The Co-Auditor's Manual of Scientology

L. RON HUBBARD

JOHN SANBORN

DI.A.NET'.ICS: noun. A system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases; term and doctrines introduced by L. Ron Hubbard, American engineer. (Gr. dianoetikos - dia, through, plus noos, mind) di.a.net' . ic, adj.

SCIENTOLOGY is a system of organized axioms resolving problems of the spirit, life and thought, developed through the application of the methodology of the exact sciences to the humanities by L. Ron Hubbard, American engineer and philosopher. (L, Scio - knowing in the fullest sense, Gr., Logos - study).

The Co-Auditor's Manual of Scientology

THE BASIC THEORY AND PRACTICE
OF SCIENTOLOGY
AS DEVELOPED BY

L. RON HUBBARD

PRESENTED FOR USE IN CO-AUDITING
BY

JOHN SANBORN

Preface

Scientology and this manual of Scientology will be as useful to you as it is used directly and simply. If you, in a co-auditor team, will coach yourself and your fellow auditors soundly and thoroughly in the processes and in the basic theory here contained and include the Codes in your conduct as a kind of superior freedom rather than as a set of restrictions, which they are not, and if the co-auditors will turn always to the most basic, and most simple of principles in any confusion, and if you will give yourselves the luxury of being an auditor in every auditing situation, and to your preclears the advantage of having *you* as a stable datum amidst the chaos of the preclear's accumulation of force, you will be able to achieve that most precious and valuable quality in your fellow human beings—the quality of being Life itself and the freedom and ability that is the realm of the living. From the past five and one-half years of our association we expect with confidence every success in your use of these materials.

It is a good world, and a good planet, this Earth. The fates of human beings are presently in your hands perhaps more, but not less, than you may believe. You are creating a Fourth Dynamic in a world which has become forgetful of its common interest. The mechanics of physical data (and the physical universe is basically a kind of datum) have become impressed upon Man to an extent beyond that level of chaos which Man has customarily coped with and resolved simply by his native superiority to environments. Into the environment of today has been injected an overbalancing chaos and threat of force, above the tolerance level of Man to resolve routinely. In this situation a tremendously general, basic, and stable datum is necessary for the alignment of thought, out of confusion and chaos into knowingness and ability.

Into your community and in your world you can well afford to represent Life as a datum superior to MEST. For you do not have only the choice of criticizing or attacking, *versus* ignoring or abandoning, your society. You have in Scientology the technology of assistance, and the technology is not based upon the finding of wrongnesses in order to correct; it is based upon the increase, and more basically the creation, of ability.

— 3 —

In Dianetics, a psychotherapy by its orientation though not so limited in purpose, the "basic" engram was sought and erased where found. In Scientology a basic senior to this is addressed, and that basic is *ability*. This, as your rule in auditing, is the stable datum resolvent of aberration, and without any kind of intense interest directed toward aberration. A preclear, in Scientology, may have aberrations, but the preclear is not himself those aberrations. Auditing could be called *communication with the individual himself about Life, and in the direction of ability.*

We wish you good session, good A-R-C, good game, and good Earth!

Introduction

This book is about people, and what is basic about people. We are, in this book, giving you a lot of information about people, and some relatively simple things that, being willing, you can do to assist people. It would be better and more correct to say that this book tells you how to get people to play. The reason why we call the game of auditing an 'assistance'' is that people have, in the centuries just past, become more and more rapidly discouraged and unhappy about the game of living, of ''being human'', to the point where they are not full participants in the game they were curious about, and intended to play. They ''know too much'' about life, again to be tricked into its playground too prominently. They feel like sitting back for a few centuries or so, and ''just watching.''

There's nothing too bad about the role of a spectator. The only trouble is that ''just watching'' a game you once intended to get in all the way and play like hell, and then got dissuaded from by too much randomity too sudden too many times, is a lot different from just saying for no particular reason, ''I'll just watch this for a while.'' The difference is in the self-determinism, the freedom of choice. In Dianetics the ''too much randomity too sudden and too many times'' was called an ''engram.'' In Scientology it's still called an engram, or a chain of engrams. And the freedom of choice about being and doing, letting the engrams fall as they may, is the thing that this book is about, the thing that is basic about people.

A human being is a slightly complex unit of life, a composite of qualities and quantities which do not perhaps go together too smoothly. Quite simply, there is a body, of course of a certain type, and this body is driven around by a life unit called a thetan. A body has quantities of this and that, systems of masses breakable down into systems called cells, molecules and little solar systems. A body has nothing whatever in the way of qualities which are not assigned to it by LIFE. The awful truth is, for that matter, that it has nothing in the way of quantities either, which are not assigned to it, but that's not something we wish to admit too frankly to everyone—it's too unencouraging to the fellows over at MIT, a fine school.

A very easy thing to understand is also something which is the most basic fact about existence—that LIFE is basically

a static which has natively no mass, no size, no location in space, no "wavelength", but which is capable of the most impossibly fantastic, wildly repetitious, perfectly surprising creations, opinions, schemes, rightness, wrongness and games merciful and unmerciful, and that Life is all that IS capable of these things. The ease with which Life understands this is probably the greatest problem Life ever faces, and the expertness with which Life can forget, deny, argue, and convince that it is not capable of these things is perhaps in this particular universe, at least, its greatest and most shining triumph.

A thetan, and your preclear is one of these, is essentially a viewpoint, an awareness-of-awareness unit. By "viewpoint" is not meant "opinion", or a "way of looking at things". A thetan is not somebody's "slant" on life. It is the life unit that the slant is a slant TO. It's just where the guy is looking from, perceiving from, where he is experiencing from. It's him where he is. And he's very basically just a "where he is".

And MORE basically the thetan, your preclear, is A CONSIDERATION PRODUCTION UNIT. He produces energy, he produces space, he puts up pictures and mock-ups to view and to get the other guy to view, but even more basic than that, he produces what he produces and he puts up what he puts up BY CONSIDERING IT TO BE THERE. He pulls in upon himself experiences, sensations, masses and nothingness, he mocks up the darnedest things to foist off on other suspecting or unsuspecting thetans, and he does it by consideration actually, even if he mocks up and then forgets he mocked up the sometimes staggeringly complex and Rube Goldbergish thetan machines to "do these things for him".

He can even get himself in the galaxy-sized peck of trouble known as "well I'm only human". It's a lot of effort for a thetan to keep efforting, but if there's one thing a thetan loves, it's *effort*, and the more wasted, unnecessary, or just plain, zany, the better. He even likes effort better than SEX, and when one considers how monumentally and completely sincerely a thetan can devote his interest to sex, one can get some idea of his enthusiasm for this thing called effort.

In auditing, if you ever get to wondering which is the preclear and which is the "machine". and this is something you will want to know in auditing, then just notice, which one is

interested, and which one is interest*ing.* That is the one way that a thetan is always findable. When the machinery is talking you notice it's *interesting.* When your preclear himself and the preclear herself is giving the answers, you'll notice there's some interest there, the preclear is theta, not Mest, and theta is interest*ed,* and there is the whole "theta-Mest theory". When your person is "being interesting" you have the valence-shift that is the end-all of valence-shifts. The shift from the valence of LIFE to the valence of THE PHYSICAL UNIVERSE. The physical universe is very, very interesting. It was and is thought up, constructed, and rigged by Life to be something to play with, something one life unit uses to invite, trick, or compel another life unit to pay ATTENTION to.

The world today, at least the world of the cities and well-connected towns, is very hot on the idea of "make it automatic". Automaticity is an old story, to be found in every preclear. The auditor knows perfectly well that automaticity is a game, that it is something the fellow is doing and intends to do. As the auditor audits to make people more able, the auditor is *not going* to try to take away all the automatics, the machines, all the mannerisms, of the preclear. The preclear might have, for instance, a perfectly fine violin-playing machine, terrific technique, splendid endurance—and the whole thing tracing straight back into a chain of engrams like the Atlantic Cable about, "My boy is going to be a great violinist, and that's all I have to live for. He was born to play the violin." Well, if you audit this boy, you'll find he's not really so very happy about his music. The papers are saying he has great depth, and feeling; and he is sitting there staring into a piece of blackness that IS deep, and he wonders what the critics are talking about. Feeling? He doesn't feel so good.

The Sunday Supplements and the schoolbooks of the psychologist tell us interestingly that great performance and creativeness in the arts is a result of a carefully nurtured super-sensitivity engendered by a subtly significant "traumatic". Aside from the fact that they swiped this idea from a couple of old melodramas, there is also the fact that it's a lot of bunk. The artist may often have an engram on the subject of art. He may have a bank full of such engrams. They may or may not be all keyed in and in full restimulation. But engrams don't play the fiddle, they don't mix paints, they don't design bridges. It takes a person to do that; and it takes an AGREE-

MENT to make an engram work. An engram is a moment of pain or unconsciousness containing a real or imagined threat to survival. Unconsciousness is essentially a reduced level of communication with environment. An engram is a moment of chaos. There is an extreme scarcity of communication, and there is a mis-alignment of data. The engrammic command in such a moment which later can have such force upon the individual as to direct and aberrate his behavior, is held in present time by the individual because in that moment of chaos the phrase represented the single communication, the single datum, to which he could assign some stability. A stable datum is necessary to the alignment of any un-aligned group of data. Preclears are found to have assigned stability to every imaginable kind of thing, and it is not the reasonableness or unreasonableness of these things that the auditor addresses in auditing. The auditor is concerned with ABILITY, creation of. He is not and she is not concerned with finding a wrongness and making it ''right''.

It is certainly possible to change one's fellow beings, make them politer, quieter, more acceptable. That is one of the ways people try to solve people. But here in this subject of Scientology, and this subject of PEOPLE, we do not care about the adjustment, oiling, polishing and re-designing of a person to fit into the environment. In DIANETICS, THE EVOLUTION OF A SCIENCE, ''the first article,'' L. Ron Hubbard announced to a 1950 world that the ability of Man to create, change, and un-mock the conditions of an environment was not just an odd fact, but a basic datum from which could be derived the data necessary to the solution to aberration, disability, psychosomatic illness and the discouragements of mankind. It is on such data, the abilities of man, that the processes given to you in this book are founded. This is where your accent is always placed in auditing. When your accent is mis-placed in human affairs it is misplaced in the direction of inability. This is something that can be observed in every-day life, and need not be experimented with in auditing. You have your Auditor's Code. Your knowledge and preference, in auditing, for the level of operation there described, is your most essential strategy in the improvement of cases.

Sometimes you may get the feeling that if you just TOLD your preclear what is wrong with him, he would catch on, he

would get better. He wouldn't. This auditor boo-boo is widely tested—a great deal is known about the use of "evaluation," and what it does for preclears. What it does for preclears is to tell them that their acceptability was in question. It tells them that they would have the right to participate if they would just change a little bit this way, a little bit that way. Never, ever, question the right of a preclear to participate in life— any kind of life—either bluntly or covertly or disguisedly!

The accent is upon ABILITY, and "let the other fellow play, too." The adventure of Scientology is the kind of adventure that does not become less an exploration as the charts get better and more accurate, as do some. It is of a different order of adventurousness. "I can verify," Ron has said, "that when all horizons are measured, all swamps mapped, all deserts charted and supplied with water and instant rescue, there will yet be a world of unknown frights and glooms and cheers to explore, there will yet be a universe of adventure left, a universe sufficiently powerful to daunt the last few thousand years of thinking men — YOU. The universe of You.

"From the first moment of a co-auditing session the preclear begins to make discoveries—discoveries to him far more important than Balboa's glimpse of the Southern Sea or Columbus' glance at San Salvador. The preclear begins with mystery and ends with knowledge. And even in those cases where 'nothing happens' he at least discovers the pattern of his life—nothing happening!"

The charts of the universes of Man become more accurate, and the adventure more vast. "To use SCIENTOLOGY to GET WELL, to BECOME LESS NERVOUS, is like using an alpine stick to dig a ditch for a water pipe in the back yard. To use Scientology as a guidebook to the discovery of the Infinity of Infinites is a proper use."

The manual is yours. It is designed for your use in co-auditing. There are rules, in auditing, and in this volume we are giving you the rules, what they are for, and how to play the game they define and play it all the way. With this as your Operations Manual, and your guide to good judgment in auditing, your results can be superior. Mankind will indeed be fortunate to the degree that you know your Scientology and use it in behalf of the people in your vicinity, the people of Earth.

Co-Auditing

There are some basic considerations of theory and practice with which the auditor should become thoroughly acquainted. In any time of confusion about people, cases or techniques, these are the basis to which one turns again for the resolution of that confusion. They are included here as a separate section of this manual for your repeated attention and study accompanied by the active use of these considerations in actual processing.

The class of problems resolved by this procedure includes the situation known as "co-auditor disputes". In years of instruction and training of auditors, full and complete information on that situation has been gained by the principal schools of auditing—the H. D. A. Courses, the A. C. C. Courses, the courses at Hubbard Professional College in Phoenix, the H. C. A. and H. A. A. Courses in the Academy of Religious Arts and Sciences. Students audit students under supervision and with coaching from an experienced and veteran instructor, and in some cases from L. Ron Hubbard. In student co-auditing disputes can arise. They do arise. They verge toward rebellion, mutiny, mayhem, and altercation. Emotions are expressed. Words are spoken. Logic is displayed. Graphs are drawn. Personalities are taken into account. Sessions are "blown" (pc walks out on session).

We want you to be sure that we have seen these things. But we have seen them solved. We see at the Academy the resolution of these problems daily, and solved usually by the students before the instructor is called upon at all.

When co-auditing teams blow up, or when they fall into a "figure-figure" of despond, they are rehabilitated swiftly and readily by a repetition of the inspection of basic theory.

As will be seen in the Rudiments of Auditing, it is necessary to establish the reality of a session in order to have a session. In order to have a session there must be an auditor and a preclear, and there must be an agreement on the existence of these. To make this situation come into being in co-auditing, there are certain requirements:

1. That the auditor can tolerate the preclear and the con-

dition of the preclear as the preclear is and as the conditions are. That the auditor can grant to the preclear beingness in present time, and not only in a future ideal state.

2. That the preclear can tolerate the existence of the auditor, and that the auditor can tolerate this granting of beingness by the preclear to him as the auditor.

3. That there is Agreement between auditor and pc that some auditing is to take place.

4. That the pc is safe in communicating to the auditor (and this is *not* attained by making the auditor the "only one" it is safe to communicate with).

5. That the Codes and other practicalities of auditing are understood by and acceptable to the auditor.

6. That the Attention and Intention of the auditor are aligned, during processing and in any contact with the preclear, toward the greatest good to the greatest number of Dynamics.

It is not impossible for good co-auditing to be carried out "back-and-forth" between two people, even two people in close association such as members of the same family, wives, husbands, children, or other close associates. It has been in the past less effective for such co-auditing arrangements to be made. It is necessary today as it was yesterday to establish with certainty the Rudiments of Auditing. The fact, however, that the Rudiments are better known, better used, and fully codified today shows us the solution to this type of situation.

Though we suggest and recommended *larger* co-auditing teams, four or five or more people, we do not say that teams of two or three cannot do the job. What we *do say*, however, is that such cases of very small teams or teams in which the members have special significance to each other, or where they are extremely close, Rudiment One must be given so much more, so extraordinary a consideration that they will be considered by most a less than optimum situation.

Every attempt should be made to enlarge the game and the number of the players participating.

One thing to remember in this is that people *want to participate* and further that they want to participate in the activ-

ity called auditing. This is a native urge of people and however they may appear to be resisting or neglecting this thing, the fact is that people have been carrying on from distant antiquity the practice of some kind of co-auditing. When there is no auditing of *any* kind whatever in a society, that society no longer exists. There is no race or nation on Earth today which does not have in one way or another a tradition of people assisting each other toward better states of being. Some of the systems used may be poor ones, but their intention is assistance along dynamics.

That Man is basically good is more basic and true than anything that has ever been said of Man. It's the first postulate.

The Codes

THE AUDITOR'S CODE

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 process of Scientology with those of various other practices.*

16. *Always maintain two-way communication with the preclear.*

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 Scientolo-*

gists, our professional organization or those whose names are closely connected to this science.

2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.

3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.

4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.

5. To prevent the use of Scientology in advertisements of other products.

6. To discourage the abuse of Scientology in the press.

7. To employ Scientology to the greatest good of the greatest number of dynamics.

8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.

9. To refuse to impart the personal secrets of my preclears.

10. To engage in no unseemly disputes with the uninformed on the subject of my profession.

The Axioms of Scientology

By L. RON HUBBARD

1. *Life is basically a Static.*

   Definition: a Life Static has no mass, no motion, no wave-length, no location in space or in time. It has the ability to postulate and to perceive.

2. *The Static is capable of considerations, postulates, and opinions.*

3. *Space, energy, objects, form, and time are the result of considerations made and/or agreed upon by the Static, and are perceived solely because the Static considers that it can perceive them.*

4. *Space is a viewpoint of Dimension.*

5. *Energy consists of postulated particles in space.*

6. *Objects consist of grouped particles.*

7. *Time is basically a postulate that space and particles will persist.*

8. *The apparency of time is the change of position of particles in space.*

9. *Change is the primary manifestation of time.*
10. *The highest purpose in the Universe is the creation of an effect.*

11. *The considerations resulting in conditions of existence are four-fold:*

   a. AS-IS-NESS *is the condition of immediate creation without persistence, and is the condition of existence which exists at the moment of creation and the moment of destruction, and is different from other considerations in that it does not contain survival.*

   b. ALTER-IS-NESS *is the consideration which introduces change, and therefore time and persistence into an AS-IS-NESS to obtain persistency.*

c. IS-NESS *is an apparency of existence brought about by the continuous alteration of an AS-IS-NESS. This is called, when agreed upon, Reality.*

d. NOT-IS-NESS *is the effort to handle IS-NESS by reducing its condition through the use of force. It is an apparency and cannot entirely vanquish an IS-NESS.*

12. *The primary condition of any universe is that two spaces, energies, or objects must not occupy the same space. When this condition is violated (perfect duplicate) the apparency of any universe or any part thereof is nulled.*

13. *The cycle of action of the physical universe is: Create, Survive (Persist), Destroy.*

14. *Survival is accomplished by* ALTER-IS-NESS *and* NOT-IS-NESS, *by which is gained the persistency known as time.*

15. *Creation is accomplished by the postulation of an AS-IS-NESS.*

16. *Complete destruction is accomplished by the postulation of AS-IS-NESS of any existence and the parts thereof.*

17. *The Static, having postulated AS-IS-NESS, then practices ALTER-IS-NESS, and so achieves the apparency of IS-NESS and so obtains Reality.*

18. *The Static, in practicing NOT-IS-NESS, brings about the persistence of unwanted existences, and so brings about unreality, which includes forgetfulness, unconsciousness, and other undesirable states.*

19. *Bringing the Static to view AS-IS any condition devaluates that condition.*

20. *Bringing the Static to create a perfect duplicate causes the vanishment of any existence or part thereof.*
A perfect duplicate is an additional creation of the object, its energy, and space, in its own space, in its own time, using its own energy. This violates the condition that two *objects must not occupy the same space, and causes vanish-*ment of the object.

21. *Understanding is composed of Affinity, Reality, and Communication.*

22. *The practice of NOT-IS-NESS reduces Understanding.*

23. *The Static has the capability of total knowingness. Total knowingness would consist of total A-R-C.*

24. *Total A-R-C would bring about the vanishment of all mechanical conditions of existence.*

25. *Affinity is a scale of attitudes which falls away from the co-existence of Static, through the interpositions of distance and energy, to create identity, down to close proximity but mystery.*

By the practice of Is-ness (Beingness) and Not-is-ness (refusal to Be) individuation progresses from the Knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through Lookingness, Emotingness, Effortingness, Thinkingness, Symbolizingness, Eatingness, Sexingness, and so through to not-Knowingness (Mystery). Until the point of Mystery is reached, some communication is possible, but even at Mystery an attempt to communicate continues, Here we have, in case of an individual, a gradual falling away from the belief that one can assume a complete Affinity down to the conviction that all is a complete Mystery. Any individual is somewhere on this Know-to-Mystery scale. The original Chart of Human Evaluation was the Emotion section of this scale.

26. *Reality is the agreed-upon apparency of existence.*

27. *An Actuality can exist for one individually, but when it is agreed with by others it can then be said to be a Reality.* The anatomy of Reality is contained in Is-ness, which is composed of As-is-ness and Alter-is-ness. Is-ness is an apparency, it is not an Actuality. The Actuality is As-is-ness altered so as to obtain a persistency.

Unreality is the consequence and apparency of the practice of Not-is-ness.

28. *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.

29. In order to cause an AS-IS-NESS to persist, one must assign other authorship to the creation than his own. Otherwise, his view of it would cause its vanishment.

Any space, energy, form, object, individual, or physical universe condition can exist only when an alteration has occurred of the original As-is-ness so as to prevent a casual view from vanishing it. In other words, anything which is persisting must contain a ''lie'' so that the original consideration is not completely duplicated.

30. The general rule of auditing is that anything which is unwanted and yet persists must be thoroughly viewed, at which time it will vanish.

If only partially viewed, its intensity, at least, will decrease.
31. Goodness and Badness, Beautifulness and Ugliness, are alike considerations and have no other basis than opinion.

32. Anything which is not directly observed tends to persist.

33. Any As-is-ness which is altered by Not-is-ness (by force) tends to persist.

34. Any Is-ness, when altered by force, tends to persist.

35. The Ultimate Truth is a Static.

A Static has no mass, meaning, mobility, no wave length, no time, no location in space, no space.

36. *A lie is a second postulate, statement or condition designed to mask a primary postulate which is permitted to remain.* Examples:

Neither truth nor a lie is a motion or alteration of a particle from one position to another.

A lie is a statement that a particle having moved did not move, or a statement that a particle, not having moved, did move.

The basic lie is that a consideration which was made was not made or that it was different.

37. *When a primary consideration is altered but still exists, persistence is achieved for the altering consideration.*

All persistence depends on the Basic Truth, but the persistence is of the altering consideration, for the Basic Truth has neither persistence nor impersistence.

38. *1: Stupidity is the unknowness of consideration.*

2: Mechanical Definition: Stupidity is the unknowness of time, place, form and event.

1: Truth is the exact consideration.

2: Truth is the exact time, place, form, and event.
Thus we see that failure to discover Truth brings about stupidity.

Thus we see that the discovery of Truth would bring about an As-is-ness by actual experiment.

Thus we see that an ultimate truth would have no time, place, form or event.

Thus, then, we perceive that we can achieve a persistence only when we mask a truth.

Lying is an alteration of time, place, event, or form.

Lying becomes Alter-is-ness, becomes Stupidity.

(The blackness of cases is an accumulation of the case's own or another's lies.)

Anything which persists must avoid As-is-ness. Thus, anything, to persist, must contain a lie.

39. *Life poses problems for its own solution.*

40. *Any problem, to be a problem, must contain a lie. If it were truth, it would unmock.*

An "unsolvable problem" would have the greatest persistence. It would also contain the greatest number of altered facts. To make a problem, one must introduce Alter-is-ness.

41. *That into which Alter-is-ness is introduced becomes a problem.*

42. *MEST (Matter, Energy, Space, Time) persists because it is a problem.*

It is a problem because it contains Alter-is-ness.

43. *Time is the primary source of untruth.*

Time states the untruth of consecutive considerations.

44. *Theta (the Static) has no location in Matter, Energy, Space, or Time. It is capable of consideration.*

45. *Theta can consider itself to be placed, at which moment it becomes placed, and to that degree a problem.*

46. *Theta can become a problem by its considerations, but then becomes MEST.*

A problem is to some degree MEST. MEST *is* a problem.

47. *Theta can resolve problems.*

48. *Life is a game wherein Theta as the Static solves the problems of Theta as MEST.*

49. *To solve any problem it is only necessary to become Theta, the solver, rather than Theta, the problem.*

50. *Theta as MEST must contain considerations which are lies.*

51. *Postulates and live communications not being Mest and being senior to Mest can accomplish change in Mest without*

bringing about a persistence of Mest. Thus auditing can occur.

52. *Mest persists and solidifies to the degree that it is not granted life.*

53. *A Stable Datum is necessary to the alignment of data.*

54. *A tolerance of confusion and an agreed upon Stable Datum on which to align the data in a confusion are at once necessary for a sane reaction on the eight dynamics.*
This defines sanity.

The Auditor's Code

1. *DO NOT EVALUATE FOR THE PRECLEAR.*

Really, don't do it. It will just get you nowhere to do this. Evaluation most basically is location and change of location in space and time. You want your preclear to become able to change his mind. You are going to work toward greater self-determination. This is not achieved by convincing him he is either r'ght or wrong, silly or sensible. You will, in auditing, be called upon to give commands, to direct the preclear in both physical motion and consideration. The maximum to which you do this is easily defined. It is important to know how closely the preclear should be monitored, directed, and ordered around. The rule is, that Two-Way Communication is first SOUGHT, and when established, is maintained.

What the preclear "uses to know where he is" and "how he is", is evaluation for him by the environment. When the environment is in mechanical automatic command of the preclear, then it is worth nothing to the preclear to have the auditor ask him to *decide* something. His self-determinism must be brought up to that point *by the exercise of excellent, observable and acceptable control.* In so controlling, or evaluating for the preclear, he is brought to an awareness of the communication taking place, the fact that it is safe and that it is not a mystery or confusion.

The use of good control is found in the use of good two-way communication. When a command is given to the auditor, or a question asked, it is the job of the auditor to see that the command is carried out or the question answered. The commlag must be flattened on the commands or questions, as they are actually to some degree evaluations, as are, to some degree, all communications and they must be flattened, to permit the preclear to finish the cycle of action started by the command. If it is not finished it will be then only another in the long history of unfinished cycles of action which tend to float along with the preclear in present time. This is what the environment is continually doing to the preclar. He becomes extremely uncomfortable about life, he desires to finish these cycles of *Start, Change, Stop,* and the Stop has never arrived. He then becomes stopped. He becomes the thing that he has failed to do.

As a perfect example of the essential steps in the unraveling of the evaluations which have enforced themselves upon a preclear, special attention should be given Opening Procedure of 8-C, in the section on processes in this manual.

2. *DO NOT INVALIDATE OR CORRECT THE PRE-CLEAR'S DATA.*

Invalidation is the evaluation for the preclear of the preclear's evaluation, and is the level of force in human relations. More damage can be done to a case and more processing rendered ineffectual or negative in value by this than any other means. Invalidation is a manifestation of the inability to tolerate viewpoints, or life, at another location than one's own. The invalidator lives in a computation of, "I'm The Only One." In everyday life people are certainly free to argue and correct each other's data; at any rate it is the custom of the people, and therefore Law.

The auditor has no such freedom. He must not dispute the preclear, he must not try the self confidence of the preclear. The preclear is, however, free to do these things to the auditor. The preclear is free to consider every act of the auditor an "auditor code-break." If he does this, it is simply an indication that two-way communication has not been established, or upheld.

It is NOT an invalidation of the preclear to use a process lower than the level he thinks should be run. Locational Processing reaches below two-way communication. But if the preclear is ABLE to run a higher process, he is also WILLING to run a lower one. A Theta Clear is not in the least unhappy with the process known as "Union Station," which is below two-way communication. He will run it with the highest interest, and he will comm-lag and flatten the lags.

There are no processes here which are an invalidation. Similarly there are no "low" processes, except in the sense that they can be run on a preclear whose case level is low, where certain other processes would not be real to the preclear.

3. *USE THE PROCESSES WHICH IMPROVE THE PRE-CLEAR'S CASE.*

The main point here is quite plain. One caution to be

given to the auditor is not to permit the preclear to pick the process because "he knows just what he needs." Acknowledge him, but the judgment rests with you. Process the PRECLEAR, not the preclear's chronic somatics, his machines, or his figure-figure. Be willing to communicate with the preclear on this. Bridge the gap between what the pc wants run and what you intend to run on the pc — *with communication.*

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 IMPROPER-LY FED.*

7. *DO NOT PERMIT A FREQUENT CHANGE OF AU-DITORS.*

There are mutual agreements in man which are best not overlooked, although they may have no surpassing importance in ordinary daily life. These agreements apply to the body and its built-in opinions of things, rather than the thetan's, but in auditing they must be strictly observed.

In La Paz, the capital of Bolivia, Number 4 of the Auditor's Code would not seem to apply, as the people there living at an altitude of around 15,000 feet, even the foreign visitors, are almost totally incapable of meeting an appointment. Nobody does, nobody expects you to. Nevertheless, auditing appointments must be kept, once made, even in La Paz. If the preclear is late, the auditor must somehow cajole him into making it next time.

Processing after 10:00 P. M. doesn't work as processing, for purely genetic-line reasons. Preclears audited after 10 become depleted on havingness, with the body soaking up every bit of energy the preclear loosens up in the vicinity. Bodies have in their early beginnings the photon converter, which lived in stimulus-response rapport with sunlight, and the sun is very low at 10 P. M. and so also the body.

Make sure the preclear has had plenty to eat. Do not argue diets with him. But here again, you are processing the thetan, and you do not want the body sitting there actually pulling in engrams, because it needs food.

A frequent change of auditors is one of the three most common, almost uniformly standard causes of failure or harm in old-time processing. The three are: processing after 10 P. M., processing an improperly fed preclear, and a frequent change of auditor.

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.*

Neither anger nor sympathy should be considered forbidden emotions. We are free to express these, but not in auditing. Just don't do it. If you are sorely tempted to sympathize with a particularly unhappy preclear, remember that you will not be advancing his cause, you will simply be giving his other-determinisms a win, and his self-determinism a lose. Give your preclear wins.

Anger toward a preclear is the abandonment of processing in favor of force. Be above 2.0 on the tone scale. Below there is Succumb. Go ahead and be in good shape.

Don't let him end the session on his own, and don't abandon the preclear. Both of these situations will stick the preclear on the time track. Both will put him very often into a greater difficulty of case. It's a dirty trick to play on a guy. If he ends the session himself, which you began, he gets uncertain. If you walk out on him he gets discouraged and usually feels a bit degraded, even if you only went out to put a nickel in the meter.

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.*

12, 13, and 14 will be covered more thoroughly, but their importance in running a process is closely paralleled by their importance as part of the Auditor's Code. There is a mode of operation called "Good 8-C" which refers to the process Opening Procedure of 8-C, but which is applied generally in human relations and actually applies in all activities on all eight dynamics. The ability of the people around you can be raised simply by the practice of "Good 8-C" in your ordinary dealings with people. In auditing, this principle is of supreme importance, and No. 14, the willingness to grant beingness to the preclear is its basis.

Good 8-C is simply the rule of: when you *start* someone don't abandon him there, but carry him along through. If you tell a child to go get his tricycle in out of the rain, make sure he does it. He will actually feel, if you fail to exercise good control on him, that he is perhaps NOT WORTH PLAYING WITH.

In processing you must demonstrate a willingness to have the preclear participate in, and complete, actions, communications, and considerations.

15. *NEVER MIX THE PROCESSES OF SCIENTOLOGY WITH THOSE OF VARIOUS OTHER PRACTICES.*

The level of responsibility of an individual using Scientology in the assistance of another individual or group must necessarily be very high toward the individual or group. There is no guarantee of safety for the use of Scientology in any mixture whatever with other practices, or with reference to considerations other than those which are the basis of Scientology. There is, in fact, a guarantee of its UN-safety when so misused. There is no desire, in the organizations of Dianetics and Scientology, to receive from all human beings immediate and prompt loyalty and convincedness to Scientology. Scientology seeks no empire. But in the use of and dissemination of the material of Scientology and its techniques, Scientologists have a very direct and urgent responsibility. Any possible interest you may have in any field whatever of art, science, religion, philosophy, economics, or sociology is yours, of course, to pursue. The relation of any of these to Life is within the view of many Sci-

entologists. The "but" here is not in restriction of these interests and endeavors.

The but is: No. 15 of the Auditor's Code. Use the processes as tested and given. Use them straight. They are, when twisted, altered, added to, or subtracted from, highly dangerous, and ruinous to preclears.

If you have been in touch with the progress of Dianetics and Scientology you know that there has been very considerable and careful research and that L. Ron Hubbard has in these years accomplished extremely swiftly an alignment of data and a precision of action in the handling of life. Possibly you would have desired a more swift ascent yet, but in the event of processing the ascent is based upon basics, it is dependent for you upon your correct use of these tools.

The Communication Formula

1. *THE CYCLE OF COMMUNICATION.*

2. *THE CYCLE OF TWO-WAY COMMUNICATION.*

AXIOM 28: *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 INTENTION, ATTENTION AND DUPLICATION.

The component parts of communication are ·

1. CONSIDERATION.

2. INTENTION.

3. ATTENTION.

4. CAUSE.

5. SOURCE-POINT (ORIGIN).

6. DISTANCE.

7. EFFECT.

8. RECEIPT-POINT.

9. DUPLICATION.

10. THE VELOCITY OF THE IMPULSE OR PARTICLE.

11. NOTHINGNESS.

12. SOMETHINGNESS.

A non-communication consists of barriers.

Barriers consist of:

1. Space.

2. Interpositions (such as walls and screens of fast-moving particles.)

3. Time.

A communication by definition does not need to be a two-way. When a communication is returned, the formula is repeated, with the receipt-point becoming a source-point and the former source-point now becoming a receipt-point.
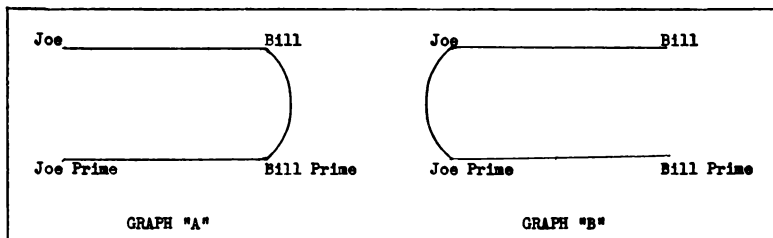
GRAPH "A"   GRAPH "B"

A one-way communication would be as in either Graph "A" or Graph "B" alone. Joe (in Graph "A") originates a communication to Bill. Bill as Effect-point receives the communication, and thus to this extent becomes a different Bill, Bill Prime. Bill then acknowledges receipt of Joe's communication. A different Joe, Joe Prime, receives the acknowledgement and the cycle of communication is by definition complete.

However, this is not the full cycle of TWO-WAY COMMUNICATION. A two-way cycle of communication would work as follows (this would be Graph "A" PLUS Graph "B"):

Joe, having originated a communication, and having completed it, may then wait for Bill to originate a communication to Joe, thus completing the remainder of the two-way cycle of communication. Bill does originate a communication, this is heard by Joe, answered by Joe Prime, and acknowledged by Bill Prime.

Thus we get the normal cycle of a communication between two terminals, for in this case Joe is a terminal and Bill is a terminal and communication can be seen to flow between two terminals.

The cycles depend upon:

1. Joe originating the communication,

2. Bill hearing the communication,

3. Bill becoming Bill Prime and answering the communication,

4. Joe becoming Joe Prime and acknowledging that answer,

5. Then Bill *originating* a communication,

6. Joe hearing the communication,

7. Joe Prime answering the communication,

8. Bill Prime acknowledging the answer.

If they did this, regardless of what they were talking about, they would never become resistive to each other, or involved in an argument, and would eventually reach an agreement, even if they were hostile to one another. Their difficulties and problems would be cleared up and they would be, in relationship to each other, in good shape.

A two-way communication cycle breaks down when either terminal fails, in its turn, to originate communication. We discover that the entire society has vast difficulties along this line. They are so used to canned entertainment and so inhibited in originating communication by parents who couldn't communicate, and by education and other causes, that people get very low on communication origin. Communication origin is necessary to have communication in the first place. Thus we find people talking mainly about things which are forced upon them by exterior causes. They see an accident, they discuss it. They see a movie, they discuss it. They wait for an exterior source to give them the occasion for a conversation. But in view of the fact that both are low on the origin of communication—which could also be stated as low on imagination— we discover that such people, dependent upon exterior primal impulses, are more or less compulsive or inhibitive in communication, and thus the conversation veers rapidly and markedly and may wind up with some remarkable animosities or mis-conclusions. Let us suppose that lack of prime cause impulse on Joe's part has brought him into obsessive or compulsive communication, and we find that he is so busy outflowing that he never has a chance to hear anyone who speaks to him, and if he did hear them would not answer them. Bill, on the other

hand, might be so very, very, very low on primal Cause (which is to say, low on communication origination) that he never even moves into Bill Prime, or if he does, would never put forth his own opinion, thus unbalancing Joe further and further into further and further compulsive communication.

As you can see by these graphs, some novel situations could originate. There would be the matter of obsessive answering as well as inhibitive answering—all the same thing—no primal communication having been originated at him. Another individual, as Joe Prime in Graph "A" or Bill Prime in Graph "B", might spend all of his time acknowledging, even though nothing came his way to acknowledge. The common and most noticed manifestations, however, are obsessive and compulsive origin, and non-answering acceptance, and non-acknowledgment of answer. And at these places we can discover stuck flows.

As the only crime in the universe seems to be to communicate, and as the only saving grace of a Thetan is *to* communicate, we can readily understand that an entanglement of communication is certain to result, but we can understand—and much more happily—that it can now be resolved.

That which we are discussing here is minimally theory and maximally derived from observation. The main test of this is whether or not it resolves cases, and be assured that it does.

Flows become stuck on this twin cycle of communication where a scarcity occurs in (1) origination of communication, (2) receipt of communication, (3) answering of communication given, (4) acknowledging answers. Thus it can be seen that there are only four parts which can become aberrated in both Graph "A" and Graph "B" no matter the number of peculiar manifestations which can occur as a result thereof.

These observations of communication are so vital that a considerable difference amongst case results comes about between an auditor who does acknowledge whatever his preclear answers and an auditor who does not. Let us take "Auditor G" and we discover that he is running Opening Procedure of 8-C on a preclear, but that at the end of two hours of Opening Procedure of 8-C the preclear has benefitted very little. Then let us take "Auditor K." This auditor does fifteen minutes of Opening Procedure of 8-C and gets very good results on

the preclear. The difference between Auditor G and Auditor K is only that Auditor G never acknowledges any answer or statement, or communication origin on the part of the preclear. He simply continues doggedly with the process. Auditor K, on the other hand, is willing to let the preclear originate a communication and always acknowledges whenever the preclear concludes the action called for in a command, or when the preclear volunteers a verbal answer. In other words, G did not answer or acknowledge, but ran the process with mechanical perfection, and K both answered and acknowledged as well as originated orders. The fact that the scarcest thing there is is the origin of orders or communications, and the fact that G was at least doing this, was enough to cause G to get some improvement in the preclear, but he would not get anything like the improvement obtained by Auditor K.

Silence is nowhere desirable except in permitting another to communicate or waiting for another to acknowledge. The auditing of silence will wind the preclear in a perfect fish-net of aberration. The total process which remedies this is remedying the scarcity, by whatever means, of the four parts of a two-way communication.

Acknowledgement

Acknowledgement is: letting the other guy know you got the communication.

In auditing acknowledgement is one of the more godly and angelic arts and one of the more technically exact skills. All it takes to acknowledge a pc is:

1. To notice he is there.

2. To be there yourself.

3. To get him to notice that you are there.

4. To get him to notice *he* is there.

5. To notice that he has said, done, felt, experienced, noticed, "just understood," started, changed or stopped something.

6. To let him know that you have noticed this and *accepted it as it is,* and

7. To let him know this, *also,* by a communication such as:

ALL RIGHT.

GOOD.

FINE.

OKAY.

OKAY, FINE.

OKAY, GOOD.

ALL RIGHT, FINE.

ALL RIGHT, GOOD.

GOOD, ALL RIGHT.

Or, when he is not as fully aware, or has not communicated as freely as could be desired about what he has done or said or experienced, then a slightly stronger invitation to communication is used, such as:

WHAT HAPPENED THERE?

HOW ARE YOU DOING?

HOW DO YOU FEEL?

HOW ARE YOU GETTING ALONG?

DID YOU HAVE SOME COMMENT YOU WANTED TO MAKE THERE?

HOW'S IT LOOK TO YOU NOW?

ARE YOU NOTICING ANY KIND OF CHANGES ON THIS (PROCESS)?

ETC.

which is a necessary part of any auditing, should always be done on any level, with any preclear.

Some of the things preclears do that are actually *originations of communication,* and should be handled as such, are: gasps, sighs, "making faces," stamping, yawning, laughing, tears, etc., in addition to *remarks* no matter how slight, how non-sequitur, how impolite or how anything!

When to acknowledge the pc:

Acknowledge the pc when the pc does something.

If you don't acknowledge the pc, you are telling him his universe, his mockups, are not worth looking at and he might as well go right back to Cloud 16. Acknowledgement and granting of beingness are not separate abilities.

When the pc is acknowledged he will cease compulsively *altering* and therefore causing a persistence of his reactive bank, his aberration and his distrust of communication. He will then *view as-is* and communicate whatever is happening in his vicinity, and he will, by viewing and communicating as-is, cause a vanishment of the conditions upon his freedom, and he will become free.

Exteriorization

The subject of exteriorization has not been especially stressed in this manual, but it should be pointed out that all the processes here are concerned with exteriorizing the preclear out of various things, such as the past, past locations, the reactive bank, pictures and facsimiles, valences, confused universes, etc.

The processes which do this also do have as their normal result the exteriorization of the preclear, the Thetan, from the body, permitting then a better and freer command of the body, better communication with and handling of the body. You will note that DISTANCE is a principal factor in communication. That one is interiorized in a body or even identified with it so that he conceives himself to *be that body,* means that he has somewhere failed to complete some communications in which that body was involved. It is not necessary to attack the problem of exteriorization as such, specifically.

Other manuals, the principal one being *The Creation of Human Ability,* by L. Ron Hubbard, are more extensive and complete on this topic.

When as normally occurs, the pc exteriorizes somewhere along in the procedures of this manual, *communicate* with the pc on this, get his comments on it, and *do not* question, test, switch processes, or in any other way invalidate the preclear on the subject of exteriorization!

The processes here outlined are actually for use by the exteriorized preclear *first* and primarily. You do not need other processes than these for the correct handling of the pc who is exteriorized.

NOTE:

Never direct the attention of a preclear who has just exteriorized to his body! Always direct the pc's attention to "whatever he happens to be looking at."

If he is looking at his body simply acknowledge this, and let him comment upon anything he likes, and then go back to the process you were running.

It is desirable to run *all* the six levels of process before running the pc on the drills of Route I as found in The Creation of Human Ability. This is the case not only with co-auditing teams, but with any "book" or professional auditors whatsoever.

The Rudiments of Auditing

1. Establish and continue through all processing:

    A. The awareness of the auditor.

    B. The auditing room.

    C. That a session is in progress.

    D. And that the preclear is being audited.

2. Two-way communication on a casual basis.

3. The delivery of the question.

4. Communication lag.

5. Acknowledgement of the question.

6. The duplication of that question except when using auditing commands on a two-way communication basis as in Rudiment 2.

7. Whenever beginning, changing or finishing a process or session, bridge that start, change or stop with two-way communication to produce a sufficiency of agreement and understanding on the part of the preclear with what has been done and what is now about to be done. This is the continuance of A-R-C in processing.

Easiest to overlook are the simplest, most idiotically obvious facts that in order to have an auditing session there must be an auditing session, and that in order to use a process the process must be used. Being idiotically and stupidly obvious to anyone, these rudiments of auditing have not, before the manual on Straight Wire (ABILITY, Major 4) by L. Ron Hubbard, been codified and stated as such—the rudiments upon which processing depends.

Not having been stated the rudiments were missing in a notable quantity of early processing sessions. There is no excuse, any more. Auditors in 1955 and from here on out will just have to "establish session" with their preclears.

Rudiment 1, the awareness of the existence of an auditor, belongs first with the auditor himself, in knowing that he is

about to audit a pc. In auditing we are dealing with something very, very light and airy—something that has no special weight to it at all—we are dealing with thought, with thinkingness, with the exchange of ideas. In such an exchange the establishment of the existence of the exchangers and of the exchange is a non-dispensible item. Where awareness of these things does not exist for the preclear and for the auditor, these things do not exist.

Auditors today are extremely and drastically determined on this point—so much so that we have even a PROCESS for the establishment of the existence of a session. It's an old process, it's been around for a long time. For several years it has been getting results on cases — very therapeutic and encouraging results.

However, this process is used today not for a therapy but for a simple practicality of auditing. It is used for one purpose —to establish the awareness that there is a session going on. It has a repetitive question, to be asked over and over and over, though pleasantly and interestedly, until the pc gives a very specific answer: *"I am being audited."*

The question is, *"What are you doing?"*

Some auditing can now take place.

To get a preclear into session an auditor must be able to be. He must be willing to grant and have granted to *himself* some beingness. He must further grant beingness to the preclear. He must, in starting a session and keeping a session going, present to the preclear a stability of A-R-C to which the preclear can look for communication at any and all times. Without this stability of auditor the preclear will not, for instance, be free to unburden his perhaps small, perhaps large pack of secrets. He will be unsure as to the response of the auditor to possible material, which he has withheld from others for this very reason.

If you are auditing a friend, member of your family, or other associate, this first Rudiment of Auditing is your most important single step. If you are, to another person in your environment, a very specific "something" such as a son, daughter, husband, wife, boss, employee, sergeant, or hero, then until

— 38 —

you have made completely certain that you are now *the auditor* to that person, go no further with any of the motions of processing.

Establish A,B,C and D of the first Rudiment of Auditing.

Continue the use of all Rudiments throughout ALL PROCESSING!

When a preclear becomes rather strained and upset and tense, or goes way out of communication, it is because the session has run a bit off the rails on this particular. There is nothing much in the way of harm that can be done to a case with carelessness about processes, that does not stem directly from failure of the auditor to keep in establishment the first rudiments, *throughout the processing.* It is, however, the auditor who is careless, or compulsively altering, who will be careless with BOTH rudiments AND processes.

2. Two-Way Communication on a casual basis, at the moment when you have the above established, is the entrance to any case. There is no other entrance. Affinity alone will do nothing. Agreement alone will accomplish naught. *Communication* is the entrance, the exit, and your method of travel inside or outside of any case, any universe, any auditing situation.

If you have established your existence as the auditor to the preclear, that preclear will talk to you. In a half hour at this point in a case very commonly half an intensive is accomplished. The scarcity of auditors in this society is extreme. There has never been a time when Man did not have some kind of auditing going on. The antiquity of auditing is as old as the invention of humanity. But a scarcity exists in auditing. An auditor is anyone who at least can *listen* and accept a communication. There is very little actual listening going on in the centers of culture or the centers of anything else today, including the coffee-shop in the UN building. It's scarce.

So your pc will talk. If he gives you all troubles and nothing in the way of good news, or all sweetness and light, and no problems of any kind, you know that there are enforcements and inhibitions on communication in this pc. But at least you've got him talking to you. Keep the conversation TWO-way. Know your formula of communication well, as many a foxy preclear has tried to leave out *one* part of the formula.

When the pc has been successfully engaged in two-way communication on a casual, informal basis, for long enough to get into some sort of exchange of ideas, with some degree of relief and/or interest, and readiness to run a further and more formal process, then go to the next process, and as the above is done with ALL sessions, that process may, depending upon earlier sessions, be any one of the Six Levels of process—then go ahead with that process, while continuing smoothly and with no break, your two-way-communication with the preclear.

3. As what we are handling is communication, the interchange of ideas, and not sacks of grain, then weight alone is not present in auditing to convince us that something is being communicated and that the communication has arrived at the receipt point. With loading sacks of grain there is a gross kind of evidence that the stuff has been loaded. With this light and airily weightless thing called Communication we are dealing to some slight extent, very slight, with *quantities*. The actuality is that QUALITIES is the subject of auditing: the qualities of the static of Life: the Thetan: the pc.

Thus the *delivery of the auditing question* is of surpassing importance in what we are doing, though it is a subject of extreme obviousness and self-evidentality.

To deliver an auditing question successfully to a preclear all that is necessary is that the auditor *ask the pc the question.* When you are conducting a two-way-communication on a casual basis with the pc it is quite easy to ''get with'' the pc. When you go from this to an auditing question which is to be repeated, and duplicated exactly many, many times, this does not mean that your tone of voice, your attitude, your interest, your intention or your attention should take a change of aspect and that you should go into a monotone and *recite* something. Just *stay* in good two-way communication with the preclear and *continue talking to the pc* and *having the pc talk to you* and deliver the question across the bridge of communication that exists between you, the bridge of A-R-C.

Though the question is to be repeated and unchanged in such a way and as many times as necessary to permit the pc to flatten the comm-lags on that question—the question can be a *new question* every time it is delivered.

The pc can be a *new pc* every time he deals with your question.

The auditor should become very, very expert in the rudiments of auditing, and as he becomes more and more expert he will find his auditing to be more and more *live* and the arbitrary of TIME to be less and less effective upon him. He will become rapid and certain in the establishment of an auditor, a preclear, a session, a two-way-communication, and in the actual, live delivery of the auditing question.

He will moreover find that in this expertness he is having the kind of delight and satisfaction in doing these things that is the atmosphere of good auditing and good human relations.

Not only in session, but in life and in his A-R-C with people and the environment he will find an increase of fun (communicatingness) to be general in his experience.

A-R-C in the delivery of an auditing question is most simply described as *asking the preclear the question.*

4. *Communication Lag.*

A communication lag, or comm-lag, is the time elapsing between the posing of a question or command and the actual answering of the question or exact carrying out of the command.

Preclears will comm-lag on any process which is real enough to them to be handled by them. When a preclear does not comm-lag on a process, it means one thing and one thing only—the process is of a level too high for that preclear at that time. This means simply that it is above or outside or just other-than, that which is real to the pc. The subject of levels of Reality is contained in the Scale of Awareness, the Know-to-Mystery Scale. This scale is plotted from a top of full potentiality of knowingness, and contains the ability, as a total freedom, to know or not-know something or anything.

Descending from Knowing into less freedom (or less A-R-C) the scale is a description of degrees of awareness, and as it descends it describes greater significance and lesser capability. It goes like this:

KNOWINGNESS.

LOOKINGNESS.

EMOTINGNESS.

EFFORTINGNESS.

THINKINGNESS.

SYMBOLIZINGNESS.

EATINGNESS.

SEXINGNESS.

MYSTERY.

When in processing you observe the comm-lag known as "reality lag" you will be observing the phenomenon here described. If, for instance, when you engage the preclear in two-way-comm on a casual basis about the pc's everyday life, his interests, his problems, you will find that where he *specializes* he is faced with an unreality *to him.* If he translates most of his experiences into one or another of these levels you will find that on that level he has a scarcity, a confusion such as an engram, or a confusion of universes. In his conversation and thinkingness he is attempting to fill a vacuum of that kind of experience and ability. It is noted for instance in a military establishment, where there is an absence of or threatened absence of wives, girl friends, family groups, that conversation begins rapidly to specialize in sex, with a growing stupidity and unreality on that subject. Inhibition of the level of awareness called sex leads to an enforcement, in the face of inhibited realness, of the subject of sex.

Where an individual has been prevented from *looking,* or has been forced to look at things he did not choose to look at he resorts to *thinkingness,* and "figure-figure." Thinking, and the individual's thought-processes in general, is somewhat real to this individual, as a kind of substitute lookingness. *Looking* is unreal to him.

Enforced and inhibited lookingness is a basic for poor eyesight, and a person in that condition will communicate rather poorly and fixedly on the subject of perception. This would be a type of comm-lag.

In processing, the reality lag of the pc is best handled not by specific address to the shortcomings of the pc's "case." It is best handled always by the basic processes starting from Level One and proceeding up through the levels.

In order to *proceed up,* all communication lags introduced in any process must be reduced. If this is not done, the preclear will simply bog stubbornly and unshakably down into the material in which the unflattened comm-lag left him. You might venture into another process, but you won't have the *preclear* along to *do* the process. He will be back where you abandoned him. Switching processes on a pc is on the same order of auditor-break as abruptly walking out on the pc in the middle of the session.

A comm-lag is flattened by continuing the question, command, or process and by continuing two-way-communication with the pc and continuing it until the goal of the process has been reached and until the pc's answers are uniform in physical comm-lag for *at least* a few questions or commands. The lag should flatten at something a little faster than, or about the same speed as the pc's "usual conversation."

A few of the types of comm-lag should be mentioned here:

Receipt lag is the amount of time it takes the pc to get the question as it is and not as he may have supposed it *should* be. An example of this would be in asking the pc to "recall a moment" and getting many moments from the pc and yet a certain suspiciousness, a certain slant to the answers. What you have there is a pc answering a more complicated or significant question than you are asking, such as possibly, "Recall a moment which shows that your wife deserved a good beating." That isn't what you asked the pc, but nevertheless might be the question he is answering. This is a lag in the receipt of the actual question. After some answers of this variety the pc will notice this himself, receive the actual question, and with considerable relief, answer it. The auditor does not point out to the pc that he is comm-lagging in this way, but continues with the process, and the pc will come through the solidity there found.

Origin Lag is encountered in any preclear, and especially in lower, or earlier levels of case. Two-way communication includes the receipt point of a communication having received and answered a communication then turning around and becoming a *source point,* in other words, the preclear does not merely receive and answer what the auditor says, he also origi-

nates comments, questions and observations to the auditor, who receives and answers.

Origin Lag, then would be the length of time between the beginning of a process or session and the moment when the pc begins to feel it is safe or possible or desirable to originate some actual interchange of ideas with the auditor.

Obsessive Outflow is a kind of inverted comm-lag which is nonetheless a comm-lag. Obsessive or compulsive outflow is easily distinguished from actual communication. The definition itself of communication includes INTENTION, ATTENTION AND DUPLICATION. When one of these parts of communication is omitted, the others follow, and there is no communication happening. The familiar situation of having someone "talk at" you is this type of situation. It is difficult somehow to pay attention to this kind of conversation. The communication therefore fails to arrive, and fails to be duplicated. This absence of attention and duplication is the result of *no intention*. The compulsive outflow was simply compulsive (other-determined) and there was no intention on the part of the outflowing person to be understood, hence no A-R-C, which is understanding, and of which the "C" is communication.

Acknowledgement is often difficult to deliver to an obsessively outflowing conversationalist, but it is acknowledgement which is lacking on that end of the line. It is important to ascertain with exactness whether the person got your O. K. Important to auditors, that is. Most everyone else has just given up and quit on it.

It is interesting to note that the very person who talks and talks and yak-yak-yak and "when I was a girl" and etc., the person who never receives or expects or notices an acknowledgement—that is the very person who is so starved, so hungry, so desperate for an acknowledgement that the person becomes utterly and completely blank to it when it comes.

This is a condition-of-case that is just one of the things that preclears do to become preclears and it is remedied simply by remedying the same thing that is remedied in any auditing of a preclear — his ability to communicate. The "obsessive outflow" case is also the "obsessive in-flow" case. They go through

a cycle of talking obsessively into the nothingness of "no terminals" and then an enforced silence, attempting to *be* "no terminal," in order to balance up the imbalanced situation.

There are many now happily and really communicating people who once had a bit of this manifestation in their "cases."

It's just a comm-lag.

Another kind of comm-lag is:

Joe: "How are you, Bill?"

Bill: "You look fine, Joe."

Here the question was never answered at all and would go on as a comm-lag from there until the end of the universe.

Another is:

Joe: "How are you, Bill?"

Bill: (after twenty seconds of study) "Oh, I guess I'm all right today."

As this is the commonest form of comm-lag it is the most readily observed. Less well-known is the following communication lag:

Joe: "How are you, Bill?"

Bill: "What do you want to know for?"

Again, this question goes on unanswered until the end of the universe. The most maddening kind of communication lag is:

Joe: "How are you, Bill?"

Bill . . . . . silence from there on out. This is dramatized when people anxiously inquire of an unconscious person how he is and they become entirely frantic. They are simply looking at a communication lag which they believe will become total, and their anxiety is simply their multiple suffering on the subject of communication lag.

There are many and fascinating forms of comm-lag, and though we do not list them all here, they will come into view in processing, and it is a point upon which experience in auditing brings increased alertness. There is, however, one more

type of communication lag which is of particular interest here: Cognition Lag.

Cognition Lag is the amount of time between the address to any consideration, event, or problem and the *viewing and understanding of that item in present time* and with *awareness of awareness* of the item. Cognition could be called a burst of knowingness, and is *not* to be confused with any energy manifestation in the preclear, such as the explosion of a ridge of energy, a "white light," or any manifestation, however welcome, in the body.

It's just a direct and simple rise in A-R-C (understanding) upon the subject addressed in the process being run, or on any subject which becomes a freedom and ability on the part of the preclear. It is the level of knowingness and of knowingness about knowingness, and the level of knowingness about not-knowingness. Cognition is a major goal of any and every process in Scientology, which could be very accurately defined as: "Cognition about cognition."

The scale of processes is designed and plotted toward the goal of cognition, and is a gradient scale of cognitions and in the order most promptly attainable by a preclear.

The auditor does not coach, prod, bully, convince or suggest a preclear into a cognition. This is called "cognition for the preclear." It doesn't work. It has been tested, just as Evaluation has been tested. The preclear has to do his own cogniting. He will. Audit him.

Cognition Lag approximates Process Lag or, within a process, Question Lag, and when a preclear has cognited upon a process or the side of a process that is being run, then the process can, with a considerable amount of two-way communication—the communication bridge—be shifted either to the other side of that process, or to the next process up.

Always get the pc to communicate about any cognition he has in session or between sessions. Two-way communication on a casual but actual basis.

5. Acknowledgement of the question by the preclear is readily understood to be important in auditing. You want always to be sure that the pc really got the question, and one of

the very best ways to find out about this is to ask the pc, "Did you get that question?"

6. Duplication of the auditing question by the auditor is the essential and almost total mechanics of superior auditing. The Ability to deliver the question as many times as is necessary for the preclear to flatten the comm-lag on the question, and to produce the question the same way every time, and to make it every time a new, present time question, makes the difference in auditing.

It takes a very thorough understanding of the formula of communication. It requires that the auditor grant beingness to the preclear, and that the auditor can tolerate being real to the preclear.

When a process is being used, the principle of use is:

The process used will produce a broader. more stable, and higher result to the degree that it is not altered. When the process is used as-is, and not changed, and the comm-lags are flat, the total goal of that process is reached and maximum success is attained.

As in this discussion of the rudiments of auditing most of the points are extremely obvious, self-evident truths, let's note another one:

The duplication (exact repetition) of the auditing question includes the duplication each and every time the question is given by the auditor of the auditing situation, and the fact that a question is actually being asked with the intention of fully and anew communicating what is being requested from the pc.

Here is duplication and continuance of A-R-C, attention, intention, beingness, and therefore continuance of assistance to the preclear.

The willingness to duplicate and the A-R-C of an individual are closely allied. In your day-to-day contacts with shopkeepers and others who deal with the public something of this is readily observed in the custom of "Thank you." You will have noticed that some people who recite thanks to many, many customers in a' day's time continue to say thank you with considerable

ease and with a degree of sincerity. Such a person is willing to duplicate with A-R-C. You will have noticed others, on the other hand, who do not stay so well in present time, and whose "thank you, come again" if listened to closely can be heard over a background of clanking, whirring, and creaking social machinery. Social machinery is so called because it is not particularly social.

When the session seems to get into a machine-like groove and the interest level somewhat low the probable reason is that the preclear is into some depth of material that is not getting communicated. The way to keep this from going on is to supply plenty of communication and to supply the preclear with the continued opportunity to comment upon what is transpiring.

When in doubt, ask the pc. Ask him, "How are you doing?" "What happened?" "How do you feel?" "Is this (what is being run) getting easier or more difficult?" "How do you feel about the way this is going?"

The session will brighten up.

One auditor reporting on his day's auditing called the delivery of the auditing question a "luxury" he gave himself whenever there was sufficient communication and alertness present in the preclear, who happened at that stage to require a very large quantity of two-way-communication to run any process. Such will be the case with many preclears, although with many others the process itself is sufficient communication for their alertness and absorbed interest.

This brings us to Rudiment 7.

7. THE COMMUNICATION BRIDGE.

Whenever you change a process, or change a command to the other side of the same process, or whenever you make any change of similar magnitude, the preclear must be kept informed of what is going on and what is about to go on. And the auditor must keep constantly informed also of the preclear's opinion of what is going on. If you *start, change,* or *stop* the action or mental processes of a preclear along one direction, and undertake another, then in the absence of full two-way-communication on this he will stick right there, and thereafter you will not have a pc.

Construct carefully, even if swiftly, a communication bridge sufficient to the continuance of A-R-C when entering any change of any kind with the pc.

This is part of what is called "Good 8-C."

The Scientology Assist

As a member of a co-auditing team and as you bring the processes in your manual under your possession your position in relation to society and the community undergoes a shift in the direction of greater assistance toward your fellows and a growing expectation on the part of the community to call upon you in a pinch. With your increasing skill and proficiency in conducting a Two-Way-Communication you have the formula of basic assistance. A "pinch" or emergency situation is essentially a piece of stuck communication, be it within an individual and his communication or lack of with a body, or the environment, or in a group where communication is missing on a few pistons. What is wrong is that some parts of the communication formula are being left out, and you as an auditor are becoming rather unfailing at supplying that missing part.

There are many, many techniques in Scientology for the emergency assist. One of the oldest and best is the old Dianetic Assist, which is just going ahead and taking the person through the incident many times and flattening the comm-lag on it, and inc'dentally flattening the bruise too, if it's the physical impact type of incident!

But there are several simpler and more recent little wizardries that you can perform on an assist basis.

One of these is Location or "Notice" Processing. In this you would not even be addressing the condition of the person at all but s'mply getting him into communication.

Another excellent assist process is the touch assist, for some bodily injury such as a burn or a bite or a busted foot. Simply put your hand on the injury, near the injury and upon parts of the body away from the injury, preferably *away* from the *head*, and telling the person each time,

"Put your attention on my hand," and acknowledging with Good, O. K., Fine, etc., whether they answer or not.

Just getting them into communication on a casual conversational basis works wonders, too, when you direct it as you know how, and direct it as a two-way communication, leaving

out none of the parts of the formula. You can get them to talk about what happened, where it happened, and what and where, etc., bringing their attention always back from the where to right there in present time environment, of course.

To handle the thing you will be asked in one way or another the most often, to handle, the "present time problem," handle it exactly as you would with your preclear that you are starting a session with. Ask the person "What is the problem?" Get them to state it. Then acknowledge the statement and ask them many times in similar ways, "Well, now, what *could* you do about that?" On an assist, with an unsuspecting un-coached member of the vast public, this will generally resolve miraculously the situation. You might as well expect and be prepared for them to say after a few times around, "Do about what? What problem? Oh, that! Yes, I suppose that could be a problem but it doesn't seem to be bothering me," etc.

Another excellent assist process especially when some one has gotten restimulated and out of present time is to get them to go over and feel that wall, that object (large object), that other wall over there, etc.

Gives them some havingness, which is usually what's superficially, at least, wrong with them.

On a child who has taken a tumble, a couple of times around on "Where did it happen?" "Oh — over there — I see."

"Well, where are you now?"

"O. K. Now just where did it happen? Oh. O. K."

"Well *now* where are you?"

And it's *all* run out!

You don't want to get very technical with assists. Casual, friendly, interested communication, with an added volume of acknowledgement is what it takes mostly.

People won't be coming to you with these things because they've heard of you. They'll come because they just head in the direction of assistance, and that's you.

The Processes for Co-Auditing

LEVEL ONE

Of the six basic levels of co-auditing processes the first is that set of processes which will bring the preclear into excellent two-way communication with the auditor, and then not only with the auditor but with people—people in general and at random.

The change-of-case represented by this ability—the ability and willingness to engage in communication with people generally and the auditor in particular—is in itself an auditing success of a very high order.

You will be very interested to discover how really excellent a preclear's communication can get! A person in really top two-way-communication is wonderful to see, wonderful to be.

Beginning a session — The Rudiments — establishing the existence of you as the auditor, the preclear as preclear, and the session as a present time fact — is of the utmost importance. You can then get some auditing done. Talk to the pc, and grant yourself and the pc Beingness. You don't just sit a pc down and recite a process. You find out whether he knows you are there, and you establish the fact that some auditing is about to take place. You show some interest in the pc, just as he is, and you don't pressure him to become sane, reasonable, polite or any other mock-up of your own.

This is actually your first process. It establishes the *session,* your *interest in the pc,* and the fact that some communication with you is *safe.* It is safe because you make it safe. You have demonstrated the existence of some kind of code with the preclear which may have been "instinctive" with you, but is actually the Auditor's Code.

1. HANDLING OF PRESENT TIME PROBLEM

When you have established No. 1 of the Rudiments it is necessary to find out whether the pc has a present time problem — something that has come up and which is commanding his attention or forcing his attention in any direction. Two-way

communication on a casual basis about this present time problem, if there is one, should be conducted by the auditor.

Ask the pc:

"What could you do about that?" or,

"How could you tackle that problem?" — often enough for the preclear to as-is some of its confusion by injecting into it stable data, with the intention to handle it, and so imbalancing the problem by deciding to make a forward motion toward it. If this does not resolve it the present time problem will disperse the session and the processing will not take place at optimum effectiveness, therefore, use the following:

Ask the preclear to:

"Imagine a problem of comparable magnitude."

Then ask him what he could do about the *imagined* problem.

When he has done this exercise, of resolving imagined problems of comparable magnitude several times, *ask him again* what he could do about the present time problem.

When this has resolved out of the road of the session go to 2.

2. LOCATIONAL PROCESSING

The first process, when the first of the Rudiments are established, is Locational Processing.   It is a repetitive-command process.   However, a form of Locational Processing can be used previous to that in *starting* a session.   When Locational Processing is being used for *establishing Rudiment 1,* the awareness of the auditor, the auditing room, that a session is in progress and that the preclear is being audited, the commands must *not* be duplicated by the auditor as in later processes, over and over again, but must be varied toward a kind of directive casual two-way communication about the present time environment.   The command used would be:

"All right, now take a look at that window.   The one on the left.   O. K."

"Now do you see this chair?   All right.   Just notice it.   Notice it's there.   O. K.?   All right.   Now notice the ceiling of this room.   Good."

Etc., etc.

As this is run *below* Two-Way-Communication, therefore, you do not require any volunteered acknowledgement, from the pc, of your command. What you are doing is *inviting* two-way communication by having the pc simply *notice* some things in his vicinity.

Acknowledge each time the pc's having noticed the things you told him to notice. He *may* answer, with an "uh-huh" or an "O. K." each time you give the command. You then say "Good," or "Fine," or "O. K.", and then give him the next command. He *may not* answer you verbally but just move his head or flick his eyes in the direction you named. Or he may not even do that! You may not be receiving much of anything from the pc. But each time, nevertheless, you give him an acknowledgement in the form of *Good, Fine, or O. K.* Do not *ask* the pc to answer. You are bringing him up to the point where he *will* answer.

Continue this procedure until the preclear comes into present time, and knows there's a session. Then you can move into Locational Processing itself, as it is run in the fully established auditing situation.

The command is:

"Notice the (object, wall, etc.)."

"Notice the table."

"Notice the ceiling."

Etc., using the same command, "notice," on different items each time. Always indicate the object with great definiteness. Point at it while giving the command.

Since the goal of Locational Processing is *to establish an adequacy of communication terminals in the environment of the preclear,* it should be run not only in the auditing room, but can then be run outside, in busy or quiet thoroughfares, zoos, on crowded or un-crowded days, graveyards, confused or unconfused traffic or anywhere there is or is not much motion of objects and people.

The command here is:

"Notice that (person)."

Keep up a good and plentiful two-way communication with the preclear at all times in this process.

This should be run until the preclear is in very good A-R-C, accenting the "C."

Now we have the Locational Process known as Separateness.

3. SEPARATENESS (OBJECTS)

The object of this process is to establish and run out the preclear's *identifications* with things and people in the environment and the things and people in past environments. This is the process that solves the valence or confused-universe problem in a preclear.

It is noteworthy that its opposite, togetherness, does not run and is not workable as a process.

The commands are:

1. *Select an object from which you are separate.*

2. *Select an object which is separate from you.*

Run the first command only, for a whole session.

Run the second command only, for the whole of the *next* session.

Exception: if in running the first side the preclear begins to "dope-off" — reverse the flow by using the second side for as many commands as it takes to brighten up the pc, and get the pc alert. Then return to the "command of the session."

Or if "dope-off" occurs when running the second side, run the first side in the same manner, until the pc is alert, and go back to the command of the session. However, when the pc becomes foggy, dopes off, starts to become foggy or starts to dope off, or when the pc has been doing this for some time, or when the pc becomes strained and uneasy, the fact is that the main difficulty he is having is with terminals. He is getting a one way flow *from* a terminal or he is putting out energy *towards* some terminal — too long in one direction — with the result being the phenomenon of dope-off or boil-off. This difficulty he is having with terminals may not be with the process

being run, but with some decrease in two-way communication with the auditor — perhaps the auditor failed to catch a communication originated by the pc that was a reaching out by the pc toward some communication, and which communication was not supplied. This is where the most fun there is in auditing comes in — this is the pay of an auditor — the continuance and improvement at every moment-of-session of the preclear's communication with the auditor, and with the environment. Here is the interchange of ideas in present time. This is not merely a caution to auditors to keep in two-way-communication. It is the very goal the auditor seeks, the essence of the game called auditing.

4. SEPARATENESS (PEOPLE)

This is used to remedy valence difficulties, to establish identities and run them out, and to raise the tone level of the preclear on the third dynamic, and to establish the fact that terminals exist to which one could speak.

It is run outside where there are enormous numbers of people moving about and not moving about in the environment.

The commands:

1. *Select a person from whom you are separate.*

2. *Select a person who is separate from you.*

These are to be run in the same way as separateness on objects. One command for one session of two or three hours, then the other command for the next session, alternating session by session.

Handle any "dope-off" which occurs, or better, which *begins* to occur, in the same way as given above: two-way communication, and "reversing the command" until the pc brightens.

Use as in all techniques a lot of two-way-communication with the preclear.

You will find that in running Separateness the preclear communicates better and better with you and with the environment. Be sure to flatten all comm-lags on these processes.

When Separateness has been run and the comm-lags are flat the next process to be run is another "Other People" process:

5. UNION STATION

Don't use this process on a preclear who has not been fully run on the lower Location steps. Union Station is run outside where there are many actual people moving around, such as a railroad station, Main Street, or other thoroughfares. Don't choose a location which is too turbulent or otherwise restimulative to the preclear. Some preclears do not feel easy about great amounts of traffic and sudden motion. The pc's tolerance of such, to him, chaos will come up to the level where he will tolerate with ease such environments, but do not force him. It is never necessary to "push the pc's buttons" in auditing, and to be sure, this only serves to make processing, like everything else in the environment, "unsafe" for the preclear.

Now that you have a pc and one who will talk to you, it is of great value to get the pc into a level of communication where he will be willing to communicate with *people*. This is a large seven-league boot up the scale. As the auditor, you have given the pc one person it is safe to know about, and to have know something about him. You have brought him upscale probably to a noticeable degree in his communication with the people in his immediate circle of acquaintances. Now, what you further want to achieve is the raising of the pc's A-R-C, leading with the C, and not neglecting the R, or the A, to a level of wide tolerance of communication with the physical environment, and with life, the people environment.

Here we come into the process known as UNION STATION (so-called because that is where it was first most often run). This process is also at the level of Locational Processing, and is done as follows:

Take the pc out to a place where there are many, many live, real people coming and going, such as railroad station or a park with lots of people walking through, or just take your pc out and walk him or her around town—anywhere where there are people of all kinds. Not *all* pretty girls, not all of any one station in life. People of all kinds. Then say to the pc:

— 57 —

"Do you see that person (indicating plainly which person you mean.) ?"

Pc says, "Yes."

"O. K., tell me something you really know about that person."

That is the full command. The pc will tell you something he knows about the person. Say *"Good,"* and pick another person and give the command again. One person after another. Get one thing the pc knows about each. Do not get a series of things about each. Just one thing. You do NOT want to fix your pc's attention on one person and keep it there. This will reduce his attention span, it will therefore reduce his communication with the environment.

You will get various kinds of answers. Very abstract answers, invented answers, answers about clothing, clothing and nothing but clothing; you will get critical answers. You will get subjective answers, such as, "Well, I know that person looks like my husband's manicurist." Or objective answers, such as things that are easily observable about the appearance of the person, or the fact that the person looks busy, or something like that. You will get "machine" answers, with an obsessive "no-comm-lag." You don't do anything about the machinery. Just flatten all the comm-lags that turn up — then there is another side to the process:

"What would you permit that (indicated) *person to know about you?"*

This side of Union Station will often "find the pc" when on the first side it didn't bite—just machines. You are likely to strike some comm-lags, and this will tell you that the process is getting to the pc. On this side too you will get all kinds of answers, just as with the first side. And with this side, if you are an old, dyed-in-the-wool Dianeticist, you will probably run into something here and there that looks like "the next incident necessary to run to resolve the case." These will come up. Please don't run these incidents. Please just acknowledge them, allow the pc to talk if he likes about them, but don't run them. *Go on to the next command.* Which is, "Do you see that (indicate which) person?" One answer about each person.

Don't specialize in types of people. If your pc seems to be getting unhooked from grandma, then *don't* give the pc only elderly women in your choices. Just lots of people—big ones, little ones, rich ones, poor ones, good-looking ones, bad-looking ones.

Now there is one thing especially that you will want to watch here. When the pc runs into something on this process, gets an idea, is reminded of something, experiences something, you want him to mention it. You don't just tell him at beginning of session, "If anything happens let me know." You keep aware of your pc throughout the session, and look at him, and if you see a sudden intake of breath, or a small shudder, or if the pc just winced, or if he lights up and looks surprised or especially interested in something, *ask him about it!* The command here is, *What happened?* or *What was that?* or *How are you doing?*

Then let him tell you about it; acknowledge it, and shoot the next command.

The process Union Station will bring the pc into a tolerance of people, a willingness to look at people, to have people look at him or her, a communicatingness with people and a general ease, and A-R-C and enjoyment about people which is beneficial and well above two point zero. And above 2.0 is *survive* and you now have a pc who can run a basic process, objective or subjective, and not fight himself while running it. Below 2.0 (Antagonism) the individual is fighting himself at every turn.

An added note on Union Station: it is good practice to keep moving around. Don't root the pc to one spot for a whole session. And don't follow the pc around, lead and direct him. To expect the pc to lead you around, and decide upon locations would be calling upon him to exercise a spotting of spots, and if you look ahead in your list of processes, you will see Spotting Spots as the *top* of the processes! Don't push or bully the pc around, and don't insist upon confronting the pc with too much motion. There is such a thing as the pc's level of tolerance of motion, above which is chaos to the pc, and disorientation. It would be making processing, *and* you, *unsafe,* to run Union Station in a steel mill or a street intersection full of turbulant motion. Some pc's do better in rather quiet surroundings. They will become tolerant of motion as your sessions progress.

II. WATERLOO STATION

There are five items in Scientology which have been discovered to make the difference between slow cases and fast cases, failed cases and successful cases.   These are:

NATIVE STATE: A thetan in his native state has the potential of knowing everything. If one knows everything he cannot have a game. To have a game one must make a postulate:

FIRST POSTULATE: I do not know about . . . . .

SECOND POSTULATE: I know about that item.

THIRD POSTULATE: I have forgotten about that item.

FOURTH POSTULATE: I remember that item.

The first postulate, because it is not perverted or denied, is the truth.

The second postulate, since it denies the first postulate, is a lie.

The third postulate is the not-is-ness of the second postulate.

The fourth postulate is the alter-is-ness of the third postulate.

Hence the act of continuous *remembering* brings about the changes in mass which we call ridges. The act of *forgetting* is putting aside and twisting something which is already a lie. The act of knowing about *something* is not only an invention but a denial of the first postulate. The first postulate is a denial of the native state of being. Hence we have the various conflicts of the mind.

DEFINITION: CONFUSION: Random knowingness and not-knowingness create when unaligned a confusion.

AXIOM 53: A Stable Datum is necessary to the alignment of data.

AXIOM 54: A tolerance of confusion and an agreed upon Stable Datum on which to align data in a confusion are at once necessary for a sane reaction on the eight dynamics. (This defines sanity).

The process known as "WATERLOO STATION" is included in the Co-Auditor's Manual to be used by co-auditing teams *only* when they have fully run and when the auditors have *been* fully run on *all* of the Locational processes of Level One previous to this process. This process, furthermore, should not be run until the whole co-auditing team is confident in the material here given. In later publications, material on the First Postulate processes, is planned by L. Ron Hubbard, including CERTAINTY Magazine, ABILITY Magazine and the PROFESSIONAL AUDITOR'S BULLETINS.

WATERLOO STATION: This process is utilized only when the earliest steps of Locational Processing have been completed and when the preclear is in excellent A-R-C with his auditor. It is run with a great deal more acknowledgement, A-R-C and two-way communication than earlier locational processes.

Commands:

"Tell me something you can not-know about that (indicating or describing) *person."*

"Tell me something that that person can not-know about you."

Data from the H. A. A. Class at the Academy in Washington and the 4th London A. C. C. and additional research sources establish the fact that the preclear often has difficulty in understanding that he is to "un-know" something that he either does not know already, or that he can by consideration wipe out. This process is a rehabilitation of his ability to not-know. The First Postulate evidently communicates better on "not-know," but if there is any difficulty it can also be stated as "can don't know." The word *can* is a demonstration that is an ability, not a simple stir-up of the bank. On a question such as "What don't you know about . . .", the preclear has been found to pick up too often an existing don't know, and as in other cases such as "invent" processes, he drains the bank of Stable Data. Don't know is a Stable Datum as per Axiom 53. The Native State thetan is the total knowingness. In order to have a game he not-knows something, then with this as the *first postulate,* makes the *second* postulate that he knows something about it, makes the *third postulate* (that not-ises the sec-

ond postulate) that he can forget about it, and finally as a *fourth postulate* remembers, which is then an alter-isness of the not-isness, and is found to be not as functional in processing as it should be.

In Axiom 36, Axiom 53 and Axiom 54, as well as the old Dianetic LOGICS, we see that stable data are necessary for the alignment of data, or a confusion results. If the preclear is draining not-knowingness out of his bank rather than rehabilitating the ability to not-know at will, he naturally brings on himself the confusions in the bank, thus running ''don't know.'' When it is misinterpreted as pulling out old don't knows, it brings about more confusion; running ''What can you not-know . . .'' thus actually places new Stable Data into the bank. Because of this misunderstanding the earlier ''Victoria Station'' version of Union Station on first postulate did not produce the results on many preclears which the process understood fully is itself capable of producing. Waterloo Station is the process which corrects such misunderstanding.

Level Two

TWO-WAY COMMUNICATION

This level is reached when the preclear is originating communications smoothly without coaching, and acknowledging the auditor's commands well.

There is the subject of communication: secrets. Any idea in Scientology or process can be run on a two-way communication basis, whereby it is simply offered for discussion and discussed.

At this level auditors are invited to be alert for preclears whose cases are and have been unchanging since Dianetics. Occasionally what is holding down such a case is the fact that the person has been harboring data and intentions toward Scientology or toward an individual or group associated with Scientology which they felt they could not communicate to Dianetic or Scientology auditors in particular. Thus harboring such secrets, the cases have remained static without advance. Advancing such cases is the only thing which will handle such incursions.

The "goodness" or "badness" of the preclear's past or present intentions is not in itself of interest to the auditor. The advancement of the preclear's case *is* of interest to the auditor, and the interest of Scientologists in advancing Scientology itself is based upon no other thing than this—the advancement of cases along every dynamic.

Number 9 of the Code of a Scientologist is to be noted here. The secrets of a preclear are addressed and handled with the intention of freeing the preclear on the subject of *intentions,* and in no way as a seeking-out of information about the preclear and his past or present intentions. A preclear who is burdened with secrets is burdened with an *inhibition of communication,* and the consequences of communication have seemed undesirable to that preclear.

Here is a point at which the auditor must be a stability of A-R-C to the preclear and at which the Rudiments are utterly essential and, in particular, the reality of the auditor to the preclear *as the auditor.*

This level, Two-Way Communication, is one which produces in the preclear a considerable degree of enjoyment in communicating, and relief and case-rise. This is the preclear's everyday life, and the preclear's opinion of things and life.

It must be conducted with the highest of A-R-C.

Level Three

THE SUBJECTIVE LEVEL

The two classes of process, Objective and Subjective, go in that order. First an *objective* process. Objective processes have to do with present time observable things and life forms. In such a process the auditor has physically observable supervision of what the pc is doing. Of the six levels of process all but the third are OBJECTIVE. The third is SUBJECTIVE. The sixth *can* be subjective, but should run only *when the pc is capable of running it as an objective process.*

Subjective processes include the *assign, invent, remember,* and *creative processing* type of technique.

Objective processes include *notice, look at* (walls, etc.), *touch, walk over to and pick up, describe* (something or person in environment), and close-order drill.

The running of an *objective* process before a *subjective* process is the rule in auditing. A preclear can run a subjective process when he has successfully run an objective process such as Union Station, Locational (Notice) Processing, or Opening Procedure of 8-C, part A. If the pc is running such a process *as if it were a subjective process* the temptation of an auditor is often to run a subjective process on the preclear to knock out the aberration in which he appears to be mired. It is a temptation which should be utterly avoided. *Continue the objective process until the comm-lag is flat and until the preclear extroverts upon it—runs it objectively.*

Now having run Locational Processing both on the basis of *things* and of real, live *people,* the pc will be able to do PROBLEMS AND SOLUTIONS — a subjective process. But since you have been running the pc out in the park, along the streets, and in the local railroad terminals, and since you will now probably go indoors to run your next process, it is desirable to run perhaps rather briefly some orientation process, such as Locational Processing in the room. The four walls are often restimulative to a pc to a degree where he will introvert on a process run in an auditing room. Thus it is advisable to get the pc out of any possible restimulation so brought about.

Communication with the environment is the desired factor. Walls habitually and solidly refuse to acknowledge people. Thus they become solid *to the preclear,* and thus restimulative. It is an interiorization.

A good process for getting the room into present time is:

Ask the pc:

> *Got a chair?*

Pc finds he has and says so.

> *Good.*
>
> *Got a floor?*
>
> *O. K.*
>
> *Find the wall on your right.*
>
> *O. K.*
>
> Find the wall on your left.
>
> *O. K.*
>
> *Got a ceiling?* etc.
>
> *Got a floor?* etc.

Continue with these questions and commands with *a high degree of acknowledgement.* Do this until the pc is very alert, very much in present time, and do not stop at boredom. A process which reaches boredom should always be continued *through boredom* to a level of cheerfulness or enthusiasm.

A further use of the auditing room can be made by the auditor having the pc put communication out to the walls and put communication into the walls to receive back *from* the walls. A great many kinds of things can be put into this procedure, but the most effective, and least complicated is simply *Hellos* and *O. K.'s.*

Have the pc say hello to the wall, the ceiling, the chair, and have the pc *receive* an *O. K.* from the thing he said hello to. Simply have him grant the wall or chair life, just get the idea it is alive, and have it say O. K. to the pc.

And turn this around, having the object or wall say hello, and the pc saying O. K. back to the object.

The auditor must continue to give the commands each time, and must acknowledge all that the pc is doing.

Use not only single hellos and O. K.s but *great quantities* of these, and especially have the pc receive a flood of hellos or O.K.s from the objects and walls.

You will observe that the preclear is in this process thinking thoughts and placing thoughts into things. One of the things that people are most uncomfortable about in life is an inability to fix thoughts into things. Thus, being unable to fix thoughts into things they allow things to fix thoughts in *them,* and when they themselves think thoughts the thoughts stay fixed in *them* and do not go out to the environment. Thus follows subjectivity about what are actually objective things, and introversion into the one dynamic, self, with little success in relation to the other dynamics, and all of which are pulled into one, and confused and identified.

The ability to communicate with the environment is basic to life, and a simple process such as hellos and okays to walls will do wonders in demonstrating to the pc that it is safe to do some communicating.

Since with Locational Processing, "Notice," Separateness (Objects), Separateness (People), and Union Station you will have solved most of the identification and valence problems of the preclear, a more specific process is not necessary for this. However, there is a process for "splitting universes" which you should know extremely well, and which will give you an added understanding of the situation called confused universes.

When a person in the pc's past has continually evaluated for the pc, has shifted him about in space, has been the one who made the decisions or who was supposed to make the decisions and always said maybe, that person is the person to spot. The auditor can rather easily spot this person by asking the pc, "Who in your family do you most resemble?" Discuss this a little with the preclear. It may be the father, it is very, very likely to be the mother, and it may be a dog or a pony, now dead, whom you seek.

When you find this person, and it's probably mother (she carried him around, fed him [or her] and generally had more to do with your pc than anyone else in the past). It may be someone who has died, someone who has been lost in some way by the pc.

The pc will to a small or an extreme degree be seeing the world as that person. It was that person whose postulates worked, and if the pc is going to make a postulate work he has to be that person.

So let's split these confused universes. It worked in engram running. It is done more simply, clearly and faster with *COMMUNICATION*.

The command is:

What could you say to . . . .? (Filling in the blank with "mother," "father" or whoever is the confused universe.)

Run this until the comm-lag is flat. Don't run it until the pc looks like he is going to cry, and then drop it for another process! In other words, don't stick the pc harder into this confusion of universes. Run it until the comm-lag is *flat*. Then run the other side, which is:

What could . . . . say to you?

If the pc comes up with objections and qualifications such as, ''Well, Uncle Xavier is dead so he couldn't say anything to anyone,'' or any other such perfectly logical objects in the road of the process, you have taken care of that in this wise:

After giving the pc the command — What could you say to . . . ? or, What could . . . . . say to you? — a couple of times, and getting the pc to give you some sort of an answer, ask the pc, ''Do you have a spot out in front of you some place that is your (mother, etc.)?'' The pc will generally have some idea of this, and tell you where he has this universe located. Or you can simply have him to get the idea of a spot out in front of him — get the idea that's so-and-so there. Actually you could use a mock-up of some sort, but it wouldn't actually be a mock-up. The preclear is carrying someplace around him an *energy mass* which is the mass representing the universe, such as his mother or his father. In getting the pc to ''talk apart'' his universe and the other, you are getting him first

to grant life to this energy mass knowingly. You are making him aware of being aware of doing this. You will discover, no matter what the pc tells you, that the pc has been *resisting* that universe, and so has *become* it. The energy mass persisting there in front of him actually represents and is the result of that resistance.

Axiom 52 says that anything such as a mass or an unwanted condition persists *to the degree that it is not granted life.*

By getting the pc to grant life to the mass which represents his resistance and therefore his subjection to any person (or universe) you get him to cause a vanishment of that massed confusion. Thus he becomes more self-determined to the degree that he was other-determined by a confused universe.

You will further want to make sure that he can create again that mass or universe and cause its vanishment, at will. Simply have him mock up the person, have the person say hello, then the pc say O.K. to the mock-up — and the mock-up will, with enough o.k.s, vanish. It persisted because it was not acknowledged. It vanishes when it is acknowledged. Be sure that you give the pc enough of this exercise to make him confident that any mass he causes to vanish, he can put back, and any mass or picture he puts up he can cause to vanish by acknowledging.

An exercise germane to this, and of great value to processing and the understanding of processing, is as follows:

Recall a moment.

Pc recalls something.

O.K., did you get a picture then?

Good, have the picture say hello. Get a flood of hellos from the picture to you.

Make sure the hellos actually *reach* the pc. He really receives them.

All right, now give the picture an O.K.

Picture vanishes, pc says so.

O.K. Now put it back.

Etc., then:

— 69 —

Do whatever you choose with it.

If it takes a *flood* of O.K.s to vanish the picture *use a flood of O.K.s.* The pc will get to a point where one O.K. totally vanishes the picture. You want to make him very, very confident about this handling of pictures.

To make him thoroughly comfortable about pictures, you must also have him *get them back* with ease, improve them, make them sharper and clearer, and do whatever he chooses with them. Let him throw them away, eat them, ''O.K.'' them away or whatever he chooses. Make sure he can do these three things: *get them, vanish them with O.K.s, and do as he wishes with them.*

This is a very valuable capability.

Note: If your pc in recalling a moment did not get a picture, but only blackness, then do the same thing all the way through, as above, with the blackness. Of course, when you do this, and get the pc to handle blackness in this way, he will then get pictures, and no longer qualifies as a ''black case!''

PROBLEMS AND SOLUTIONS

Except for the phenomenon of the confused universe, PROBLEMS AND SOLUTIONS would be an earlier step. But Problems and Solutions is of great importance in any case, and as it is a subjective process it is well to be certain that the pc and not a mass called Uncle Xavier is running the process. In a good half of your cases you will find that Locational Processing will have pulled the pc out of those universes anyway. But Splitting Universes as a process itself is very commonly indicated.

So now that you have a pc who is the pc and not Uncle Xavier, you can run the process known as Problems and Solutions, and with this process you can demolish and lay low the single thing which would be most likely to bog a case on the upper processes.

Theta (Life) is the creator and solver of problems.

MEST is a problem.

Theta is interestED. MEST is interestING.

As you have previously split universes on parent, childhood friend or pet, so now you have the basic to all splitting of universes before you in Problems and Solutions.

The individual who, being Theta, has the capability of creating and solving problems (games), has been at one time or another too successful at un-mocking problems, too sudden in disposing of his barriers, his games, will enter into a condition which is his consideration that he has a *scarcity of problems.* He will, in the attempt to remedy this, *become* that which was scarce. He will become a problem to himself. In becoming a problem he then becomes MEST. And the more unsolvable the better. The case who never can change, can't get better, the nothing-happening case, is simply a case of scarcity of problems. He will make everything a problem to him, he will say he ''has too many problems,'' and he will be a problem to others.

He will *wait* for the auditor to clear him!

So here is the diabolical little process that will take him out of this, and put him back on the Theta side of the game:

What problem could you be to yourself?

Run this and run it, until the question is flat. Then run:

What solution could you be to yourself?

Run this until flat, then run Problems again, then Solutions, until the preclear can be an infinity of problems, solutions — until he can *invent* an infinity of very satisfactory *to him* problems and solutions.

When he can do that, and is *cheerfully confident* that he can do that, the process is flat.

There are two other commands that can be used, if the pc is at all sticky on the above two:

With Problems you can run the *other side* of Problems which is:

What Problem could you be to others?

And with Solutions:

What solution could you be to others?

— 71 —

This will unstick a pc who is sticky on running problems and solutions.

Please don't neglect this process on a high-toned preclear. That's the guy it was designed for!

ELEMENTARY STRAIGHT WIRE

The history of straight wire is a long and fascinating one, and there are today a very large number of processes under this general heading.

Straight Wire is directness of consideration of the past. It is putting out a direct communication line to anything in the preclear's past, without the use of vias. A via would be, for instance, recalling something which had happened to one's self by recalling that another person has mentioned that it happened, and therefore it is recalled *through* that other person.

The more vias a person depends upon, either for remembering, understanding, evaluating, or experiencing anything, the less the person is self-determined. In straight wire processes the keynote is the fact that by directness of consideration the preclear is brought to exercise whatever degree of self-determinism he possesses in handling the past, and so becoming *more* self-determined. The past, is, itself, the most used and least dependable via that exists in any case. The use of "experience" to resolve a situation in present time is not extremely aberrative, necessarily, until it is carried to the extreme of using *only* experience and therefore other-determinism entirely. The reactive mind is the end product of this activity. A reactive mind not only contains total subservience to the past, it reacts to all past data without differentiation. Its "decisions" are built in, and they are based on the logic of everything is just the same as everything else. It can be operating at greater or lesser "volume," and a person who is restimulated could be said to have "the volume turned up too high" on the reactive mind command station. People will often say that there must be a small degree at least of reactive activity. It wouldn't be safe to turn off the set. This, however, is not true. A person is perfectly capable of looking at a tiger loose in the jungle and being aware of the possible danger of that tiger. He does not need a restimulation of anything in the past in order to act correctly in regard to the tiger. The straighter, the more

direct his perception of the tiger, the greater his probable safety. For instance, the tiger probably wants to get out fast if he has gotten the scent of a human in the area. It might be a good idea to let the tiger simply leave. But, if the dictates of the reactive bank are that tiger means claws means bang means miss means dead, then the person is in a bad spot if he's depending on a reactive mind. He'll probably throw a tent peg at the tiger and then run, if he's unarmed, and the result might be a quick demise. It's a good idea to be in present time around tigers.

Straight Wire is the process which demonstrates to the preclear that it is safe to recall or not recall something; that the past is directly communicable with; that it is not urgent to communicate or not communicate with the past. It reduces the confusion and chaos of the past upon which many vias have been placed. It permits the pc to view what he was resisting or craving in the past *as* it is and not as something surrounded by barriers and vias and therefore unretainable and therefore valuable.

The form most usable and most basic is the process known as Elementary Straight Wire. This process is a direct attack on the problem of memory and the business of getting the pc out of entanglement and into present time.

It should be run until the comm-lag is flat, and until the pc is extroverted on his past, and able to survey it and not survey it at will. At this point you will notice that your pc's *knowingness* is on a new level. He is brighter and he is not looking at the present only to figure out what has happened to him in the past and to figure out what the past is now pushing him into in the future. He is looking at present and creating future and he is interested in life.

The first command to be run in Elementary Straight Wire is:

"Give me something you wouldn't mind forgetting."

This is the more basic side of the process. The other side is:

"Give me something you wouldn't mind remembering."

This second side is actually of less importance than the "forget" side. If this is at all surprising, it might be even

— 73 —

more surprising that "remember" is a *lower* postulate than "forget," but this is the case. Very simply and observably forget precedes remember.

It is the first command that will do the most for a case. It runs out enforcement and inhibition of memory. And that is all that is wrong with your pc on the subject of memory! He must or must not remember and he must or must not forget. The truth that is the goal of this process is: it is not necessary to remember anything and it is not necessary to forget anything. When the preclear himself reaches the cognition that there is actually *choice* on these things, he will be free to exercise them on his own determinism, and he can become quite happy about past, present and future events.

Acknowledge the pc whatever he gives you in answer to these questions. Allow him to comment on the things he comes up with. Keep in good two-way communication with him at all times.

On both sides of the process you will find the preclear coming up with much material that he has been resisting (not-ising). A great deal of not-isness will be taken off the case, and a black case will begin to see. It is not uncommon for a person wearing glasses to recover good eyesight in the forgetting side of the process of Elementary Straight Wire.

To this process can be added and should usually be added "Hellos and O.K.s to pictures." But do not use this on the heavily charged incidents. *Always* be sure that you *have the pc get back the pictures and improve them* (make them sharper, more real) before abandoning any picture. With every picture so handled be sure that the pc is confident that he can do whatever he chooses with the picture. After causing its vanishment with Hellos and O.K.s and putting it back, have the pc do whatever he likes with it. The command is:

"Now do whatever you like with that picture."

But this command is possible *only* when you have brought the preclear to a handling of the picture under *your* direction. In directing a pc to handle pictures with hellos and okays it is necessary to keep ahead, with your commands, just a bit ahead of his normal comm-lag. If you lag behind him you will give him over to the automaticities which have kept him from pos-

— 74 —

sessing full command of the picture in the first place. If you tell the pc to put the picture back and make it solider, and then *wait,* he will make it solider, but then it will do something out of his control, such as fly into his face, turn into something else, vanish, turn black, slide off at an angle or some such automaticity. By keeping a bit ahead of his normal comm-lag you free him from these automaticities *enough* so that he can exercise a degree of control upon them.

If you do not do this you will be auditing a circuit and not the pc. If you do this, you will be able promptly to deliver the command, and he will be free to carry it out:

"Now do whatever you like with that picture."

Level Four

OPENING PROCEDURE OF 8-C, A, B, AND C.

Here is a process which is the prototype of processes, and is also the process which in its most general form, called "Good 8-C," is used at every moment of processing a pc and when it is not present there is not a session and there is no processing going on. Under 8-C, A,B, and C we have the whole subject of control. There is such a thing as Bad Control and there is such a thing as Good Control. When one has had bad control exercised upon him and perhaps those around him in very great degree, he is led eventually to the idea that all control is bad control. Further he is led to the idea that all *freedom* is merely bad control! For when one is free he is not controlled by his environment and he is not controllable by other than agreed upon communications in present time. The "moralist" is one who is convinced that there must be control because control is bad and therefore one should not control, etc. It is a very mixed-up state of mind. There is nothing wrong with a moral code as such, but it is workable to the degree that it is *not* a moral code but an ethics, and ethics is present only in the presence also of freedom. Most "moral codes," when rigid, came from the idea that freedom equals unsafe, and that responsibility equals blame.

That a process such as Opening Procedure of 8-C should be discovered to be the solution to authoritarianism, "bigotedness," "persecutedness," and just plain listlessness about life is not surprising, actually, as in 8-C we have a summation, among other things, of HUMAN RELATIONS. Basically human relations has to do with the kind of control and agreements about control that are present in a society at any time. When a society deteriorates it deteriorates on the matter of control first.

Taking a look at the communication formula we see a picture of what happens in human relations when it is in good order. There is interchange, there is agreement, there is affinity, there is participation of like magnitude among the people or terminals involved. There can be various degrees of force or absence of force in any situation and yet communication. But where force has been used by one terminal to the

subjection of another, one sees a deterioration of the game. One terminal becomes of lesser magnitude than another, and therefore a lesser player. It is something on the order of a football team equipping itself with a Sherman tank to insure safe carriage of the ball. The game of football is lost. With both teams equipped with Sherman tanks *another* football game is possible, but not standard football. Even Army understands this, and in some seasons suffers the loss of many games out of a willingness not to un-mock the total game by over-equipping.

In communication we see that if ANY part of the full formula is omitted there is created a block to further communication. A person who talks in a disjointed, non-sequitur, or compulsive out-flow has lost in the past certain parts of the communication formula, and is unable to do the various things that are called full communication. A person who cannot originate communications has found many enough times in the past no acknowledgement for the communications he was attempting to originate, to stop communication in present time. This is true on any or all eight dynamics.

Good Control, or ''Good 8-C,'' is control undertaken with full two-way communication present. ''Bad Control'' is control which leaves out parts of the two-way communication formula. An instance of this would be authoritarian, one-way, single-direction control, in which the person being controlled was not expected, invited or allowed to *himself* originate a control, or make a decision, or to communicate on a par with that which was doing the controlling.

The crossing-point, the make-break point between Succumb and Survive is found in the level of Opening Procedure of 8-C, A, B, and C. It is of the greatest importance not because there is danger of succumbing, not because it means life-and-death, for the ''danger'' of succumbing is a lie and the dichotomy we are faced with is not ''life-and-death'' which is also a false dichotomy, but is the dichotomy of freedom, ability, participation in life, versus no freedom, inability, and isolation.

The auditing of Opening Procedure is run exactly as given in earlier manuals, and is run with a great deal of two-way communication as given in other and in this manual.

With the processes of Level One, Two and Three accomplished, O. P. of 8-C, should be accomplished normally in some small number of *hours* but will usually and normally require some *hours*. If an auditor is uncomfortable about the prospect of running *any* process on a preclear for possibly a large number of hours he is laboring, and he is laboring under specific difficulties:

1. The first is that he is not envisioning doing the process correctly, which is, with an extraordinary amount of actual Two-Way-Communication. His expectance is that the preclear, and how the preclear is making out with the process, will not be sufficiently interesting to him. This is remedied by a repetition of attention to basic information on auditing, specifically, attention to the subject of Communication.

2. Secondly he may not be comfortable or at ease about giving directions. Attention to the above should remedy this, or a good auditing session on 8-C. Some two-way-communication about directions and orders would be a worthy expedient, also.

3. He may simply be having trouble with TIME. Time is the single arbitrary and the basic of any undesirable state. The process known as "Make some time" would be specific to this condition and would remedy it, but basically here the trouble is with energy and flows. The environment has been flowing at this auditor or this auditor has been flowing at the environment too hard or too long in one direction. The auditor in your co-auditing team who is suffering under this particular toil should be eased out of it with an amount of one of the Locational Processes such as Notice Processing, Separateness, or Union Station.

PART A

Some discussion with the preclear about what you are about to do, and how he feels about it, and what his opinion of giving and receiving directions is generally. This is the communication bridge into the process, and is of course conducted on a casual, two-way-comm basis. Then:

"Do you see that (large object or area such as a wall)?

"O.K." (or other acknowledgement).

— 78 —

"Go over to it and touch it."

"O.K.   Fine."   (The preclear will ordinarily touch the wall and then let go when the action is acknowledged.   However, if he has been run in various ways on a similar process he might wait for your command, "Now let go."   This is a later command.   In this part of 8-C simply in a casual way tell the pc, "That's O.K., let go of it," but do not use this as a "command of the process.")

"Now do you see that (other object or wall)?"

"O.K., go over to it and touch it."

Continue with these commands un-varied, and with comment from the pc wherever found, with good A-R-C, good two-way communication, good auditing rudiments.

Do not give the pc the consideration that it is a *quantity* of 8-C or any other process that he needs.   It is not.   What you are after in processing is the *quality* of freedom, ability and A-R-C on whatever is being handled.

Most of the "phenomena" you will find when correctly running 8-C on a preclear, such as changes up and down and up the Tone Scale, heaving of sighs, laughter, sudden and brief fogginess and other manifestations, will be simply manifestations of the separation of the pc from many, many past unfinished cycles of action and the separation from valences (universes) in which the preclear has been involved and confused.

A large amount of two-way communication is to be used here, but do not go off into the significances of these things or into any handling whatsoever of the pictures that will be occasionally passing the pc in review, for they are but pictures, and they are running out.

Run Part A until the comm-lags are flat, and the pc is in good shape on the subject of directions and taking orders, and cheerful about the whole thing.   Do not stop at Boredom ("how much longer are we going to run this?").   Take him *through* that to cheerfulness.

Then, an exercise called "Exact Spots," which is part of 8-C, Part A:

"Do you see that black mark on the left arm of that chair."

"O.K.   Go over to it and put your finger on it."

"Good.   Take your finger off of it."

"O.K.   Do you see that (another precise spot)?"

Etc.   Repeat many times.   *Before* doing "Exact Spots," when discussing the change of command and giving the pc the name of the process and exactly what the change is, mention that in this part he is to keep his finger on the spot until you tell him to let go.

Then:

PART B

Here the preclear is given the choice of picking the spot, and does so, and touches and lets go of the spots under direction of the auditor:

"Find a spot in this room."

"Good.   Go over to it and put your finger on it."

"Fine.   Now let go of it."

"Now find another spot."

Etc.   Repeat many times until this step is completely flat. Then:

PART C

Here the preclear is given more choice and more decision in the process.   He picks the spot, decides when he is going to touch it and let go of it.

Opening Procedure of 8-C is basically making and breaking communication with the environment.   With Part C we have an advanced state of that ability:

"Find a spot in this room."

"O. K.   Now decide when you are going to touch it and touch it."

"Good.   Now decide when you are going to let go and let go."

Repeat this with many spots, until the process of Opening Procedure of 8-C Parts A,B, and C are flat.

The preclear who has had O.P. of 8-C correctly and fully delivered to him as a process is very, very much less a pre-clear than previous to that process. It is the "out of succumb into SURVIVE" Process. A great many of the qualities described in Chapter 2 of "Book One," Dianetics: The Modern Science of Mental Health, by L. Ron Hubbard, are now his. You are at least well on the road to producing the full job, the job of clearing a fellow human being.

The next process is another procedure which has long been called an "Opening Procedure"—Opening Procedure by Duplication. It's a fascinating process, and as given here in this manual an even more fascinating one than the earlier, original O. P. by Dup.

Level Five

OPENING PROCEDURE BY DUPLICATION

As is seen in the discussion of communication in this and other manuals, the thing you are doing with a preclear when you audit is to get him into communication with all dynamics. You have seen that DUPLICATION is one of the main points of, and abilities contained in communication. It is desirable to get the pc's ability to DUPLICATE, and to "let it happen again," way up, and to get it way up fast as possible.

As this is of such importance in auditing and as in any process the *higher* we can shoot the better the result, we are in this manual going to use the First Postulate on this process of Duplication, and with very little by way of discussion of the basic theory behind this matter of the First Postulate. You will undoubtedly see in articles and hear in tapes by L. Ron Hubbard the fullest and complete description of the First Postulate, and its practicalities in auditing.

Here, briefly we will simply state that the first postulate Life makes is made by Life in its native state of total freedom and ability, and in order to have any kind of game or activity at all something has to be done about the totalness of the native state of Life. Therefore the Thetan postulates something, and the first thing the Thetan postulates is that he doesn't know about something. Then there can be a game. There can be a problem or something to play around with.

That this is a higher state, the First Postulate, than "knowing something" is obvious since from a native state of total knowingness one would not then postulate knowing something, one would have to postulate NOT knowing something. Then the second postulate is a knowing something about that which was said to be not known in the first postulate. And to complete this little lineup, the third postulate is to blank out some of the knowing of the second postulate, and is then *forgetting*. The fourth postulate is, by the way, *remembering*.

We're going to run O.P. by Dup. the highest way because it will flatten in less time and will get a broader result in that less time.

It should be mentioned here that the not-know we are referring to in this process *is* the first postulate not-know, which is an ability, and is the ability specifically to have a game. It is *not* the "don't know" which is associated with dullness, forgettingness, unconsciousness and occlusion. It is the *ability* to not-know, and is not other-determined.

Use *two* objects — a *book,* and a *bottle.*

Have the pc look them over and handle them to his satisfaction.

Then have him place them at some walking distance apart in the room, on a couple of tables or similar locations.

The commands:

"Do you see that book?"

"O.K.   Walk over to it."

"All right, pick it up."

"O.K.   Now tell me something you can not-know about its color."

Accepting whatever he gives you as answers continue:

"Good.   Tell me something you can not-know about its temperature."

"All right, fine.   Tell me something you can not-know about its weight."

"Good.   Now put it down in exactly the same place."

"O.K."

"All right.   Now do you see that bottle?"

"Walk over to it."

Etc., as with the book.

Do not vary the commands in any way except, of course, for the acknowledgements such as good, fine, all right, etc., which should be kept fairly random.   But the basic commands should never be departed from, and never, never "trick" the preclear by using the book again when you knew he was just

about to start toward the bottle. The purpose of the process is duplication, not tearing up machinery.

Use *enormous amounts* of two-way-communication with this process on a casual basis. But do not change the basic commands or order of commands. Book, then bottle, then book, then bottle, etc. Color, then temperature, then weight, on each object.

Accept the pc's answers whether they are logical, silly, imaginative, dull, or unlawful. In starting the process you can discuss with him, what you are about to do, and make sure you've got the rudiments established. Auditor, preclear, session and some processing really taking place. Run the process until the comm-lags are flat.

Level Six

REMEDY OF HAVINGNESS

The history of processes used for the remedy of the condition known as havingness in preclear begins with the earliest of procedures and was once called Flow Balancing or Give and Take. This was simply the procedure of having the preclear mock up in vast quantity certain items and move the mockups into his body until the pc had moved so much of various masses into the body that no more would move in with ease, and then the flow would be reversed, and the pc would be brought to move mockups of various things *from* the body and send them out in all directions to disappear in the distance.

This was done on a list of fourteen items until the preclear was "splendidly light-hearted about owning and controlling."

The condition of "havingness" in a pc is any not-splendid not light-heartedness about the subject of having. Havingness is one of the things upon which preclears most readily and most often become upset and uncomfortable. The track behind a pc is a long, long story of acquisitions and loss of MASS. That mass should be of particular interest to a preclear is not too difficult to explain. The individual has attached *significances* to various pieces of MEST, and when he has become interiorized in a few masses and has said *that must,* or *that must not happen again* he has been hooked. He has been hooked into the conviction that the mass and the significance are an inextricable pair. He does not readily fix ideas and un-fix ideas into and from things at light-hearted will. He becomes heavy in his thinkingness, and when he thinks a thought he then looks around to see where the thought he just thought came from. He looks around for some kind of MASS. And then he begins to gaze and stare at masses to see what they will tell him about himself, life or the universe. A mass isn't going to tell him anything. Finally he duplicates the mass by being mass too, in the attempt to receive some communication. He further decides that communication is not only all bad, but now impossible. Therefore, he becomes disoriented, for he is unwilling to com-

municate with environments, and he will not locate locations well, for locating locations is spotting spots, and a spot which is just a location is a kind of nothingness.

A complete Remedy of Havingness is therefore desirable. And any process such as Level Six process which is the level of Spotting Spots in Space, the problem of havingness must be continually handled.

Remedy of havingness is done as follows, and the commands are:

Mock up a (planet, man, brick, boulder or simply a mass).

Make a copy of it.

A copy is simply another mockup exactly like the first one but in another location, such as right alongside it. The mockup and the copies should be of like *mass, shape, size, color,* etc. Explain ''Copy'' to the preclear if the exact term is unknown to him as used here.

Make another copy of the original.

Make another copy of it.

Make another copy.

Make another copy.

Etc., *as many as the preclear can comfortably make.*

Now push them together.

Now push them into the body.

(Don't use the command ''pull'' them into the body. Push is correct.)

Having done that, have the pc mock up another mass and give the pc the same directions as above concerning it.

A gradient scale must be observed in remedying havingness, as pc's will sometimes have various difficulties with this at first. In such a case, have the pc make only as many copies as he can comfortably make. One or two copies. Then have him push them together and into the body. You can even have

him at first just take *part* of the *original* and push it in, and go up from there on a gradient scale. When the pc is handling the process well he should be directed to make about two dozen copies of each original and then shove them in.

Discuss and get comments on this from the preclear, and find out from him when it would be a good idea to switch to the outflow side of the process, asking him if the mockups are starting to become more difficult, easier, or what, to push in.

The other side is:

Have the preclear *mock up and copy* as above, and:

"Throw them away — have them disappear in the distance."

Have the pc do this many times (and on a gradient scale, if necessary — a gradient scale would on the outflow side be getting the pc to throw away some small amount of mass, and building the masses up to an adequate performance).

A complete remedy of havingness is reached when the preclear is "splendidly light-hearted about owning and controlling."

Although the "kind" of mass used in this process is not of importance, if at first the preclear requires some sort of direction about this, some of the items most usable are: bricks, boulders, planets, bodies, suns, and black stars. This is not, however, to be presented to the preclear as of any particular significance, for what we are remedying here is the significance called *mass* not masses with significances.

In running this process *always* keep ahead of the pc's "normal comm-lag," *always* keep directing the pc and finding out from the pc what is happening. You do not want to have the pc "go mechanical" on the process.

Keep at all times in good two-way-communication with the pc.

REMEDY HAVINGNESS AND SPOTTING SPOTS IN SPACE

When the preclear reaches Level Six the process known as

Spotting Spots is run. It is *not* run before this level of pc. A preclear who is having difficulties is not run on Spotting Spots in Space. And if the pc is having a difficult time, then he has not been run sufficiently in the earlier levels, and the difficulty is probably in the Rudiments, one of the Rudiments, or in the first level — Locational Processing, Separateness, or Union Station. If that has not been sufficiently and successfully run by the auditor on the preclear, then the difficulties found there will have been compounded by any levels above there which have been attempted. A subjective process may have been run before the objective levels were fully run and flattened. If so, the auditor "lost" the pc at that point. No subjective process of any kind should be run until the preclear has had really wonderful gains in the handling of objective processes, and not only wonderful gains, but a full success on these.

It is true that Remedy of Havingness as a process can be run on most anybody most anytime in one fashion or another. But your goal of complete remedy of havingness is achieved by first handling the lower steps thoroughly. You have, in doing this, a very specific, particular goal. When the condition known as havingness is remedied, which means that the preclear discovers and becomes fully aware of the fact that he does not "need" masses, energies, space or time from another or from other sources than his own making, and that indeed he does not even *have* to have these at all, self-made or otherwise. This would be a major cognition on the part of a preclear. A cognition could be defined as the "valence" or viewpoint of LIFE assumed by the preclear on any subject or toward any consideration as opposed to the valence or viewpoint of MEST. It could be called "coming to life" on any subject or consideration. When the pc becomes alive toward that which he has been involved or identified with, such as a problem, valence, universe or body and condition of body, he has reached the goal of processing in relation to that consideration. This is an exteriorization.

Remedy of Havingness can be run as a process singly. Spotting Spots in Space is *never* run as a single process; it is *always* run alternately with havingness. Therefore an easy and comfortable handling of havingness by the preclear is necessary to the optimum handling of Spotting Spots. If the preclear is in difficulties concerning having and not-having

he will make Spotting Spots in Space a *subjective process* and will not actually be running the process itself. It is not that he cannot do so, it is that he dare not. Spotting Spots is a communicating with a nothingness, a mere location.

It is an extremely simple process, and therefore not usable with a low case level, or with a preclear who seeks mass and seeks significance in things. It is a process for enlarging the freedom of and stabilizing the preclear who has accomplished the previous levels.

Spotting Spots in Space is run as follows:

"Spot a spot in this room."

"Spot another spot."

"Spot another spot."

Give plenty of acknowledgement and two-way communication in the form of: "Does that spot have any mass?" or, "How big is the spot?" or "Does it have any color?"

Continue this spotting of spots in the room, interspersed with two-way communication about spots until the spots have no mass or size or color and are simply *locations*.

Then:

"Spot a spot in the space of this room."

"O.K., walk over to it."

"All right, put your finger on it."

"Good. Let go."

"All right. Spot another spot in the space of the room."

Etc., many times.

Then Remedy Havingness as in Level Five. This is done so that the preclear will comfortably spot locations without having to put or find masses at the location, but just locations.

If the pc ever becomes or starts to become uneasy or uncomfortable on Spotting Spots in Space, intersperse immediately, with two-way communication about this, some Remedy of Havingness.

The preclear will emerge to a higher band where he can spot spots in space without remedying havingness.

Summary of Processes

THE COMMAND SHEET

THE RUDIMENTS OF AUDITING:

1. Establish and continue through all processing:

    A. The awareness of the auditor.

    B. The auditing room.

    C. That a session is in progress.

    D. That the pc is being audited.

2. Two-way communication on a casual basis.

3. The delivery of the question.

4. Communication lag.

5. Acknowledgement of the question.

6. The duplication of the question.

7. The Communication Bridge.

STARTING SESSION

"What could you do about that?" (present time problem) or, "Imagine a problem of comparable magnitude."

"What could you do about that problem?"

LEVEL ONE. LOCATIONAL PROCESSING

OBJECTS: "Notice that (object or wall)."

PEOPLE: "Notice that (person)."

SEPARATENESS (OBJECTS): "Select an object from which you are separate."

"Select an object which is separate from you."

SEPARATENESS (PEOPLE): "Select a person from whom you are separate."

"Select a person who is separate from you."

UNION STATION:

"Do you see that person (indicating plainly which person)"

"Tell me something you really know about that person," and,

"What would you permit that (indicated) person to know about you?"

(One whole session on each command — do *not* alternate.)

WATERLOO STATION.

"Tell me something you can not-know about that (indicating or describing) person."

"Tell me something that that person can not-know about you."

LEVEL TWO

Two-way communication about the preclear's everyday life and specifically about *secrets*.

LEVEL THREE. THE SUBJECTIVE LEVEL

PROBLEMS AND SOLUTIONS:

"What *problem* could you be to yourself?"

"What *solution* could you be to yourself?"

(A further process is: "Invent a problem.")

ELEMENTARY STRAIGHT WIRE:

"Give me something you wouldn't mind forgetting."

And secondary to this is:

"Give me something you wouldn't mind remembering."

LEVEL FOUR

O. P. of 8-C:

A. "Do you see that (large object or area such as a wall)?"

"O.K. (or other acknowledgement), go over to it and touch it."

"O.K. Fine."

"Do you see that (another object or wall)?"

"O.K., go over to it and touch it."
Continue with these unvaried commands.

"Do you see that (ex.: black mark on the left arm of that chair)?"

"O.K., go over to it and put your finger on it."

"Good. Take your finger off of it."

"O.K. Do you see that (another precise spot)?"
Etc., many times.

B. "Find a spot in this room." (Spots should in this level be on objects, walls, etc.)

"Good. Go over to it and put your finger on it."

"Fine. Now let go of it."

"O.K., now find another spot."

Etc. Repeat many times until step is flat.

C. "Find a spot in this room." (Use objects, etc.)

"O.K. Now decide when you are going to touch it and touch it."

"Good. Now decide when you are going to let go and let go."

Run this and run it until flat.

LEVEL FIVE

OPENING PROCEDURE BY DUPLICATION:

Use a book and a bottle.

"Do you see that book?"

"O.K. Walk over to it."

"All right. Pick it up."

"O.K. Now tell me something you can not-know about its color."

— 93 —

"Good. Tell me something you can not-know about its temperature."

"All right, fine. Tell me something you can not-know about its weight."

"Good. Now put it down in exactly the same place."

"O.K."

"All right. Now do you see that bottle?"

Continue with bottle or with book, then with book then with bottle, not varying commands whatsoever, but carrying on a large amount of two-way-communication on a casual basis and especially acknowledgement.

LEVEL SIX

REMEDY OF HAVINGNESS AND SPOTTING SPOTS IN SPACE:

"Mock up a (planet, man, brick, etc.)."

"Make a copy of it."

"Make another copy of the original."

"Make another copy."

As many as the preclear can *comfortably* make.

"Now push them together."

"Now push them into the body."

Continue on a gradient scale of this many times. Also:

"Throw them away—have them disappear in the distance." and, "Do whatever you like with them."

"Spot a spot in the SPACE of this room."

"Spot another spot."

"Spot another spot."

Etc., asking the pc:

"Does that spot have any mass?"

"How big is the spot?"

"Does it have any color?"

> Etc., until the pc's spots are simply locations having no mass.

Then,

"Spot a spot in the space of this room." (*Not* on objects)

"O.K. Walk over to it."

"All right. Put your finger on it."

"Good. Let go."

"All right. Spot another spot in the space of this room."

> Etc. Many, many times, and alternating with Remedy of Havingness whenever indicated.

EXTERIORIZATION:

If pc announces that he has just exteriorized, use Route One 5, 6, and 7, which can be run through consecutively many times or once or twice with great benefit. Return however, to the processes being run when the pc exteriorized as soon as this has been done and continue with the running of the Six Levels. After *fully* running all the Six Levels Route One; Steps 5, 6, and 7 are definitely indicated.

ROUTE ONE: 5, 6, and 7 (FOR EXTERIORIZED PC):

(5) "What are you looking at?"

"Make a copy of it."

As many as PC can *comfortably* make.

"Push them into yourself."

(Not the body) (Alternate with "Throw them away.")

To do this, the pc will assume actually two or more locations at once.

"Can you find a nothingness somewhere around you?"

"Now make another one just like it."

Have him make many like the first nothingness.

Have pc push them into himself or throw them away.

As many as the pc can comfortably make.

(6) "Locate the two upper back corners of the room (those be-
hind pc's body). Hold on to them, and don't think."

Have pc do this for at least two minutes.

Alternate with:

"Find two nothingness."

"Hold on to them and don't think."

At least two minutes by the clock.

(7) "Let go. Find a place where you're not."

Many places.

Repeat 5, 6, and 7, many times.

NOTE: Recent research data on the running of First
Postulate has given us the following improved commands:

On "Waterloo Station":

*Tell me something you wouldn't mind not-knowing about
that person.*

*Tell me something you wouldn't mind that person not-
knowing about you.*

Good hunting!

For Scientology Memberships, Publications
and Information write to:

SCIENTOLOGY

BOX 242   SILVER SPRING, MARYLAND

The distribution center of Dianetics and Scientology

THE CREATION OF HUMAN ABILITY

By L. RON HUBBARD

Pocket Size, Leatherette Binding, Gold Edges

Contains:

The 75 processes of Route One (Exteriorized) and Route Two (in or out).

COMPLETE: Standard Operating Procedure 8 (Certainty Processing).

Standard Operating Procedure 8-C.

Formulas and Steps (The rehabilitation of the Human Spirit).

"Short 8".

TEN group processing sessions.

THE AXIOMS OF SCIENTOLOGY.

THE FACTORS.

Price $5.00

from

H. A. S. I.

Box 242   Silver Spring, Maryland