themselves or the enemy. All right, wreck it, reduce it, squash it.

Now, he goes down on this „*make nothing out of it, make nothing out of it*“ until he hits the body obsession line and he disappears out of view and were left in possession of the body's ambition which is to make something out of it, to make something out of it. And the end product of this, of course, is to collect all the junk in the world and to make massive masses of mass wherever possible and so forth. It's just something, something, fill up all space.

Well, another product of this, if you please, is to have all kinds of ridges sitting around. That's one way to fill up all space. That's a covert way of filling up all space. That's to put up enough ridges, enough electronic masses, enough compulsive, obsessive mock-ups to really fill up all space. You know, doesn't matter if it's hallucinatory, that's okay; we're going to fill up all space. Because we have a somethingness, we're trying to communicate, therefore everything must be a somethingness.

Okay. We pop somebody three feet back of his head. He immediately recognizes something - if he has any certainty being exteriorized. He recognizes there's the body which he is using as a communication relay point. He'll recognize that he is here and he is at liberty to make something or nothing at will. Well, there's a tremendous resur-

gence the moment he really regains a big certainty on being exteriorized and is able to do it stably. Soon as he achieves that point, then he can selectively make something or nothing. In other words, just because he's communicating and he is nothing is no reason everything he communicates to has to be nothing. He doesn't have that obsessive duplication at that point. And he doesn't pay very much attention to the desires and wishes of the body with regard to making the universe into something.

But he's as bad off as he continues to pay attention to the body's obsessive desire to make something everywhere and as long as he himself cannot differentiate between whether or not he ought to make something or nothing. The ability to think, to make decisions, so forth, to the thetan who is very high up - he would not consider it necessary for a duplicate of himself to appear simply because he was communicating with something. In other words, he could talk to a wall and still have a wall there. He could talk to a mountain and still have a mountain there. He could talk to a body and still have a body there. The body wouldn't have to disappear to nothing. He could also at the same time face the fact that he could talk straight into space, which is very close to nothing. It wouldn't disturb him a bit to talk into space, and it wouldn't worry him that space was not duplicating him.

All right. In other words, we would have a clear-cut idea of what we were doing. But as long as somebody is stuck in a body he is up against this „*maybe*“ classification. „*Should I make something of it? Should I make nothing of it? What am I doing? What am I doing?*“ Well, we'll make something of this and then we'll be very selective about it and we'll make somethings of all these things we consider good and we'll make nothings of all these things we consider bad. And of course, all the things we're trying to make nothing out of may have an entirely different idea and so we'll get into a big conflict and an enormous confusion.

This is the confusion of an auditor who has not been exteriorized to a large degree. He doesn't quite know whether he should make nothing out of the preclear or something out of the preclear. It apparently is all right to him the preclear has massive ridges and hallucinations and everything else, permanent mock-ups, things like that sitting all over the place.

An auditor who is interiorized and who doesn't recognize the fundamentals with which he's dealing of course could sit there and, „*Well, that's all right. The fellow's got the whole universe full of energy and that's his universe and that's his universe. That's all right. We'll just let him sit there,*“ and so on. He wouldn't recognize this as a rather undesirable condition.

And if he were, you might say, relatively high-toned for Homo sapiens, the idea of theta clearing somebody would be fine because he could really make nothing out of the guy. See? That'd be all right. But „*Let's make nothing out of the body, too*“ would follow in immediately afterwards.

So this individual would be perfectly happy to grind out engrams, engrams, providing he had some security in the fact that it was sooner or later going to reduce the body down to a dust spot. And particularly let's make nothing out of the hopes, dreams, ambitions, protests, ideas and goals of the preclear. If he was just obsessively on this

line, why, he'd just be making nothing out of the preclear. The preclear says, *„I just had a horrible headache.“*

And this auditor who is making obsessive nothingnesses - he would say *„Mmm mmm-hmm m-hmm. Now, let's process your foot some more,“* and so forth.

And the preclear would say, *„I have a horrible headache.“* *„Mmm. Now let's get the other foot.“* Let's not make any capital out of any communication. Let's just make the guy into nothing as fast as possible.

Now, let's get the reverse of this. Preclear is sitting there, the auditor knows what he has to run on this preclear. This pre clear is obviously having a very hard time with direction and so forth. And the preclear should have run on him next-to-last-list of Self Analysis, just as a little test on the case and then some Opening Procedure, something on that order, something mild. And the preclear's sitting there and the auditor's sitting there, and the auditor says, Well...“ He's got good ambitions. You know, his heart's in the right place. He knows he's going to do well by this preclear if possible. And he starts to say, *„Well, now, let's get something..“*

The preclear says, *„You know, I've been having trouble with my elbow lately.“*

„Oh?“ the auditor says. *„Hmmm. Well. Well, let's see, can you get a duplicate of that?“* And here we go. Where's this session going to wind up? In the dust bin.

The guy might as well have never sat down. Anything the preclear says, the auditor makes more of. Anything the preclear comes up with the auditor makes more of. He makes something of everything the preclear communicates. He gets deeper and deeper in the somethingnesses too, and he'll get more and more and more and more significant about the case. More and more significances will turn up because he has to make something out of the communication. So, boy, will he make things significant.

This in essence was analysis. Every time somebody came up with the fact that they had a slight blink on their eye, why, the fellow said, *„Well, were you ever worried about flirtation?“* You know, you got to have significances. No, the guy's got some dust in his eye. *„Well now, this is a flirtatious manifestation which probably stems from the Oedipus complex.“* Now, let's get significant. Now, let's make more of it and more of it. And finally if we make enough more of it, why, we've really got the guy nailed down in a body.

What happens to a person undergoing analysis of the old school? He actually just gets sicker and sicker and more and more wrong with him, because more is being made out of everything he advances. And what he originally advances was that there was something wrong.

So we have validated the wrongness of the case and have clung to that and have made something out of it up to a point where the fellow thinks he's walking on glass twenty-four hours of the day. He just can't... So much is wrong with him. He wonders... A few weeks deep in analysis an individual begins to wonder how could he possibly have lived? It's an impossibility, obviously. Because he had been found to have all these repressions, these complexes; *„make something out of it,“* in other words. Well,

that's because the analyst is there, he is pinned down and he is being 100 percent a body.

You get any race, any civilization or culture which has gone below the level of „*man can have a soul*“... You know? Races and cultures go up to a certain level, and up to that level an individual has permission to have a soul or be a soul. You know, this is not outside of our computations. And then he crosses that little sharp border line and he goes over into the never-never land of an individual can't have and is not a soul. The second we do that an individual can't have nothing. An individual will always have something.

Then you get advertisements for Kelvinators and monopolizing all the entertainment time, and you got to have something, you got to have something, you got to have something, got to be something, something, something, something, more something, more something, more something... wluuhhh! Of course, he's just got to be this and that and so on.

In other words, the second we depart from a nothingness complex, nothingness ceases to be part of an individual's scheme of life. He couldn't think, for instance, of taking a vacation where he would simply go and sit down under a tree and do nothing for two weeks. And yet that's a very sensible kind of a vacation. Individual says he wants a rest. Well, all right, let him go and sit under a tree for two weeks, see? Quiet, that's fine. All right.

No, no. No, you'll find that isn't the case in an electronic society or a mass society that has more or less abandoned the idea that there's any nothingness anywhere. And it's abandoned the idea of the spirit and the being-ness and so forth. I'm not talking religiously. It's very silly that man went ... The way it decays is they finally say, „*The soul is something else. You're you and the soul is something else.*“ That's modern religion.

You know, that's the same as a preclear saying - by the way, let me interject this one because it's something that you ought to know very well - it's the same as the preclear saying, „*Well, yeah, I'm outside my head, I know that. I'm over there.*“ See? He's over there. What are you dealing with? Immediately you should, without giving much outward manifestation, hold onto your chair, keep your hair from flying into the air and quickly go into „*where we start.*“ Is it lying down and mimicking where he lies or just where do we find bottom for this case, see? „*I'm over there.*“ All right. That's Christianity. They're always saying „*my soul*“ you know. „*You've got to save your soul.*“ Well, that's the same as „*I'm over there.*“

Well, so having departed that line we find the individual today who goes on a vacation has to engage in more hard work than you ever racked up anywhere. He has to climb ski runs and he has to hack down trees and go bridlepathing and all the activity, activity, activity, something, something, something. The guys, you know, I've seen offices just practically on the verge of ruin because they'd given two or three vacations. Guys are laid up with broken legs and sunburn and snake bite.

You see, even the period of rest must be something. One of the ... You know, a recent symptom of this is the fact that they can't even let a nothingness like sleep exist

anymore. They have, I think, something that's called a Dormaphone or something like that. It's related to a dormouse; I think, it must be - it's about as silly. Here we have a guy with a pair of headphones on while he's asleep learning all night. Yeah, they do this. There's a... It's a very lovely address. It's the same address as the American Psychiatric Foundation, same building. And there are police forces in the United States which solve the problem of a policeman is unable to learn the thousands of pages of city regulations by clamping earphones on their police force while it sleeps and they play the regulations to them all night long. This is real cute. But this is all a manifestation of there can't be a nothingness; there must be a somethingness. So they've even invaded the world of sleep.

Well, what do you get when you get this eventually? Well, of course you're just getting everything into more and more solid matter. If you want to find... If you wanted to look over any planet - if you were to go to a strange planet and you look it over - you want to find out which race there was going to cause the most trouble and upset, you would look at some of their constructions and you would take the heaviest mass... Let's say we had twenty nations on the face of this planet and they all made some kind of products of one kind or another. Let's say they all made phonographs or they all made rocks of various kinds. We would pick the heaviest and most massy phonograph or rock, whatever it is, and say, *„There is the nation which in the past has been extremely warlike, has overflowed its borders and has caused a great deal of trouble on this planet.“*

And everybody would say, *„How did you know?“*

It's the one where nothingness becomes impossible. We hectically have to make a somethingness. Well, that will cross up every time with the individuals who are fairly high-toned compared to the low tone of that society. And these guys are still going on the basis of an obsessive nothingness. And these two things go together - *„We have to make heavy mass“* and *„We have to obsessively make nothing“* - into such a conflict that we get the nation which will overflow its borders and try to enslave and enchain its neighbours.

This is true in terms of wide civilizations. If we were to go around to six stars... Let us just hypothecate that we have several stars and each one of them has a civilization. We were to go around to these stars and look over the civilizations on the planets surrounding them, we would discover that there was one outfit there that was real massive.

They weren't necessarily big bodied, but everything was dense and heavy and massive and *„we got to have more mass“* and *„we got to have more mass, you know.“* There's the babies that are going to wind up eventually conquering that particular space area. And they're going to chew it up like mad.

Now, there is no human type society or anything recognizably as such on Jupiter, but the habitable planets of the solar system here finds Earth the biggest one. And it finds here on Earth the heaviest machinery nation and so forth as the one which has caused the most trouble in the last few decades. Last few thousand years really. That's the German nation. They're typical in this direction.

They're very significant, deductive logic, they figure, figure, figure, figure, figure, figure, figure, figure, figure. Always got to make something out of it.

You come in, you say, „*It's a nice day.*“ Well, for God's sake, let's drop it at that. It's a nice day. So it's a nice day. „*Well, u-thu-thu-thuh not over in Aachen. You wouldn't get away with that in Aachen. Well, it's a nice day, yes. But then, of course, this time of year... This time of year, we very often have nice days except on the days when we have bad thunderstorms. But we have lots of bad thunderstorms at this time of year ordinarily. And it doesn't look very well out there. As a matter of fact, this afternoon we will probably have a thunderstorm.*“ Now, you just said it was a nice day - that's your hard luck.

Now, recognize this manifestation from some preclear you're trying to audit. Every time he runs into a concept which simply ought to go poof! instead of the concept going poof! the lock going bap! and that's the end of it. Or the engram just going over the shoulder and forgotten about and it's just disappeared - instead of that occurring, you just start to get more and more mass energy.

The way this is manifested is the preclear says - the PRECLEAR says - „*Well, let's see. I'm... you're saying.. saying 'Remember a time when your mother... when your mother was mean to you.' Was your mother ever mean to me? Well, yes, you see that would make a big difference in my case because my mother was related to the... the Haberdashes of Port Boston. And you see they were very vicious people when it really came down to that. I remember there was somebody in that family - somebody in that family went insane if I remember rightly. Yes, yes, yes they had a big big quarrel about it one time. I wonder if I was in that quarrel. All right, let's see, how old was I at the time? No, I guess I would have been...*“ Rrrrrr!

And you just asked them if their mother was ever mean to them. You find yourself seven counties and eight families away before you finish up. Why? They're compulsively making something. Let's not get any more significant than just what they're doing. They're compulsively making something of every remark. And you bring up to view, you say, „*Your mother ever mean to you?*“ A fellow should, you see, if he was in good shape, if he was getting into better shape, and so forth, progressively... „*Mother ever mean to you?*“

And the fellow would say, „*Hmmm. Hey, yeah,*“ see? Bang! We blew a lock, we blew another lock, we'd blow another lock and another lock and another lock, bing! bing! bing! bing! In other words, Straightwire all by itself will work on this individual as long as he has the liberty to make nothing.

But the second you start to run Straightwire on a case which is compulsively, obsessively being a body, why, the case has to make something more for every thing which they find there. And they just wind up in the midst of the doggonedest deposits of energy you ever heard of. Nothing ever blows! They've got to go in the direction of something all the time - something more, something more, more complex, more significant, more this, more that. They don't have the right to make nothing out of something. Well, your job as an auditor is to bring them up to a point of where they can blow these locks, blow these obsessions, not manufacture more of them.

This individual left to his own devices, because he's got to make something out of nothing, would just simply spin himself right down and right in. He would make something more and something more and something more. You tell him, that there... if you told him there was anything wrong with his case he'd come back the next morning with eight more things wrong with it, see? He'd have multiplied it. What's he going on? He's dramatizing the body trying to fill the universe full of mass. Not be any more significant than that.

That's what we are looking at. That's what the individual will try to do. This is where he's going, this is where he's headed, and you as an auditor are supposed to head him off. You're supposed to get him up to a point of where he again can make nothing out of things. Because if he can't make nothing out of things he can't make nothing out of his aberrations, and that's your job.

Now, let's take you as an auditor. You can almost exactly predict what an auditor will do with a case - almost exactly predict it - simply by looking at the state of case of the auditor, unless the auditor is very well trained. There's two things you can do about this. You can bring his case level up or you could just train the hell out of him. That's why we do both in these Units.

Now, where would the auditor sit who was having a case go into deeper and deeper and deeper, more complex significances all the time? He would be making somethingnesses, wouldn't he. He's going to make something out of this preclear. He's going to ... Also he's going to do this: he's going to get the preclear three feet back of his head and then, because he was told to do that, the preclear is there and then he's going to move hell and earth to get that preclear back into the head and mixed up in mass. Because it's an intolerable situation to the auditor to have that preclear be nothing. But in order to achieve a duplication, of course, the preclear's got to be something. So he hasn't any business out of his head. So we've got a basic disagreement, then, with the tenets that the auditor's dealing with. Net result. he can't audit worth a darn. See?

All right. Now, let's take the fellow who kind of knows he's a thetan and he's kind of doing all right. He knows he's a nothingness but yet, he doesn't articulate it. He isn't up to a point of where he can be completely choosy about what he's doing. He's still running on lots of machines, unseen urges and impulses and so forth. And all he'll sit there and do is just try to make nothing out of the preclear.

Now, one of the funny manifestations of this, we had a couple of auditors started in on somebody in Unit 2 and the next thing you know they had that preclear stretched out - he was also in Unit 2 - and they had this preclear stretched out with practically every machine. . This fellow was pretty good at blowing up machinery - that is to say, blowing up thinking machinery - and they had him in a condition where he'd blown up every machine that they could lay their hands on. In other words, they'd taken away all of his machinery, just like this, see? And boy, they were trying to make nothing out of him in a hurry. And he was lying there gasping. He was in horrible condition. Why was he in horrible condition? Well, they'd upset his havingness beyond the

point of tolerance. He couldn't stand it.

And the staff auditor brought up the condition of the boy simply by feeding him some engrams. That's all he did was, you know, mock up some engrams. In other words, they rebalanced this fellow. This fellow wasn't yet in a condition where he could tolerate all this nothingness.

You ask a bunch of people to put nothingness in the walls, and if you were to ask a group to put nothingness in the walls for an hour or two, by George, you'd have an awful lot of those people sick. They'd get sick at their stomachs. A stomach for instance can't tolerate nothingness. It knows better than to have any nothingness. That's the way you starve to death. People get sick at their stomachs and dizzy and all that sort of thing.

So this fellow, of course, got very weak, very shaky. What were the auditors? They were in a condition where they knew they were nothingnesses, you see. But they were not in a kind of condition where they were trying to think or act or look, you see? They were just compulsively and

obsessively dramatizing about the lowest level of recognition of being a thetan. They just had to make nothing out of everything in sight.

This preclear shows up; they've got to make nothing out of him. They make nothing out of his machinery. If they'd had a technique to do so they would have erased his body from the skull to the toes.

Well, the business of living consists of a great many somethingnesses and a great many nothingnesses. And an adequate business of living, of course, is conducted by somebody who, at will and on his own volition, can make or tolerate something or nothing at will.

You can go down the street and you see a car down there, a very beautiful car, and you say to yourself, „*Gee, that's a pretty car.*“ You'd just as soon drive this car. And you go around the block and you see a wonderful - well, you see somebody walking along, you know, a politician, a vacuum. And you say, „*Look at this complete nothingness.*“ And you're perfectly happy about the thing, of course if you wanted to, why, you could alter conditions on these things.

What's the difference then between being obsessively a body, obsessively a thetan and being self-determined? Well, a person who is self-determined is somebody who can tolerate or create something or nothing and be happy about it. And a person who's obsessively being something or obsessively being nothing has to - in the case of something - has to obsessively make something, create something, fill up the whole universe, or obsessively make nothing out of everything and he can't be happy about it.

The two great differences. Now, you're trying to get your preclear up to where he can be happy. To be happy, he'd certainly have to be able to tolerate or create something or nothing at will.

This requires, then, that preclears be worked by people who certainly have an understanding of this. Not necessarily Theta Clear but they've certainly got to have a fair grip on this thing. So what's the auditor doing? Now, you can be very... very precise. You can say, „*What are my goals relating to this preclear? And I'm going to be a good boy and I'm not going to kick over the chair. I'm not going to spill cigarette ashes in his eyes at the moment when he's exteriorizing I... when he.. After he gets out I'm not going to send him all around the room having him look for my pocketbook which - huh! - which I left home. And I'm going to be a good boy. I'm not going to do anything like that. Going to be a real nice boy, conduct a good job of auditing. Get the guy three feet out of his head,*“ then go completely blank. „*Let's see uh ... Well, umm Oh yeah, there was Change of Space Process. Oh yeah. Be at the entrance of the MEST universe. Now, be here. Be at the entrance of the MEST universe. Be ...*” It'll probably... whoa, whoa, whoa, whoa.

He was sitting out there. He just that moment had found out he was exteriorized and now he's being sent off to some place he knows not what of and probably doesn't believe in. The next thing you know this is all just too confusing.

Well, what's essentially then the goal of the auditor? Well, the auditor has to be pretty self-determined because, in effect, a Theta Clear is somebody who can be the nothingness of actual beingness or pretend to be a body or pretend to be a combination of both or he can tolerate something or nothingness at will.

Well, if that's the condition a boy's got to be in, your auditor's got to be up to where he can tolerate this kind of a condition, otherwise he'll never create it. He's got to be able to tolerate it analytically or he has to be able to tolerate it simply because he can. Two ways to go about this, you see?

So in processing we find many flubs. Each and every one of those flubs can be categorized into two classes:

1. The problems relating to what I've just told you - something-nothing, tolerance of; or
2. The auditor simply doesn't know his business. See? I mean he has not studied enough, he doesn't know enough, he hasn't practiced enough, he doesn't have enough experience yet, doesn't have enough confidence in the processes. And he's dubbing in some sort of a process which he hopes will work or which sounds good. He doesn't quite know where it's going to go. In other words, these departures. But these things fall into these two classes.

You could take somebody who was a Theta Clear and still have him not well informed with regard to processes and have him (quote) „*lay an egg*“ processing. I've seen them do it. Their immediate assumption is that the person they're talking to is as well off as they are. And they kind of assume this. They take a look at him; makes him very impatient that the fellow's all clouded up and black or he's wearing green masses of energy down below his body or something of the sort. This is upsetting to them and they just say, „*Well, tear all that off and we'll get on with the auditing*“ This of course the fellow can't do. He has to make something.

Well, so much, really, for that. An understanding of those principles, by the way, goes an awful long way toward clearing up the problem and poise of the auditor. Let's go on to some more indefinite thing such as poise. You know, calmness rather than serenity is pretty well the keynote of an auditor's attitude if it's going to be successful. You've got to be calm. Even if he's enthusiastic, he should be calmly enthusiastic. The most thing... He can throw his voice - dart his voice, into the thoughts of the preclear, you might say, with such suddenness or with enough mismatch of tone to the situation so that the preclear will think he's frantic. The preclear is not good at reading what the auditor is doing. He's always quite sure the auditor is about to do something wrong, damaging or actively malicious. And being sure of that, he actually starts to audit real well only at that time when he becomes confident that the auditor's not going to do something strange, sudden or unheard of.

And the best way to treat this is simply to continue in a calm frame of mind with regard to the preclear. Well, now if you don't know whether or not your processes are going to work on this preclear it's pretty hard to assume a calm frame of mind. Because you yourself are hung up on a maybe. You start feeling desperate. It's obvious this preclear is not recovering or something of the sort and you say, „*Well, let's... obviously this case requires a little more desperation.*“ That's just what the case never requires.

Processes you've got will work if you know how to use them. And if you apply them with the proper sequence to the right cases and enter them in the proper line-up and get them to the level they're supposed to be before you start throwing heavy artillery at them.

In short, knowing that what you're doing does produce the result, in itself produces a state of poise on the part of an auditor. If you were absolutely sure that by doing such and so a technique on a Black V would eventually unblack him and make him into a IV and then a III and then a II, even if it were going to take you thirty hours of hard work to do that, you could sit there and be very calm about it, couldn't you?

But supposing you don't know what the hell is going to happen. You don't have any confidence this fellow will unblack. You don't have any confidence that these hallucinations will go by the boards or this fellow will get any better. You have no confidence in the fact that, although you've audited him ten hours today that by Tuesday he won't be twice as crazy. You have no confidence in this because the whole world is trying to knock your confidence out from under you - the preclear, the preclear's relatives, the people who immediately surround you, and so forth. All these things are depending on you to reassure them, and therefore they hand you bad news so that you will reassure them. And because you're an auditor nobody ever reassures you. You see that? Nobody ever thinks it's necessary to reassure you. So it never occurs, or would occur very seldom, that a preclear would think it was necessary the day after he'd been audited to reassure the auditor that he was coming along fine.

No, he came along 90 percent fine but that lock they tried to blow about Mama, that didn't blow. So the next day he's on the phone and he says, „*You know that lock we didn't blow? Well, there was this... I had a dream about it last night, a horrible nightmare.*“ He doesn't tell you that he spent the three weeks before he came to see you, regularly from

midnight till four o'clock in the morning, sitting in a brightly lighted room facing the door, holding on to the sides of the chair for fear Mama would walk in the door. He doesn't tell you this. No, last night he had a slight dream. He's going to complain. He's going to tell you what's wrong. They very easily think that your acceptance level are things that are wrong simply because you're remedying things that are wrong. So they tell you all the time. So they never bother to reassure you. You're in a bad spot if you expect preclears and the public to reassure you. They won't.

You're going to create, eventually, almost a vacuum somewhere around yourself because you're pouring out reassurance, reassurance, „*It's all right*,“ „*Everything is calm*,“ „*We're all happy*,“ „*You're going to be all ...*“ „*Everything's going to be all right*,“ „*Yeah, it'll all work out somehow or another*.“ And you keep pouring this out, pouring this out, pouring this out and the next thing you know, where the hell is the stuff you've been pouring out? And you'll kind of get the idea that you're sitting in a vacuum of it. You've given it all away. You're unwilling to create anymore of it; it doesn't do any good anyhow. This is obvious to you - obvious that your reassuring people doesn't do them any good. And you're liable to get blue about it and you stop manufacturing it; it will make a vacuum.

If you want to have some fun sometime, why, just mock up thousands and thousands of people reassuring you. Magnificent. I mean, you've got all kinds of vacuums of this stuff already in life.

Okay. Let's see then that if you're sitting there expecting a license to survive from the preclear, you're in the wrong chair. You are the issuer of licenses to survive and the preclear is the issue. And if you think that after you have run a particularly nifty technique, the preclear is going to sit there and applaud and tell you what a good auditor you are and how brilliant you are, I say you're in the wrong chair. You'll find out someday how lonesome God must get. And it's just on this sort of a basis. Nobody sits there and comments on it. You're the only one that comments on you really. Everybody else is so introverted they don't even know you're there, hardly.

There's a case that's worse than „*what fog*“ is „*what auditor?*“ Now, if you expect that your work is immediately going to result in applause and reassurance and that everybody will come around, that you're perfectly safe in the community because you're an auditor and so forth, well, you've got this civilization sized up wrong. You're setting yourself up in a position which is only tolerable. It's only tolerable. You can only actually maintain such a position if you can also maintain the position of not needing a whole flock of pats on the back every time you turn around. You're the guy that pats people on the back. They don't pat you on the back.

However lonely this must be, if you get around to a point where you've got a vacuum of back pats, the way to get rid of the vacuum of back pats is to mock up a lot of people patting you on the back. See? It isn't to look to the preclear for it.

Well, therefore the preclear expects calmness, assurance and confidence. The best way to achieve calmness, assurance, confidence is to have every reason in the world to be calm and assured and confident. You see that. I mean, the best way is to have every reason in the world to be. Well, that would be (1) you know what you're doing, (2)

you do it accurately, (3) you know what the preclear needs when he needs it, and (4) you know by experience that what you're using does change his case level. And you can be real calm. Now, if you knew all those things, the psychiatrists at Mount Sinus Hospital, where they create sinusitis... That's where the United States gets its quota of sinusitis, I think. Anyway, he could come down and talk to you and say, „*Oh, you know, this Scientology doesn't work.*“ They don't talk quite like that they say, „*Well, ahem, hemm, you know uh... this uh... hmm hmm uh... subject... that .uh... you uh... were trying to use uh...*“ That's talking fast.

If you knew those four things, you could listen to that boy, or a whole board convened to find out whether or not you should be permitted to go on surviving and practicing this stuff. I mean, you could sit there with the greatest aplomb. You could say, „*Oh, it works. What are we doing here? What's the matter with you people? Haven't you got anything that works?*“ You could be utterly disgusting; they wouldn't do a thing to you, they wouldn't dare. Why? They know they're looking at somebody that knows. If they're looking at somebody that knows, he's dangerous! But they're not dangerous enough to do anything to him.

Confidence, calmness - these things actually result out of a condition of mind that knows that it knows what it's doing. That's the best remedy in the world for auditor presence, is simply know your job. Then you don't have to pose; you don't have to hold the right-hand pinkie in a certain position; you don't have to concentrate on the exact voice intonation to use when you say, „*Now, give me three people where you are not,*“ or whatever... You don't have any of these problems.

This preclear says to you, „*All right. I'm all set.*“ And you say, „*Well, give me three places where you are not.*“ And he says, „*Well, hmmm, I'm not so-and-so and so-and-so.*“ You say, „*Come on, three places where you are not. Only this time let's spot them.*“

And he says, „*Hey! I'm up against a tiger. Gee, I guess I'd better find three places where I'm not. Hm. This guy is dangerous. He's liable to do something to me.*“ And he's made his first postulate that he's liable to get well. It may scare him to death, but you made him make the postulate. How? Just by being confident that he was going to get well, only you never told him he was going to get well.

You'll also venture into comments of this character. Somebody comes in and says „*Well, I don't know. I spent eighteen years in self-help yogaism and so on. And I've sat on my left foot for twelve of those eighteen years and that was supposed to make me very, very well. But now my left foot's crooked. And what, what can you do for that? You say you can do something for that but I don't think you can do anything for that. But my neighbours told me to come over here and see you,*“ and that sort of thing.

And you'll look at him and you'll say, „*Well, sit down.*“

And the fellow, „*Well, I don't know whether...*“

„*Sit down. All right now, mock up an acceptable left foot.*“

„*Well, I don't know whether ...*“

„*Mock up an acceptable left foot!*“

„Oh let's see. There's an old one with bunions and it's twisted, it's been burned and it's just had a snake bite. Yeah, what do you know? It snaps in.“

You say, *„Okay. Now, mock up some more of them.“*

You see, if you don't know that you know you can do something about that - he's come over and he'd say, *„Yah-yah-yah-yah left foot.“*

And you'd say, *„Well, I tell you, here's a lot of proof and here's so and so, and you know we really have worked on these things a lot of times and this stuff is fairly new. And it came out of nuclear physics and there's a lot of material in it which is very good. And I'm going to have to educate you to be a complete Scientologist so you will let me process you.“*

You don't have to tell him a thing. You say, *„Sit down.“* You know you know what you're doing. You don't have to convince yourself you know what you're doing by explaining it to somebody else. See that? That makes a great deal of difference.

Now, there is no problem here where you're concerned of an aura, of an energy mass that exudes from you and somehow or other penetrates the pores, corpuscles or oblongata of the preclear. You're not telepathically communicating with the preclear so that your confidence is an emanating sphere which is registered by the preclear so he feels confident.

This is just another way of trying to make something out of an empty universe. You see that? I mean, just explaining it that way. Because it doesn't matter whether that aura exists or not or whether you can make up energy or not. This is beside the question. The fact of the matter is the people you deal with couldn't register it if it was written with letters of fire on the seat of their pants. They are about as sensitive as a railroad spike.

Now, that's one that you must firmly keep in mind. You can sit with perfect confidence in an auditing chair and worry about whether or not your girlfriend is out with Henry or your boyfriend is going to leave you that evening. You can sit there and be a rack of ruin actually and do a perfectly splendid job of auditing. You obviously are emanating sorrow and grief and upset in all directions, and obviously the preclear will pick this up and it'd spin him. Would a railroad spike pick it up? Well, the preclear won't either.

Sure, you're liable to give him a session which isn't a top session, but you'll still do more for him than any medicine man or doctor on the face of the earth.

Now, let's go into actual beingness or presence. In practice, where you are meeting people and contacting people continually, it is not good for you to carry along the kind of a mock-up which would belong in some other field of endeavour. People have a certain stamp for a certain mock-up. They expect painters to wear overalls and painters' hats. They expect diesel engineers to smell of diesel oil and wear overalls. This is a communication symbol just as much as a name or a word is a communication symbol. There's nothing wrong with your avoiding communication symbols, but you should recognize that they do communicate and that the populace at large does depend upon these symbols for communication.

Well, let's say you like to dress very dishabille. You don't particularly care to wear any kind of clothing that would be professional clothing like a lawyer or something like that. You just... you'd rather wear some overalls, let's say, and so on. Well, it doesn't communicate. You're putting up a symbol of somebody wearing overalls who should be wearing something else. And thereby people look at you and you - your form, the mock-up you're putting up isn't communicating to them. It's communicating something else to them. It isn't communicating somebody who can do something for them.

Well, I don't know what the optimum mock-up would be really, because I haven't tested it out in the society. But to show you how far from your level of acceptance an optimum mock-up would be, I would say that in other times certainly the optimum mock-up for healing was somebody walking around in a clean sheet with a gold halo.

You can put up that kind of a mock-up if you want to, if you're good enough, if you're high enough on the Operating Thetan level. But sheets get in your road and so on. If you really wanted to make people well in windrows and make them slaves forever, why, appear in such a mock-up sometime before a crowd that's attending a soiree or something of this sort, you'd knock them dead.

Of course, you'd kind of feel like it would be real, real weird; you'd feel real weird walking around in such a mock-up. How come you'd feel weird just because a mock-up that you were pushing around looked weird? Ooh, this is strange, isn't it? I mean, you shouldn't feel weird just because you're pushing around a strange looking mock-up, to you. You should be able to push around any kind of a mock-up you want to.

So let's look at it from a basis of appearance. How much does appearance do for the preclear's case? Well, if you're taking strange cases and you're picking them up, people have no acquaintance or sympathy with what you're doing or anything of the sort, then you had better establish for yourself; in your time and era, what the public or what such people would expect you to look like. Look like that. That's easy. If they expect you to wear sport clothes and so on, why, wear sport clothes. This comes a little bit on the border line of giving them what they want. But it isn't giving them what they want. It's the first communication step. You want to communicate with these people.

Well, the first thing that communicates with them is your appearance. And if your appearance doesn't communicate to them confidence and it doesn't communicate to them this message - „*Somebody who can do something for me*“ - it doesn't communicate to them that message, then you have an awful time from there on trying to make that message go across. It doesn't go across. And so you will take much longer on a case. You'll have many - many less preclears and so on merely because you have not communicated to them.

Now, this can be carried out to reductio ad absurdum. What does the British public expect a psychotherapist to look like? Whrrrh! Supposed to wear a black suit - it's a uniform! - a black suit, a black vest, very, very soberly cut, and if you please, a little white rim that goes around inside the black vest. And a certain type of tie and an exact kind of stud, pearl stud in the tie, and an exact kind of a hat, a kind of a homburg sort

of a thing. And they're supposed to carry a stick, you know, of a certain kind and so on.

You can go over there, you can look at trades, you can tell what trades people are in just by looking at them. And you go over there and you can always tell who's a psychotherapist or a doctor. He's got this uniform on. See?

But the funny part of it is, is one of these guys in that sort of a uniform walks into a sick room or he walks into a waiting room or something like that and everybody jumps up and says, „*Yes, Doctor.*“ There's no mistake whatsoever as to who's there, see. This way they keep themselves from getting confused.

Well, there isn't any reason for you to look somber or look this way or that, but what does the public expect you to look like? The public that you're trying to do something for, what do they expect you to look like?

Well, your first level of communication of course is your own appearance and when you violate this then you have broken down the first communication bridge. And you'll find out that it'd do a lot.

Now, of course, around here we know what we're doing. This is an entirely different thing. We know what we're doing. And we're working at it and so on. We're not trying to treat or approach an alien and unsympathetic public. We're just being ourselves.

But when you go out into the highways and byways and so forth, if you just give some thought to that as the first communication point, you'll all of a sudden find out that it takes you lots less time to produce the first result. And there's lots less weight on your ability. And after you're a little bit known in your area half your job's done before you walk up the front door, you know. „*He'll be here in a few minutes, everything is going to be all right*“ sort of a thing. „*I am now on the threshold of the office. I am half cleared. I am already exteriorized.*“

This is where communication starts working in your favor. Well, don't make it tough for yourself; any tougher than you have to. Don't make it tough for yourself by putting a communication bridge between you and the preclear. All right, these are the elements I cover in the beingness and presence of an auditor. The impulses which you experience can be understood by these statures. Or you can simply get rid of the impulses by auditing which after all is the best way to do it.

Okay.

(end of lecture)