

AUDITOR'S

HANDBOOK

SCIENTOLOGY

BY



INCLUDING

INTENSIVE

PROCEDURE

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SCIENTOLOGY:  
AUDITORS HANDBOOK  
including  
INTENSIVE PROCEDURE

by  
L. Ron Hubbard

\$2.85

Scientology: Auditors Handbook including Intensive Procedure  
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HUBBARD ASSOCIATION OF SCIENTOLOGISTS, INTERNATIONAL  
806 North Third Street  
Phoenix, Arizona

July 15, 1954

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

## THE AUDITORS CODE

1954

- 1.) Do not evaluate for the preclear.
- 2.) Do not invalidate or correct the preclear's data.
- 3.) Use the processes which improve the preclear's case.
- 4.) Keep all appointments once made.
- 5.) Do not process a preclear after 10:00 p.m.
- 6.) Do not process a preclear who is improperly fed.
- 7.) Do not permit a frequent change of auditors.
- 8.) Do not sympathize with the preclear.
- 9.) Never permit the preclear to end the session on his own independent decision.
- 10.) Never walk off from a preclear during a session.
- 11.) Never get angry with a preclear.
- 12.) Always reduce every communication lag encountered by continued use of the same question or process.
- 13.) Always continue a process as long as it produces change, and no longer.
- 14.) Be willing to grant beingness to the preclear.
- 15.) Never mix the processes of Scientology with those of various other practices.

The Auditor's Code of 1954 has been evolved from four years of observing processing. It is the technical code of Scientology. It contains the important errors which harm cases. It could be called the moral code of Scientology.

## 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.

This is the ethical code of Scientology, the code one uses, not because he has to but because he can afford such a luxury.

## THE CODE OF A SCIENTOLOGIST

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 punish 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.

## INTENSIVE PROCEDURE: OUTLINE

In the use of this procedure, only two types of case are considered, and the procedure is adapted to these two types. The sole criteria of the case is whether or not it can be exteriorized. This is promptly established by the use of ARC Straightwire. When there is no noticable communication lag, then Route 1 is employed in this procedure. When there is any noticable comm lag, Route 2 is employed.

All sessions begin with the first three identical steps. Then, if he has established that there is no noticable communication lag with ARC Straightwire (the third step), the auditor proceeds on Route 1. However, if a noticable communication lag exists when using ARC Straightwire, the auditor--having flattened this lag for the moment--proceeds on Route 2. The amount of occlusion on the case is not the test.

- I. Get into two-way communication with the preclear.
- II. Discuss the present time problem, if any.
- III. Get the preclear into session with ARC Straightwire.

## ROUTE 1:

- R1-4: Be Three Feet Back of Your Head.
- R1-5: Whatever the preclear happens to be looking at (do not direct his attention to anything) have him duplicate it one at a time, many many times. Then have him locate a nothingness and duplicate it many many times.
- R1-6: Have preclear hold the two upper back anchor points of the room for at least two minutes by the clock.
- R1-7: Have preclear let go and find many places where he is not. (Repeat the duplication: back anchor points and where he is not, one after the other, many times.)
- R1-8: Have preclear discover many things, one after another, which he considers safe to look at.
- R1-9: Grand Tour
- R1-10: Have preclear discover things he wouldn't mind occupying the same space with him.
- R1-11: Have Preclear be Problems and Solutions in Havingness.
- R1-12: Have preclear mock up generators, power plants and suns to give him energy, on that gradient scale, until he is totally convinced that he does not have to receive energy from an outside source. (A complete remedy of havingness.)
- R1-13: Have preclear adjust GE anchor points.
- R1-14: Have preclear create and destroy various kinds of thetan machines.
- R1-15: Repair preclear's ability to communicate by having him duplicate many scenes in the physical universe.

NOW HAVE PRECLEAR RUN EACH AND EVERY ROUTE 2 STEP UNTIL THE AUDITOR IS CONVINCED THAT HE CAN DO THESE EASILY AND ABLY.



ROUTE 2:

If the preclear had any appreciable communication lag as established in the third step above, all Route 1 steps are omitted, and the case is entered into Route 2, the first step of which is Route 2-16.

- R2-16: Run preclear through Opening Procedure of 8-C parts (a) (b) (c), each one until the physical communication lag stabilizes. The auditor should make sure at first while running step (a) that the spots he designates are highly generalized and are not small areas until the preclear can be directed to small and precise spots.
- R2-17: Opening Procedure by Duplication until preclear feels good about it.
- R2-18: Have preclear spot spots in space until he can do it easily, meanwhile remedying his havingness.
- R2-19: Have preclear spot spots in room and move body into them and move body out into new spots.
- R2-20: Use Problems and Solutions.
- R2-21: Granting of Beingness.
- R2-22: Spanning Attention.
- R2-23: Attention by Duplication.
- R2-24: Exteriorization by Distance extroverted and introverted alternately.
- R2-25: Viewpoint and Viewpoint ARC Straightwire.
- R2-26: Remedy of Laughter.
- R2-27: Resolve Dangerousness of Environment.
- R2-28: Nothing - Something
- R2-29: Time Tolerance.

NOW TAKE A ROUTE 2 PRECLEAR THROUGH ROUTE 1.

Follow the Auditor's Code.

"The procedure which turns on a condition will turn it off."

Run a procedure as long as it produces communication changes (perception, changes in altering communication lag.)

There has been found by long practice that the only things which spin a preclear are: 1.) Too many auditors, 2.) Not enough food, and 3.) Processing between 10:00 p.m. and 8:00 a.m.

When in doubt, remedy havingness.

When choosing between two procedures, use the simpler one.

## AUDITING COMMANDS FOR INTENSIVE PROCEDURE

## I. GET INTO TWO-WAY COMMUNICATION WITH THE PRECLEAR.

Communication is the consideration and action of impelling an impulse or particle from source point across a distance to receipt point with the intention of bringing into being at the receipt point a duplication of that which emanated from the source point. The formula of communication is CAUSE--DISTANCE--EFFECT with attention and duplication. The component parts of communication are consideration, intention, attention, cause, source point, distance, effect, receipt point, duplication, the velocity of the impulse or particle, nothingness or somethingness. A non-communication consists of barriers. Barriers consist of space, interpositions (such as walls and screens of fast moving particles) and time. A communication, by definition, does not need to be two-way. When a communication is returned, the formula is repeated with the receipt point now becoming a source point and the former source point now becoming a receipt point. One can be comfortable in communicating only when one is willing to be cause and is willing to be an effect. As the distance factor in communication lessens, or as mass increases in the particle, one views the condensing manifestation of the Know to Sex Scale and a deterioration of the reality factor of the ARC triangle. To improve communication one must lessen mass, increase velocity, and increase the distance factor, improve the quality of duplication, remedy attention, and bring about a willingness on the part of cause to be an effect and on the part of effect to be cause. To reach toward a theoretical perfection in communication, one should be willing to tolerate in any form any of the component parts of communication itself with the understanding that these include affinity and reality. Any sensory perceptic can be utilized in communication in establishing two-way communication.

Communication lag is the interval of time intervening between a posed question and the actual and precise answer to that question. Communication lag is a manifestation of two-way communication. Whether the interval is filled with speech or silence, the definition of communication lag still holds true. An auditor must go by the rule that all questions posed must receive answers, and therefore must be careful that he poses questions which can be answered by a person in the condition of the preclear.

This is the most important step of any auditing session, and its achievement by any perception with affinity and reality is a specific goal of the auditor. If a preclear for any reason drags under processing it is because the auditor was not sure that the preclear was in communication with anything and was not in communication, actually, with the things to which the auditor directed his attention.

## II. DISCUSS THE PRESENT TIME PROBLEM, IF ANY.

Discussion of the present time problem is necessary each session so as to discover whether or not the preclear has had a disturbance between sessions which has so fixed his attention that he is unable to give his complete presence to auditing.

### III. GET THE PRECLEAR INTO SESSION WITH ARC STRAIGHTWIRE.

ARC Straightwire is used to determine the communication lag of the preclear. The steps of ARC Straightwire are "Can you recall something that is quite real to you?" "Can you recall a time when you were in good communication with someone?" "Can you recall a time when someone was in good communication with you?" "Can you recall a time when someone felt some affinity for you?" In actual practice, to establish the communication lag it is only necessary to use the first question "Can you recall a time which is quite real to you?" to establish the lag, and then use this question enough more times to bring the communication lag to a constancy before proceeding on with further steps.

#### ROUTE 1:

##### R1-4: BE THREE FEET BACK OF YOUR HEAD.

The command "Be three feet back of your head" should be given casually, and if immediately obeyed the auditor with no further discussion should then go on to R1-5. If there is any argument after this command is given, or if the preclear cannot quite understand what is occurring and does not do so, then it is indicated that the auditor switch routes and without further argument on the subject of exteriorization continue the session with R2-16.

##### R1-5: WHATEVER THE PRECLEAR HAPPENS TO BE LOOKING AT (DO NOT DIRECT HIS ATTENTION TO ANYTHING) HAVE HIM DUPLICATE IT ONE AT A TIME, MANY MANY TIMES. THEN HAVE HIM LOCATE A NOTHINGNESS AND DUPLICATE IT MANY MANY TIMES.

Without directing the preclear's attention to anything, ask him what he is looking at and then have him mock up a duplicate of whatever he sees, whether it is the room, a picture, or blackness. Have him then make another duplicate of what he saw, and another one, and another one, and another one, and another one. These duplicates are all the same as the original sight which he perceived when asked what he was looking at. Acquaint the preclear with the word "duplicate" by first asking him to "make another one just like it" and then for this phrase substitute the word "duplicate". When the preclear has made some two dozen duplicates, have him do something, anything, with these duplicates so as to dispose of them. They can be used to supplement havingness, in which case he would be asked to push them all together and pull them in upon himself. In any event, do not leave him with these duplicates. When the duplicates are disposed of, have the preclear locate a nothingness by saying, "Can you find a nothingness somewhere around you?" And then have him duplicate it by saying, "Now make another one just like it." "Make another one just like it." "Now duplicate that first nothingness again." and so forth until he has duplicated this a couple of dozen times. Then have him dispose of these nothingnesses.

##### R1-6: HAVE PRECLEAR HOLD THE TWO UPPER BACK ANCHOR POINTS OF THE ROOM FOR AT LEAST TWO MINUTES BY THE CLOCK.

"Locate the two upper back corners of the room (those behind the preclear's body) hold on to them and don't think." Do this for

at least two minutes. The preclear could be alternately asked to find two nothingnesses and hold on to them for two minutes without thinking. The length of time is not mentioned to the preclear. When this has been done, do not neglect to tell the preclear to let go. Do not run the next step with him still holding on to the two back corners of the room.

R1-7: HAVE PRECLEAR LET GO AND FIND MANY PLACES WHERE HE IS NOT. (REPEAT THE DUPLICATION: BACK ANCHOR POINTS AND WHERE HE IS NOT, ONE AFTER THE OTHER MANY TIMES.)

"Now find a place where you are not." Repeat this command many times until any communication lag developed by the question has been rendered constant.

R1-8: HAVE PRECLEAR DISCOVER MANY THINGS, ONE AFTER ANOTHER, WHICH HE CONSIDERS SAFE TO LOOK AT.

This step is the basic theory behind Viewpoint Straightwire. Its intention is to render the preclear comfortable while looking at anything. The keynote here is to use the goal of Viewpoint Straightwire directly. One is interested in having him look at actual things in the MEST universe from look down to sex on the Know to Sex Scale. One should include, in particular, turbulent masses and mysteries. The most important part of this process, and the one which should be stressed while others are neglected, is to get the preclear to actually look at actual things, then to have him look at actual emotions, and finally to make very certain that he can be very comfortable in looking at all manner of efforts. To do this one sends the preclear as a thetan out into the world and has him actually find things which it is comfortable for him to look at in the bands of plain lookingness, then emotion, then effort. One starts with the command, "What would it be alright for you to look at here in this room?" This is done with the body's eyes closed. The preclear is made to give as many things in the room which it would be alright for him to look at as is necessary to bring to constant any communication lag involved. Run the command, "Now find something it is safe to look at outside this room." When it is ascertained that, in this exercise of discovering things which are alright for him to look at, the preclear is wandering rather far afield with some confidence the auditor should tell him, "Now go and find some emotional states which it would be alright for you to look at." The preclear actually goes around to various parts of the world and sees people and animals in various states of emotion until he discovers he can be completely comfortable in viewing all the emotions on the tone scale in action--apathy, grief, fear, resentment, anger, antagonism, boredom, enthusiasm, and serenity. When this has been accomplished, have the preclear find some efforts being engaged in by something, anywhere, which it would be comfortable for the preclear to view. It may take some little time to discover something in the line of effort which he can really comfortably perceive. He finds various efforts which he can view and the process should be continued until he can look very comfortably upon wild and turbulent motion. The keynote of this process is to get the preclear completely certain that he can view anything in

the universe with aplomb, particularly emotion and effort. The process can be continued, if with less benefit, with the remainder of the Know to Sex Scale plus Mystery--Know, Look, Emote, Effort, Think, Symbols, Eat, Sex, Mystery. If in doubt, the auditor should run the entire band from Know to Sex including Mystery. It should be clearly understood by the auditor that the preclear does not simply think about these things or mock them up and view them. The auditor wants the preclear, exteriorized, to go around various places in the actual physical universe and look at things and so build his tolerance on the physical universe. It is important that it may be necessary to remedy the preclear's havingness at intervals while this step is in progress.

#### R1-9: GRAND TOUR.

The commands of the Grand Tour are as follows: "Be near Earth." "Be near the Moon." "Be near the Sun." "Be near the Earth." "Be near the Moon." "Be near the Sun." "Earth." "Moon." "Sun." giving the last three commands many times. Each time the auditor must wait until the preclear signifies that he has completed the command. The preclear is supposed to move near these bodies or simply be near them, it does not matter which. The Grand Tour continues with, "Now find a rock." "Be inside of it." "Be outside of it." "Inside." "Outside." "Inside." "Outside." "Be in the center of the Earth." "Be outside of Earth." "Inside." "Outside." and back and forth until the preclear is able to do this very rapidly. Then the Grand Tour continues, "Be near Mars." "Be at the center of Mars." "Outside of Mars." "Center." "Outside." "Now move down slowly toward the surface." The preclear will probably question this, for he has run into a force screen, or thinks he has. "Alright then, be on the surface of Mars." "Be above Mars." "Be on the surface." "Be above Mars." "Move down to the surface of Mars." He is shifted into various positions in the vicinity of Mars until he is entirely used to that planet. When the preclear is entirely comfortable in the solar system by reason of running the Grand Tour, do Change of Space with him, first on all the locations where he has received auditing, therapy or treatment of any kind here on Earth. Next do all the key locations mentioned in "What to Audit" (History of Man) such as the entrance point of the MEST universe, the place where he made his first facsimile, etc. This is run in this fashion: "Be at the place where you entered the MEST universe." "Be at the center of this room." "Be at the place where you entered the MEST universe." "Center of this room." "Entrance point." "Room." "Entrance point." "Room." and so forth until the entrance point is in present time. The preclear should be made to run change of space on any area until that area is in present time. Originally it could be conceived that only the place where the preclear is in present time, that all other places are in past time to the degree that they are far from the preclear. The object is to get all areas into present time. Caution: Change of Space is never run with the command, "Be here." "Be there." For when the preclear is "there" it has become "here" to him. Thus the actual designation in brief should be given each time. IMPORTANT: WHILE RUNNING CHANGE OF SPACE OR ANY PART OF THE GRAND TOUR IT MAY BE NECESSARY TO REMEDY THE HAVINGNESS OF THE PRECLEAR. THIS IS DONE WITH THE COMMAND

"PUT UP EIGHT ANCHOR POINTS AS THOUGH THEY WERE THE CORNERS OF A CUBE AROUND YOU." "NOW PULL THEM IN ON YOU." "PUT UP EIGHT MORE." "PULL THEM IN ON YOU." Any dopiness or increasing sadness on the part of the preclear or a feeling of degradation comes about from lack of havingness. In the Grand Tour it is more important for the preclear to locate and occupy exact locations in space and in objects than it is for him to examine the surrounding area.

R1-10: HAVE PRECLEAR DISCOVER THINGS HE WOULDN'T MIND OCCUPYING THE SAME SPACE WITH HIM.

Agreement with the physical universe brings about the consideration on the part of the preclear that two things cannot occupy the same space. It is this basic rule which keeps the physical universe "stretched." It is not, however, true that two things cannot occupy the same space, and it is particularly untrue when the two "things" are an object and a thetan, since a thetan can occupy the space any object is occupying. The process is run with the question, "Now tell me something you wouldn't mind having occupy the same space you are in." or "Give me something you wouldn't mind having occupy your space." The auditor must ascertain in any answer the preclear gives whether or not the preclear is absolutely certain he wouldn't object to this mutual occupation of the same space. The preclear is made to get item after item until he recognizes a high reality on it and then is made to occupy the same space as many things. (This is comparable to the Step I processes of earlier SOPs where the preclear was made to be in many things.) When it has been clearly established that the preclear, with absolute certainty, is perfectly able to tolerate anything occupying his same space, the auditor goes on to the next step.

R1-11: HAVE PRECLEAR BE PROBLEMS AND SOLUTIONS IN HAVINGNESS.

Ask the preclear, "What kind of a problem can you be in havingness?" "What kind of a problem can you be in not havingness?" many times until he has isolated many problems for many people. "What kind of a problem can others be to you in havingness?" "What kind of a problem can others be to you in not havingness?" After this has been well worked over, advance into solutions with: "What kind of a solution can you be to havingness?" "What kind of a solution can you be to not havingness?" and so forth. It may be necessary to explain what is meant by havingness, but it has been my experience this has not been so.

R1-12: HAVE PRECLEAR MOCK UP GENERATORS, POWER PLANTS AND SUNS TO GIVE HIM ENERGY, ON THAT GRADIENT SCALE, UNTIL HE IS TOTALLY CONVINCED THAT HE DOES NOT HAVE TO RECEIVE ENERGY FROM AN OUTSIDE SOURCE. (A COMPLETE REMEDY OF HAVINGNESS.)

Having run R1-10 and R1-11, the preclear should be able to get good mock ups. The main object of this step, however it is done, is to get the preclear to recognize that he himself creates the energy which he uses. One of the methods of doing this is having him mock up generators of various sizes on a gradient scale, then larger generators, then power plants, lightning bolts, and finally suns to give him energy. At this step a complete remedy of havingness should be accomplished. If it is not adequately accom-

plished with this step, the auditor should return to R1-10, do that and R1-11, and then repeat R1-12.

R1-13: HAVE PRECLEAR ADJUST GE ANCHOR POINTS.

Early in processing never direct the preclear's attention to his body. If he happens to be looking at his body, this is all right. But do not tell him to look at his body. To begin R1-13, have preclear duplicate his body many, many times and push the mock up into it. Have him pretend that, by mock ups, he is exteriorizing from various other kinds of bodies. Have him interiorize and exteriorize many times from his present body. Then have him mock up the electronic structure of his body until he can see it easily. Now ask him "Do you see any gold balls in your head?" If he does not, have him mock up gold balls until his head's golden balls appear. Now have him move any golden balls he finds which are out of position in his head until they are in the proper position. When an anchor point (golden ball) will not move back into position, have the preclear mock up many anchor points in that area--which is to say, remedy the body's havingness in that area. Then, and only then, will it be found that the anchor point of the body itself will go back into that position. Caution: Never let the preclear mock up an anchor point of his own and put it into position in the body; the GE can tolerate only its own anchor points. Ask the preclear, "Can you find any more of these golden balls which are out of position?" and have him move them back into position or assemble them or remedy them until all the anchor points of the body are in excellent condition and in the proper position.

R1-14: HAVE PRECLEAR CREATE AND DESTROY VARIOUS KINDS OF THETAN MACHINES.

A thetan is always equipped with various kinds of machinery. Remedying of havingness should make it very easy for him to dispense with or create new machinery. He has machines which send him places, machines which hide things, and machines which zap him. There are two types of machines; those that mock things up, and those which unmock things. But there can be a great variety of considerations in this machinery. Machines are actually machines. He makes them up of tubes and other electronic equipment. Sometimes they look like huge teletypewriters. Simply duplicating a machine many times will at last reduce it to nothingness. A thetan whose havingness has been remedied has relatively little difficulty with machinery as he is not keeping it around to supply him with energy. He has set up machinery which will "zap" him when he gets into certain positions. This, in life as a homo sapiens, is manifested by fear of self-invalidation. It comes from the machine since invalidation, on the upper echelon, is by force. Have him make machinery which actually works. Make the machinery work, and destroy the machinery, until he is totally confident of his ability to make and destroy any and all types of machines. It is important that the machinery he mocks up actually works. The process of making a machine is to make a postulate, fit it into a machine, hide the machine, and forget it. The machine is keyed against

something the thetan may think. When the thetan thinks something, the machine goes into action. Be very wary of destroying all of a thetan's machinery. Be also very wary of leaving a thetan with no mass as he feels very unhappy about being only a thought.

R1-15: REPAIR PRECLEAR'S ABILITY TO COMMUNICATE BY HAVING HIM DUPLICATE MANY SCENES IN THE PHYSICAL UNIVERSE.

This step is actually the same step as R1-5, but it is run on a wider basis. The thetan is sent around to various parts of the world and the universe and asked to duplicate things. He duplicates each one many times until he is satisfied that his duplicate is exact in all respects with the original in the physical universe. When the thetan has accomplished this he will be able to make things with adequate density and mass.

NOW HAVE PRECLEAR RUN EACH AND EVERY ROUTE 2 STEP UNTIL THE AUDITOR IS CONVINCED THAT HE CAN DO THESE EASILY AND ABLY.

ROUTE 2:

If the preclear had any appreciable communication lag as established in the third step above, all R1 steps are omitted, and the case is entered into Route 2, the first step of which is R2-16.

R2-16: RUN PRECLEAR THROUGH OPENING PROCEDURE OF 8-C PARTS (a) (b) (c), EACH ONE UNTIL THE PHYSICAL COMMUNICATION LAG STABILIZES. THE AUDITOR SHOULD MAKE SURE AT FIRST WHILE RUNNING STEP (a) THAT THE SPOTS HE DESIGNATES ARE HIGHLY GENERALIZED AND ARE NOT SMALL AREAS UNTIL THE PRECLEAR CAN BE DIRECTED TO SMALL AND PRECISE SPOTS.

The entire modus operandi of Opening Procedure of 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 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 the walls and other parts of the room. The auditor can say anything he pleases, or seemingly introduce any significance he wishes to so long as he hues 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. Part (a) has been enlarged by the auditor's selecting exact spots. "Do you see that black mark on the left arm of that chair?" "Alright, go over to it and put your finger on it." "Now take your finger off it." "Do you see the lower bolt on that light switch?" "Alright, go over to it and put your finger on it." "Take your finger off of 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. 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 OPENING PROCEDURE 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 so 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 up 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 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.

R2-17: OPENING PROCEDURE BY DUPLICATION UNTIL PRECLEAR FEELS GOOD ABOUT IT.

Opening Procedure by Duplication is begun only after the preclear has some reality on his environment. Until the preclear's reality on his environment is good, Opening Procedure by Duplication should not be done, for the preclear only turns on an unreality circuit and goes through it mechanically. The first part of Opening Procedure by Duplication is to get the preclear to examine, communicate with and own (somewhat on the order of Opening Procedure of 8-C) two dissimilar objects. These objects are then placed several feet apart and at a level so that the preclear can pick them up without bending over, but so that he has to walk between them. Once the auditor is entirely satisfied that the preclear has reality on these objects and can own them he then begins Opening Procedure by Duplication with the following commands, supposing that one of the objects was a book and the other was an ash tray, "Go over to the book." "Look at it." "Pick it up." "What is its color?" At this point the preclear must give an answer. "What is its temperature?" Here the preclear must answer again. "What is its weight?" Here again the preclear must answer. "Put it down in exactly the same place." When the preclear has executed, "Go over to the ashtray." "Look at it." "Pick it up." "What is its color?" The preclear says an answer. "What is its temperature?" The preclear says his answer. "What is its weight?" The preclear says his answer. "Put it down exactly in the same place." When the preclear has executed, "Go over to the book." and the same words and the same formula are used over and over again until the preclear has had a sufficient number of hours of Opening Procedure by Duplication to enable him to do it without communication lag, without protest, without apathy, but only cheerfulness, each time seeing the items newly. This is a process which is done by the hour. The process is better when done consecutively for so many hours rather than done an hour apiece each day for several days. This procedure is the first step of Procedure 30.

R2-18: HAVE PRECLEAR SPOT SPOTS IN SPACE UNTIL HE CAN DO IT EASILY, MEANWHILE REMEDYING HIS HAVINGNESS.

As briefly as spotting spots in space and remedying havingness can be stated, this is one of the key processes of Scientology and has an infinity of variations. It is actually two processes stemming from one. While the preclear is still interiorized, spotting spots and remedying havingness is done by the preclear remaining where he is and simply indicating by pointing where the spot is which he is designating. When it is done with the preclear exteriorized, it becomes Change of Space. This process has an infinity of uses and is one of the best processes in rendering an assist. Here in Intensive Procedure we use it in its simplest form. The auditor says, "Spot a spot in the space of this room." The preclear does so. The auditor ascertains whether or not the spot has color, mass, or if it is simply a location in space. A spot should be simply a location in space, it should not have color or mass. The preclear is asked to locate

several such spots in the room. It is important that he walk over to them and that he put his finger on them. After he has done this for a very short time it will be discovered that his havingness has decreased markedly. The auditor has him mock up something which is acceptable to him and has him pull it in on his body until any queasiness or physical upset is remedied. As soon as this is accomplished, the auditor has him spot more spots in the space of the room.

R2-19: HAVE PRECLEAR SPOT SPOTS IN ROOM AND MOVE BODY INTO THEM AND MOVE BODY OUT INTO NEW SPOTS.

Only when the preclear can do R2-18 comfortably and actually locate locations independent of the objects in the room itself does the auditor go on to the next phase of this process which is, "Locate a spot in the room which you can then move into your body." When the preclear has done so the auditor says, "Move your body over the spot." When the preclear has done this, "Move your body off that spot." It will be discovered that the preclear may find that the spot moves along with his body. One simply wants the location in space, and this, of course, does not move. Only the body moves. This is done many times until the preclear is adept at moving his body over these spots and moving his body off of them. It is understood, of course, that the location simply moves on into the body as the body is moved over it and that the location moves out of the body as the body is moved away from it. In other words, the location is stable, the body is moving. This is done until the preclear is absolutely sure that it is he who is moving his body over such spots. It may be necessary to remedy havingness while this step is being done. The third part of this step is done as follows, "Spot a spot in the space of this room." "Now move your body around it." "Fix your body in that position." "Now change your mind about staying there." (And without the preclear moving off the spot), "Pick out a new spot." "Now move your body around the new spot." This process has many variations. One can have a preclear move a chronic somatic around such spots, fix it there and unfix it. One can have a preclear find a spot and then appear there and then disappear there, find a new spot and appear there and disappear there. The main thing is to have the preclear spot spots and move his body around them and then move his body off the spot.

R2-20: USE OF PROBLEMS AND SOLUTIONS.

The use of Problems and Solutions is the second step for Procedure 30 and includes the steps already given in R1-11. The auditor asks the preclear, "What kind of a problem could you be to your mother?" And when the preclear has found one, "Alright, can you be that problem?" And when the preclear has become it, "Can you see your mother figuring about it?" And whether the preclear can or not, "Give me another problem you could be to your mother." "Can you be that problem?" etc. until the communication lag is flattened. Then one asks the same question about father and about other people in the preclear's life, asking the preclear each time for the problem then asking him to be the problem and then asking if it makes other people worry and think about it. Finally one

asks, "Now what kind of a problem can you be to \_\_\_\_\_ (preclear's name)?" And when this has finally been flattened to a communication lag constant, one can assume that he has more or less handled this situation for the moment and he uses exactly the same process on solutions. The same wording as above is used with the exception that "solution" is substituted for "problem". When the preclear cannot be a problem, the auditor should find some things that the preclear can be with great certainty, have the preclear be those things, then have the preclear be a problem. When processing an auditor, have him be an auditor and a preclear alternately, physically assuming the proper position for each until all auditing has been run out and the preclear is no longer waiting to find out what is going to happen. The auditor should keep in mind the fact that a preclear can be a "no-solution" also that the preclear can be a "no-problem" also that the preclear can be a solution that needs problems. Many various and strange manifestations take place, but this process very severely uses only the above commands. The process can be continued, and should be, into the commands of R1-11 which take up problems in havingness.

#### R2-21: GRANTING OF BEINGNESS.

Granting of Beingness (life) to something. The preclear is as well as he can grant life to things, an action which involves the creation of energy. The basic granting of beingness is the thetan duplicating himself as another thinking being. In the mechanics of the granting of beingness we have "orientation point" and the "symbol". An orientation point is that point in relation to which others have location. It is also that point from which the space containing the locations is being created. In the orientation point we have our basic definition of space: "Space is a viewpoint of dimension." Dependent upon the orientation for its location and to some degree for its life is the "symbol". A symbol is an object which has mass, meaning and mobility. A symbol locates itself, if it does so at all, by the orientation point. It regards the orientation point as a continual source point and itself as a continual effect point of that source point. So long as one can create life, he more or less considers himself an orientation point. And as soon as he is convinced he cannot create life in any degree, he becomes to that degree a symbol. The granting of beingness is a complexity of the communication formula in that we have broadly added space rather than linear distance and have introduced the idea of a continuing orientation point and a continuing symbol. The velocity of the communication formula is expanded to continuing velocities. And we have entered directly from the communication formula into our first understanding of Time and therefore Survival. It is the symbol which is surviving in minute gradients of time and the orientation point which is timeless but which determines the time frame of that space. As a practical example, most preclears consider the childhood home an orientation point and themselves a symbol of that orientation point. Where a preclear has lost too many orientation points successively he begins to consider himself a symbol of a symbol. The concept in some religions of God being everywhere and every place at the same time is a direct and overt effort to loose the worshiper by taking from him a finite position for his orientation point. The

processing of the granting of beingness is more complex and therefore less effective than using the communication formula in its simpler form. It is well within the attention of an auditor, and the problems involving it should, to some degree, be resolved with the preclear. The preclear has many times sought to give life to something such as a dying ally or pet or enterprize and has failed to bring it to life. Resultingly he has become convinced that he cannot grant life. But senior to this granting of life is the mechanical matter of orientation point and symbol. A multitude of processes can be applied with profit to this subject. One of the simplest would be to demand of the preclear, "Where are you from?" and then continue to repeat this question on and on and on, no matter what answer the preclear gave, until the preclear replies that he is from right where he is. At which time the auditor changes the question to "Where is that?" And to any answer the preclear gives, again asks "Where is that?" until the preclear ceases to locate himself by his environment and then ceases to locate himself by his body and by himself and comes to the realization that he is exactly where he says he is and no other place. The other-determinism to self-determinism course is marked by the fact that he is first nowhere, then where old orientation points and present locations tell him where he is, and then where his body tells him where he is, and then where he seems to be because he can see certain things, to the final realization that he is where he is by postulate and by that alone. This will exteriorize a preclear if continued long enough. All other processes are only a covert level of this process. He can be made to spot spots which he has considered orientation points, such as the childhood home, and then remedy havingness. He can be asked why the environment is there, and for every answer simply ask again why what he is looking at is there. Or this can be run as the third step of Procedure 30, which is what it is. As the third step of Procedure 30, Granting of Beingness is run in this fashion, "Who would grant beingness to \_\_\_\_\_?" And in the blank may be placed psychosomatics, letters, cats, dogs, kings and coal heavers or anything the auditor might think of, each time until the preclear replies without communication lag. The key question would be, "Who would it be alright to have grant some beingness?" The person the preclear will name will be the person the preclear has most recently depended upon thoroughly as a symbol in lieu of an orientation point. This is continued with "What else would it be alright for \_\_\_\_\_ (the person he has named) to grant beingness to?" With this last question we are resolving the "only one" complex. The preclear has gotten into a state, ordinarily, where he is the only one who can grant beingness, but he has so long restrained other people from granting life to things that he himself will no longer grant any life to things. The preclear is engaged in some kind of a giddy contest whereby nobody else can grant beingness to things, but he can grant beingness to them. The resolution of this will mean a considerable increase in case. There is an additional question, "Who are you eating for?" and "Who are you doing other things for?" item by item, which processed continuously will eventually bring the preclear into certain changes of consideration. This last technique

is a part of one called "Swizzle-Stick". An additional process is to simply have the preclear say to himself, "I am here." And each time establish for himself the fact that he is. This is done over and over without further variation. A part of the granting of beingness is having symbols "out there moving around for you." An individual who cannot be an orientation point and who cannot, therefore, grant beingness does not have symbols. Thus he cannot predict objects even in the immediate environment. A variation is to have him look at various objects and the walls of the room and predict that they will be there in ten seconds, then to have him count off the ten seconds and find out whether or not they are there.

## R2-22: SPANNING ATTENTION.

Scarcity of attention is manifested on a gradient scale from the top to the bottom on the Chart of Human Evaluation. An individual has so many times excused his failure to direct attention when it was required by saying that he had not enough attention that eventually things which seeked to seize his attention "distract him." This brings on a certain franticness. Scarcity of attention is the reason why a preclear cannot look at past engrams and present time at the same time and be in present time. His attention gets caught or trapped in the past. The scarcity of attention can be directly remedied by having the preclear put his attention on one object until it is thoroughly real to him, then on another object until it is thoroughly real to him, and then put his attention on both objects until they are thoroughly real to him, then his attention on a third object until it is thoroughly real to him, and then his attention on all three objects until they are completely real to him. The caution which must be taken is that one does not fixate his attention on the objects but keeps him answering questions concerning the objects. In all attention processes, an hypnotic condition takes place only when the preclear is unable to comment or respond while his attention is closely fixed upon one object. The body gives the thetan scarcity of attention and therefore a sort of hypnotic trance by having only one direction of attention, i.e. through the eyes. A thetan seeing on a 360 degree periphery, when interiorizing into the head, finds himself looking in only one direction. This is sufficient to fixate him. Exteriorization by Attention is possible simply by directing the preclear's attention to wider and wider spheres. The technique "Spanning of Attention" is done with the following commands. The auditor puts a match down in front of the preclear, "Now look at that match." "Is it real to you?" The auditor puts down another match close to the first match, "Now look at the second match." "Is it real to you?" and then works with such questions until both the first and second match are real. The auditor then has him put his attention on both matches at once to establish whether or not they are both real at once. Then he has him look at the first match, the second match, and then both matches in that order until the preclear can see both matches as entirely real. A third match is now put down, the auditor saying, "Now put your attention on this third match." "Is it real to you?" When reality on the third match is established, the auditor has the preclear see

the first two matches at once, then the second and third match at once until these two groups, as groups, are real, and then has the preclear look at all three matches until they are real. WITH THIS PROCESS THE PRECLEAR'S ATTENTION IS NOT PERMITTED TO LINGER ON ANY ONE OBJECT FOR MORE THAN A FEW SECONDS. CONTINUOUS STARING AT THE OBJECT WILL NOT PRODUCE ANY FURTHER RESULT THAN BOIL OFF. THIS PROCESS IS CONTINUED UNTIL THE PRECLEAR CAN DO THIS--SEE WITH ENTIRE REALITY TEN MATCHES SIMULTANEOUSLY LAID OUT IN FRONT OF HIM. Now the auditor begins by taking an object in the room, such as a chair, has the preclear examine that until it is entirely real, then takes another chair in the room and establishes its reality with the preclear. Then he works on the first and second chairs and on both until the preclear can see both chairs with complete reality. Then a third chair is picked out and reality is established on the first and second chair, and the second and third chair, and then on all three chairs. This is done until all the objects in the room are included in the reality of the preclear, at which time he will very probably be exteriorized.

#### R2-23: ATTENTION BY DUPLICATION.

Two similar objects, preferably black and not shiny are placed before the preclear in such a way that they are more or less even with his level gaze and making with each other and the preclear's space a 90 degree angle so that the preclear has to turn at least 45 degrees out of his normal line of sight in order to put his attention on either one of them. The preclear's attention is directed to object one on the right and then is asked to put his attention on object two on the left. "Put your attention on the right hand object." "Put your attention on the left hand object." These two commands are then given consecutively many, many times, each time the auditor waiting for the preclear's execution of the command before giving the next command. The process can be done with only these two commands, for the preclear is not asked to fix his attention on either object, he is only asked to look at these two objects. If there is any question about the preclear's general reality, this should be remedied by Opening Procedure of 8-C. Further, the preclear, prior to the process, no matter what his reality may be, should be put into communication with the two objects. This process is often found to be more workable by having the preclear describe the objects he is looking at each time he looks at them. This keeps the preclear out-flowing. And where the preclear begins to demonstrate hypnotic manifestations, the step of making him describe each object should be used. The commands would be "Now put your attention on object one." The preclear executes. "Tell me about it." The preclear does so. "Now put your attention on object two." The preclear does so. "Tell me about it." "Put your attention on object one." and so forth, over and over. This process should be run as long as it produces perception changes in the preclear. Attention by Duplication can be applied to any sense perception. Here we have the example of it applied to sight. This step should also apply to Attention by Duplication by hearing. If there is a noise in the room, preferably a monotonous one such as a motor or fan or even a record of a monotonous voice but not the radio, the auditor commands the preclear, "Listen to that \_\_\_\_\_."

naming the source of sound. And when the preclear has done so for a moment, "Now put your attention on the silence present in the room." "Now on the \_\_\_\_\_." again naming the source of sound. "Now on the silence." back and forth for a considerable length of time. A second step, both in Attention by Duplication for sight and Attention by Duplication for hearing, is accomplished by adding in the commands, "Now take your attention off \_\_\_\_\_." before the next command to put his attention on something is given. In this wise the commands would be for attention by sight, "Put your attention on object one." and when the preclear has complied, "Now take your attention off of object one." and when the preclear has complied, "Now put your attention on object two." and when the preclear has complied, "Now take your attention off of object two." and so on back and forth between the two objects. An additional step can be run having the preclear decide when to take his attention off the objects. This is similar to the pattern of Opening Procedure of 8-C with the addition that it is run by monotonous duplication of the process and the objects.

#### R2-24: EXTERIORIZATION BY DISTANCE, EXTROVERTED AND INTROVERTED ALTERNATELY.

The simplest form of Exteriorization by Distance is accomplished simply by having the preclear sit still and spot various objects in the room without calling his attention to any distance involved. This would be done with this one command and with no further qualification as to what the preclear puts his attention on, "Find another spot in this room." This can be run for hours with benefit. All other Exteriorization by Distance processes are simply complications of this basic process. The next most used Exteriorization by Distance process uses three spots in the room on these commands, "Find three spots in your body?" and when the preclear signifies that he has, "Now find three spots in the room." And when the preclear signifies that he has, "Find three spots in your body." and when the preclear signifies that he has, "Now find three spots in the room." This is done over and over without any change of command. This process is commonly run on groups. Spotting one spot at a time, not designating whether it is in space or on objects, may also be run on groups as above. When a preclear's reality on Exteriorization by Distance is very poor the simpler forms of this process as above should be used. The commands of Exteriorization by Distance are as follows, "What distance could you tolerate to your right foot?" "What distance could you tolerate to your left foot?" "What distance could you tolerate to your genitals?" "What distance could you tolerate to your stomach?" "What distance could you tolerate to your rectum?" "What distance could you tolerate to your back?" "What distance could you tolerate to your right hand?" "What distance could you tolerate to your left hand?" "What distance could you tolerate to your right eye?" "What distance could you tolerate to your left eye?" "What distance could you tolerate to your mouth?" and then consecutively "What distance could your right foot tolerate to a thetan?" "What distance could your left foot tolerate to a thetan?" "What distance could your stomach tolerate to a thetan?" "What distance could your genitals tolerate to a thetan?" "What distance



could your rectum tolerate to a thetan?" "What distance could your right hand tolerate to a thetan?" "What distance could your left hand tolerate to a thetan?" "What distance could your right eye tolerate to a thetan?" "What distance could your left eye tolerate to a thetan?" "What distance could your mouth tolerate to a thetan?" "What distance could your back tolerate to a thetan?" This complete series on the body is called the introverted part of the process and is immediately followed by these commands, "What distance could you tolerate to the front wall?" "What distance could you tolerate to the right wall?" "What distance could you tolerate to the left wall?" "What distance could you tolerate to the back wall?" "What distance could you tolerate to the floor?" "What distance could you tolerate to the ceiling?" "What distance could you tolerate to your chair?" and this is followed by, "What distance could the front wall tolerate to a thetan?" "What distance could the right wall tolerate to a thetan?" "What distance could the left wall tolerate to a thetan?" "What distance could the back wall tolerate to a thetan?" "What distance could the floor tolerate to a thetan?" "What distance could the ceiling tolerate to a thetan?" "What distance could your chair tolerate to a thetan?" And this is followed by the first of the series on the body, "What distance could you tolerate to your right foot?" and so forth, around and around on these commands. IMPORTANT: THE PRECLEAR MUST NOT BE PERMITTED TO USE MOCK UPS IN THE MATTER OF WHAT DISTANCE THE PARTS OF THE BODY OR THE ROOM COULD TOLERATE TO A THETAN. THE AUDITOR WANTS THE ACTUAL PARTS OF THE BODY RIGHT WHERE THEY ARE AND THEIR TOLERANCE TO THE THETAN IN EACH CASE. AND HE WANTS THE PARTS OF THE ROOM RIGHT WHERE THEY ARE AND THEIR DISTANCE TO THE THETAN. THIS PROCESS IS NOT TO BE DONE BY MOCK UPS. BUT IF MOCK UPS APPEAR IN THE MATTER OF WHAT DISTANCE THE THETAN CAN TOLERATE TO THE PARTS OF THE BODY OR ROOM THEY ARE ALLOWABLE BUT ARE NOT ENCOURAGED. IF MOCK UPS ARE USED IN THE MATTER OF DISTANCE OF THE OBJECTS TO THE THETAN, THE REALITY OF THE PRECLEAR WILL DECREASE MARKEDLY. THE PRECLEAR IS NOT BEING EXTERIORIZED FROM MOCK UPS, HE IS BEING EXTERIORIZED FROM ACTUAL PHYSICAL UNIVERSE OBJECTS.

## R2-25: VIEWPOINT AND VIEWPOINT ARC STRAIGHTWIRE.

Viewpoint and Viewpoint ARC Straightwire in a brief form has the following commands, "Give me some things which it would be comfortable for you to look at." And when the communication lag on this is flattened, "Give me some emotions it would be alright for you to look at." "Give me some efforts it would be alright for you to look at." These are the chief concerns of the auditor in this process: The auditor must make sure that the preclear is absolutely certain he is comfortable in viewing such objects. The process fails when the auditor is incapable of pressing the preclear until this certainty is attained. Viewpoint ARC Straightwire then follows, "Who would it be alright for you to like?" And, as in any of these questions, when the communication lag has been flattened by repeated use of the first question, "Who would it be alright for you to agree with?" "Who would it be alright for you to communicate with?" "Who would it be alright for you to have like you?" "Who would it be alright to have agree with you?" "Who would it be alright to have communicate with you?" The basic formula and goal of this process is to increase the preclear's ability to

tolerate views. The auditor is trying to do two things. He is trying to improve the tolerance and comfort of the preclear in viewing and experiencing knowingness, lookingness, emotingness, effortingness, thinkingness, symbolizingness, eatingness, sexingness, and mystery.

#### R2-26: REMEDY OF LAUGHTER.

The earliest known psychotherapy consisted of getting a patient to laugh. Laughter is rejection. A preclear being continually inflowed upon by the physical universe at length may find it difficult to reject anything. Getting him to reject something could be made an auditing goal. The best manifestation of this is laughter. Laughter includes both surprise and rejection. The individual is surprised into rejecting. In order to laugh, he must have laid aside some of his ability to predict. An individual who is serious has laid aside so much of his ability to predict that he now cannot be surprised into rejection. The anatomy of mystery consists of, in this order, unpredictability, confusion, and chaos covered up because it cannot be tolerated. Therefore, this is also the anatomy of problems. Problems always begin with an unpredictability, deteriorate into a confusion, and then if still unsolved become a mystery which is massed confusion. It will be observed that as a person falls further and further away from the ability to laugh he becomes more and more confused until at last he sees no points in any jokes, he sees only embarrassment when confronted by laughter, and the whole action of laughter itself escapes him. The ability to laugh is rehabilitated in general by Scientology as it advances the ability of the preclear to know --which is to say, predict. The Remedy of Laughter could be entered simply by having the individual predict that a wall would be there in ten seconds, count off ten seconds on his watch, and then ascertain with thoroughness that the wall is still there, to establish if the wall is there, then to predict that it will be there in ten seconds, then to count off ten seconds on his watch and ascertain if the wall is still there. By thus bringing solid objects into the realm of prediction, an individual at length comes to a point where he can predict very slowly moving objects. A cheap train and track could be set up for this purpose and the preclear could be led to predict with accuracy the position of engines on the small circular track. However, the preclear can be made to watch automobiles on the street--a process which serves just as well with no such equipment. The preclear would then be led to predict the positions of his own body, first by predicting that it was going to be in a certain spot, then moving it there and seeing whether or not it had arrived at that spot. He would then be brought to swing his arm in a circle, predict that it would swing faster, and swing it faster. And thus being led to predict the motion of his body with these simplicities, he could be exercised in making his body go tense and go limp by his command until he was thoroughly certain that he could both predict the tension or relaxation by doing it. Then he could be led to predict the positions of people walking on the street until he felt some security in predicting without exercising physical control. By thus remedying his ability to predict, one brings the preclear

up into a tolerance of motion. He is then led to put his attention on one moving object, then on two moving objects at once, and so forth using the processes of spanning attention on moving objects. A direct mock-up process can be applied to the Remedy of Laughter by having the preclear mock up alternately himself and others laughing or by having him mock up an acceptable level of amusement and remedy his havingness with it until he can have people laughing very broadly in his mock ups. The preclear can also be made simply to stand up and start laughing. He at first will demand to have something to laugh at, but at length will be able to laugh without reason. The goal of the process is contained in the last line--to regain the ability to laugh without reason. In this Intensive Procedure only two steps are employed to remedy laughter. The first consists of these commands, "Be completely certain that that wall is there." And when the preclear has become with considerable conversation completely certain that the wall is there, touching it, pushing against it, and so forth, the auditor then says, "Sit down, take this (your) watch. Now predict that the wall will be there ten seconds from now." "Have you done so?" "Alright wait ten seconds by your watch." And when this is done, "Is the wall still there?" And when the preclear has answered, "Now make absolutely certain the wall is there." and the preclear does so by touching it, pushing at it, kicking it. "Now make very sure that the wall is there." And when the preclear very vigorously has done so, "Now predict that it will be there in ten seconds." And when the preclear has done so, the remainder of the commands are given and this is repeated over and over. Then the second part of Intensive Procedure's process of laughter, but only after the preclear has experienced considerable relief and is absolutely sure that he can predict that all parts of the room will be there, not only in ten seconds, but in an hour--although no such timing is used, and only ten seconds of time is employed-- "Start laughing." And no matter what the preclear says thereafter, or what arguments he advances, or how many things he asks about, or how many reasons he wants or gives, the auditor merely says (adding words that urge the preclear), "Start laughing." And when the preclear at length does so, no matter how half heartedly, "Keep on laughing." The two commands which are used in addition to words necessary to urge the preclear without giving the preclear any reason whatsoever are, "Start laughing." and "Keep on laughing." This process is then done until the preclear can actually enjoy a laugh without any reason whatsoever, without believing that laughing without reason is insane, without feeling self conscious about laughing, and without needing any boost from the auditor. The auditor in this second part need take no pains to agree with the preclear by laughing. He need not chuckle or smile nor need he even particularly act seriously, his laughter is not needed or used in the process. An auditor can be as serious as he pleases, and indeed, if he wishes to do so, can be even more serious than is usual when running this second step of R2-26. In earlier Scientology it was learned that serious preclears would often recover considerable ground simply when they were made to do things without any reason whatsoever. This achievement is much greater when they are made to laugh without any reason.

## R2-27: RESOLVE DANGEROUSNESS OF ENVIRONMENT.

Resolving the Dangerousness of the Environment could be done in many ways, but by experience it should not be done by deleting various things which could be dangerous by the use of mock ups. If there is any trouble with the preclear it is that the environment is insufficiently dangerous and so does not produce sufficient amusement. The physical body was built in the time when escapes from death by wild animals, by falling were routine. It was built in an operating climate of great hazard over a period of many millions of years. It requires about three escapes from sudden death daily to stay in present time. Many of the preclears being audited in Scientology are being audited simply to experience a new adventure. However, it can be said with some truth, and was said in "Excalibur" in 1938, that a man is as sane as he is dangerous to the environment. What occurs is that the environment becomes dangerous to the man and the man cannot be dangerous to the environment. And his answer to this is immobility and general deterioration. The basic remedy of this condition consists of getting a living thing--a pet, a child, a sick person--to reach out toward one's hand. At that moment, without moving so suddenly that the living being will be startled, the person doing the process would withdraw his hand. The auditor would then advance, again to be driven away, over and over. And it would be observed that the living being would strike out with more and more enthusiasm and would recover considerable sanity. This, of course, is done on a gradient scale. While an auditor should know and use this basic process in assists or when processing animals, very small children or people who are extremely ill, the remedy which is used in Intensive Procedure is Cause and Effect. Parts of the body can be used in this process, the whole body, or the thetan. But the auditor must be specific about what he is addressing. The basic commands are, "What are you willing to cause?" And when the preclear has answered this and the communication lag on the question has been flattened, "What are you willing to be the effect of?" And when the communication lag has been flattened by the repeated use of this question, "What are you willing to cause?" and so forth, using just these commands. One can additionally apply this, particularly when the preclear has a psychosomatic illness, to a limb or organ of the body as an assist. But in Intensive Procedure, the most permissive of these questions, as given, is used.

## R2-28: NOTHING - SOMETHING.

Nothing - Something is run by asking, "What distance wouldn't you mind making nothing of?" and when there is no communication lag on this, "What distance wouldn't you mind making something of (making longer)?" The process is completed by making certain the preclear can tolerate many nothingnesses and many somethingnesses with complete comfort. If the preclear found R2-24 unreal or did it peculiarly, use R2-28 immediately, then R1-10, then R2-24. The goal of this process is the toleration of nothingnesses and somethingnesses by the thetan.

## R2-29: TIME TOLERANCE.

This uses the velocity factor of the communication formula.

(a) Ask the preclear "How much time can you tolerate between yourself and (the door) (the window) (etc.)?" Then make him "walk it out" in the interval of time he named. Have him do this until, without coaching, he can tolerate a very very slow velocity or a very fast one. (b) Then use this command, "Start lying about your past." and when he finally does, "Keep on lying about your past." until he can lie with complete comfort about all phases of his past. (c) Then use this, "What is the significance of your past?" and keep on asking the question, no matter what the preclear says, until his past is not important. Then "What is the significance of your future?" (Or goals, if that communicates better, "What are your goals in your future?") and keep on asking it until the preclear feels free to live an unplanned life.

NOTE: The present time problem is best resolved by remedying the havingness of the preclear on the subject or people involved in the problem. Have him mock these up in acceptable form and accept many. Then in rejectable form and reject many until his "acceptance level" and "rejection level" are the same.

NOW TAKE A ROUTE 2 PRECLEAR THROUGH ROUTE 1.

. . . . .

Although the foregoing is the totality of what we are using and calling Intensive Procedure, any well trained auditor is expected to have at his command any of the processes of Scientology and to use them when the occasion arises. It will be found that the older processes are complexities of these Intensive Procedure processes, and it has been found by experience that the simpler processes produce results on even the more complicated and difficult cases. In fact, it requires the simplest possible process to acquire the greatest possible recovery on a difficult case. Subjective processes should be avoided. By subjective processes is meant consultation with the preclear's own universe, with his mock ups, and with his own thoughts and considerations. For it will be found that any homo sapiens is far below the point of simply changing his mind to make a new condition take place. This is the basic process of the thetan. A thetan who is in good condition need only to change his mind or change his postulates in order to alter a condition. On a case which does not exteriorize easily or which, when exteriorized, is found to be using large quantities of energy, subjective processes must be severely avoided. The formula of communication itself, as contained in Intensive Procedure and in this order, should be very closely observed. Processes which are not included in Intensive Procedure but which are very effective are End of Cycle processes. An End of Cycle process run subjectively would be "What are you willing to destroy?" "What are you willing to have destroy you?" As the preclear is sitting on Survive (persist) and will not change, and as this is what is wrong with the preclear, we see that he has drifted far from being able to create and being able to destroy. Thus this process will be found to achieve results. However it is omitted because it is too much of a temptation for an auditor to run such

a process on a heavily interiorized preclear. The preclear will recover much better by use of the formula of communication.

The keynote of Intensive Procedure is making and breaking communication. When in doubt, all you need do is have the preclear make and break communication with objects or spaces in the physical universe and remedy any difficulty in havingness which results by having the preclear duplicate anything he can see. This would apply to an interiorized or exteriorized case. Actually, the sole use of mock ups today is in duplication and in the Remedy of Havingness. All processes except the Remedy of Havingness itself are done with great attention to the certainty of the preclear. This is stressed. In the matter of Remedy of Havingness, it is beneficial for the preclear to remedy havingness with mock ups which are vague and of which he is not even vaguely certain. As havingness itself does not depend upon any reality, so does the remedy of havingness work in the absence of reality. Only in the case of remedy of havingness, however, is uncertainty or unreality on the part of the preclear tolerated. At all other times the auditor must be very certain that the preclear is sure of what he is doing.

The attitude of the auditor giving Intensive Procedure is not today expected to be a sympathetic or coddling one. Scientology processing today is done overtly, challengingly. An auditor is expected to be top scale on the Chart of Attitudes in all departments except Trust. He is expected to distrust the preclear, and even act like he distrusts the preclear. This attitude will be found to be far more acceptable to the preclear than a trustful one. While the auditor never gets angry at the preclear, never dramatizes at the preclear, and sticks to his task in auditing, he should be markedly insistent on the certainty. He should be very challenging about the fact that the preclear said it was certain. The auditor does not believe the fact that the preclear found whatever it was real. By doing this the preclear is made to postulate over and over and over that he is in communication.

#### APPENDIX

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.

Many a preclear does something, then sits back to see if anything happened. This, when a severe condition (the "observer", where the preclear cannot be anything--cannot occupy a source point or receipt point) can be remedied by having the preclear touch a part of his body or the room with his finger and then stand back to see if anything happened. His communication lags can be long on this. The commands are, "Touch your nose." "Now let go and see if anything happens." This must be done, to be effective, for some time. Its goal as a process is to wipe out fear of consequences.

For a preclear who has suffered much loss, the auditor can have the preclear place an object (matches, a handkerchief or anything the preclear owns) out in front of the preclear, then have the preclear let go of it, sit back and wait for it to come to him (which it won't, of course, without volition on the part of the preclear). Then he repeats the action, waiting for the object to go away from him. The communication lag of recognition of the process and the somatics can be severe. The waiting should be in terms of many minutes each time.

**IMPORTANT: IN PROCESSING PSYCHOTICS AND NEUROTICS OF WHATEVER DEGREE, USE ONLY R2-16, OPENING PROCEDURE 8-C, EACH PART UNTIL THE PERSON IS SURE WHO IS DOING IT. USE ONLY R2-16 UNTIL THE CASE IS FULLY SANE. USE NO OTHER PROCESS OF ANY KIND.**

The first and most basic definition of any part of communication is that communication or any part thereof is a consideration. If this were not so, communication in this universe would be impossible as a perfect communication requires an exact duplication of source point at receipt point. A duplication, to be perfect, would mean a "copy" in the same time, same space, with the same mass. The law that two objects cannot occupy the same space is peculiar to the MEST Universe and is the law which keeps its space stretched. Thus a perfect duplication defies the basic law of the Universe. But as duplication is a consideration, communication is possible to the degree that the preclear can freely make considerations. Any process which improves the ability to duplicate by removing the fear of it or improving the ability of the preclear to consider freely without large reasons improves as well, duplication.

"Things you are not duplicating" "Things which are not duplicating you" is one of a variety of processes.

The game of the preclear is to set up things which cannot be duplicated and to duplicate anything set up. He can play it as well as he can consider freely or as well as he can duplicate.

Considerations are bettered by having the preclear put considerations into any object for a long time, then having the preclear make the object have considerations about him. The commands are, "Put some considerations into that \_\_\_\_\_." "Have the \_\_\_\_\_ have some considerations about you." All comm lag, as in all other processes, must be reduced. Havingness may have to be remedied.

HUBBARD ASSOCIATION OF SCIENTOLOGISTS, INTERNATIONAL  
806 North Third Street  
Phoenix, Arizona

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 Eminator.
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.
35. The Mis-assist.
36. The first geographical location the Thetan took on Earth.
37. Glare Fights.
38. The first time he ran into a report station.
39. Implant station.



ADVANCED COURSE HAS  
Phoenix, Arizona

April 15, 1954

S.O.P. 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 1 well on 8 C before using this process upon him.

OPENING PROCEDURE: Have PC move his body a round the room locating SPOTS IN MEST SPACE. Have him locate many such spots and designate them with his finger. Have him to this until he can do it very well end 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: He've 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 (2 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 with 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.

## PROFESSIONAL COURSE - OUTLINE

### Lecture No. 1

#### SCIENTOLOGY, ITS BACKGROUND or a history of Knowledge

SCIENTOLOGY, the Western Anglicized continuance of many earlier forms of wisdom.  
Scio - study.

#### EARLIEST VERSION - THE VEDA - Knowingness or sacred lore

The most ancient sacred literature of the Hindus comprising over a hundred extant books. One or all four of the canonical collection of hymns, prayers and formulas which are the foundation of the Vedic religion.

The Rig - Veda

Yajur - Veda

Sama - Veda

Atharva - Veda

The Cycle of Action

The meaning of Veda - Knowingness

Mention of the Book of Job as oldest written work--from India.

#### The Tao - The Way

realization of the mystery of mysteries - i.e. the way to attain knowingness.

The Tao-Teh-King by Lao-tzu (604-531 B.C.)

taught conformity with the cosmic order and simplicity in social and political organization.

Entirely concentrated on the mind and its discipline.

Contemporary with Confucius.

The principle of wu-wei (non assertion or non-compulsion) control by permitting self-determinism.

#### The Dhyana - Knowingness and Lookingness

From mythical times. Named from the legendary Hindu Sage Dharma whose many progeny were the personifications of virtue and religious rights.

We are familiar with the Dhyana in the form of Buddhism.

A BOHDI is one who has attained intellectual and ethical perfection by human means, comparable to our theta clear in Scientology.

#### Gautama Sakyamuni (563-483 B.C.)

Looked upon as founder of the Dhyana.

Never claimed to be anything but a human being, did not profess to bring any revelation from a supernatural source, did not proclaim himself a savior.

He professed only to teach men to liberate themselves as he had liberated himself.

From the Dharmapada, a collection of verses said to have been written by Gautama:

"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."

The religion of Buddhism, carried by its teachers, brought civilization into the existing barbarisms of India, China, Japan and the Near East --or about 2/3 of Earth's population. Here was the first broadcast wisdom which summated into high cultures.

## Lecture No. 2

### THE BACKGROUND OF SCIENTOLOGY (con't.)

The Hebrews - Their definition of MESSIAH is a "teacher or bringer of wisdom." Their holy work, known to us as the "Old Testament" leans heavily on the sources we have already mentioned.

#### Jesus of Nazareth

The legend of his study in India.  
Age of 30 - 33 teaching and healing.  
Use of parables like Gautama.  
Buddhist principles of brotherly love and compassion.  
Death by Crucifixion.

Spread of Christianity into the barbarism of Europe.  
Religion with fur breach-clouts.

#### Close of the Trade Routes

#### Western Seekers of Wisdom

The separation of science and search from religion - artificial division.  
The Early Greeks  
Lucretius  
Spinoza  
Nietzsche  
Schopenhauer  
Spencer  
Freud  
We think of these as beginning our intellectualism. They quickened it.  
The bulk of their sources were Asiatic.

SCIENTOLOGY - Scio - study      1932-1954  
Study in Asia  
Barbaric Cultures  
Nuclear Physics  
Scientific Methodology

Its temporary divorcement from religion as Dianetics, a therapy.  
The bridge from Man's Earliest Cultural Beginnings to know  
The enlightened man.

Definition of Religion - Webster

- "3) The profession or practice of religious beliefs; religious observances collectively; rites.
- "4) Devotion or fidelity, conscientiousness."

Religion - religious philosophy

Scientology has accomplished the goal of religion expressed in all Man's written history, the freeing of the soul by wisdom.  
It is a far more intellectual religion than that known to the West as late as 1950.

If we, without therapy, simply taught our truths we would bring civilization to a barbaric West.



