





S C I E N T O L O G Y 8 - 8 0 0 8

THE DISCOVERY AND INCREASE OF LIFE ENERGY

by

L. RON HUBBARD

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## FOREWORD

The work contained in this book is the result of 25 years' investigation of electronics as they apply to knowledge and human thinking by L. Ron Hubbard, C.E., D.Sc., an American nuclear physicist.

In his youth, Dr. Hubbard had the good fortune to know a Commander Thompson (M.C.) U.S.N. who had studied with Sigmund Freud in Vienna. Stimulated by Freud's investigatory spirit and by the encouragement of the late Commander Thompson, and equipped with considerable personal experience in the Orient with phenomena not generally known in the Western world, Dr. Hubbard bent the exactitudes of Occidental engineering to the investigation and practical application of such data to the human mind.

His studies of the subject were extremely broad and varied. They included such things as expeditions to investigate the ethnology of twelve widely-separated primitive cultures, an intensive survey of the endocrine system, the study of early writers and philosophers on the subject of mankind and epistemology, and the direct study of his forte, nuclear physics, as it might be found to apply to the human intellect.

In addition to Sigmund Freud and Commander Thompson, he has credited the following persons as source material for much of his work:

Anaxagoras	Thomas Paine
Aristotle	Thomas Jefferson
Socrates	Rene Descartes
Plato	James Clerk Maxwell
Euclid	Charcot
Lucretius	Herbert Spencer
Roger Bacon	William James
Isaac Newton	Will Durant
van Leeuwenhoek	Count Alfred Korzybski

Voltaire

Dr. Hubbard's work has excited interest and comment throughout the world, and its more elementary forms are today taught in at least two leading universities. Some of his earlier discoveries have become accepted fact by the medical profession and his methodology is now in use in several institutions.

Some think of this work as the only significant enlargement of the field of the mind since Freud's papers in the late 19th century; others think of it as the Western world's first workable organisation of Eastern philosophy. It has been called by two of the leading writers in America: "The most significant advance of mankind in the 20th century".

Many lay writers have sensationalised these developments in the extreme, and others have levelled against this work the bitterest of condemnations: whether bad or good, no development in the field of the mind for many centuries has excited so much interest.

Dr. Hubbard is himself a gentleman of considerable energy and of extremely wide interests: he has written fiction under many of his pen-names; and, indeed, financed and supported his own investigations which have cost slightly less than a hundred thousand dollars, with his own pen. He has been called "the best-known psychiatrist in the world today", but his interests do not lie in the field of practice but in the field of continued investigation. He is giving his time increasingly to his hobbies of auto- and yacht-racing, and rather deplores the inroads scientology makes upon his time.

THE EDITOR



## C H A P T E R I

### THE BEINGNESS OF MAN

Scientology is defined as the science of knowing how to know. It embraces the entire field of knowledge and includes as part of this the human mind, which could be considered as a computer of and vessel for knowledge.

The science has many branches - as would any proper science of knowledge - and these embrace what were designated in the past "the humanities". Education, criminality, sociology, psychology and other such studies have their proper place in the framework of scientology.

Built on organised axioms, the science more closely resembles an "exact science" such as physics or chemistry or a mathematics such as geometry, for its definitions are precise and from them proceed the resolution of problems which have been of interest to mankind but which, until now, did not have satisfactory solution.

The essence of scientology is its practicality: its application is broad and its results are uniformly predictable. It was designed to "make the able more able", not to "treat" the psychotic or neurotic or psycho-somatically ill. But its application in the latter, when done by a competent and properly-trained practitioner, form the only thoroughly validated psycho-therapy known to man today, and by its use some 70% of man's ills may be remedied at a cost of time and money lower than any other similar effort and with a higher effectiveness.

The science falls within the classic definition of sciences and is probably more vigorously organised than other groups of data which bear the designation. It is derived from closely defined axioms which predict phenomena which is then uniformly discoverable in the real universe.

Any study of knowledge could not but be intimately connected with the beingness of man and the earliest axioms of scientology began to predict and the later developments eventually discovered the highest level data so far obtained on the identity and capability of life.

The well-beingness and, indeed, the continued survival of mankind depends on an exact knowledge of his own capabilities; and this, more particularly, of his own relationship to knowledge itself.

The basic goal of man which embraces all his activities is apparently survival. Survival might be defined as an impulse to persist through time, in space, as matter and energy.

The impulse to survival is found to contain eight sub-impulses. These are, first, the urge to survive as self; second, the urge to survive through sex and the extension of children; third, the impulse to survive as a group; fourth, the impulse to survive as mankind itself; fifth, the urge to survive as animal life; sixth, the impulse to survive as the material universe of matter, energy, space and time; seventh, the impulse to survive as a spirit; and eighth, the impulse to survive as what may be called the Supreme Being.

The above sub-impulses are called dynamics; combined, they form the overall urge towards survival, but each one of itself plays its important role, both the individual and in the wider sphere named as a part of each impulse. Thus we

see the inter-dependency of the individual with the family, with the group, with the species, with life-forms, with the material universe itself, with spirits, and with God; and we see the dependency of each one of these entities upon the individual as a part of it.

The human mind could be conceived to be the recorder, computer and solver of problems relating to survival.

Scientology introduces new and more workable ways of thinking about things. It has found that an absolute is unobtainable: neither zero nor infinity are as themselves discoverable in a real universe, but as absolutes may be posed as symbols for an abstraction which could be supposed to exist but which does not exist in fact. Therefore, there would be no absolute good and no absolute evil. A thing to be "good" would depend on the viewpoint of the observer, and the same condition would exist for "bad".

An optimum solution to any problem would be that solution which brought the greatest benefits to the greatest number of dynamics. The poorest solution would be that solution which brought the fewest benefits to the least number of dynamics. And here a benefit would be defined as that which would enhance survival. Activities which brought minimal survival to a lesser number of dynamics and damaged the survival of a greater number of dynamics could not be considered rational activities.

While there could be no absolute right or absolute wrong, a right action would depend upon its assisting the survival of the dynamics immediately concerned; a wrong action would impede the survival of the dynamics concerned.

Thought is subdivisible into data. A datum would be anything of which one could become aware, whether the thing existed or whether he created it.

Creativeness could be found to exceed existence itself; by observation and definition it is discoverable that thought does not necessarily have to be preceded by data, but can create data. Imagination can then create without reference to pre-existing states, and is not necessarily dependent upon experience or data and does not necessarily combine these for its products. Imagination could be classified as the ability to create or forecast a future or to create, change or destroy a present or past.

Cause is motivated by the future.

Scientology as it applies to life is seen as a study in statics and kinetics, which is to say a study of the interplay between no motion and all motion, or less motion and more motion.

In thought itself at its highest range, we discover the only true static known. In physics a static is represented as a body at rest, but it is known in physics that a body at rest is yet an equilibrium of forces and is itself in motion if only on the level of molecular motion. A true static would contain no motion, no time, no space and no wavelength. To this static in Scientology is assigned the mathematical symbol theta. This designation means solely a theoretical static of distinct and precisely defined qualities with certain potentials.

The all-motion or more-motion kinetic is termed MEST. This word represents the material universe, or any universe. It is combined from the first letters of the four words: matter, energy, space and time.

The interplay between theta and mest result in activities known as life, and causes the animation of living life forms. In the absence of an interplay, the life form is dead.

The beingness of man, by which it is meant homo sapiens, derives its impulse toward thought and action from theta and takes its material form in mest.

Man, homo sapiens, is a composite being of four distinct and divisible actualities: these parts are termed the thetan, the memory banks, the genetic entity and the body.

The thetan, which will be described later in greater detail, has the impulse of theta itself and can exist in matter, energy, space and time, but derives its impulse from the potential of theta itself and has certain definite goals and behaviour characteristics of its own.

The standard memory banks and the reactive memory banks compose the memory banks of homo sapiens. These, in the analogy of an electronic computer, are the file system. The standard banks can be said to contain data of which man is easily and analytically aware and the reactive banks are those which contain stimulus response, experience, the action of which is below the level of his awareness. The content of the reactive banks was received during moments of lessened awareness such as the unconsciousness of early life in times of weariness, severe pain or heavy emotional stress, such data operating automatically thereafter to command the person without his consent. The standard memory banks are those in which experience is stored for use in the estimation of the effort necessary for survival and are concerned with analytical thought. There is an additional storage of memory itself in a purer form than in these banks, but this memory is contained in the capabilities of the thetan.

The genetic entity is that beingness not dissimilar to the thetan which has carried forward and developed the body from its earliest moments along the evolutionary line on earth and which, through experience, necessity and natural selection, has employed the counter-efforts of the environment to fashion an organism of the type best fitted for survival, limited only by the abilities of the genetic entity. The goal of the genetic entity is survival on a much grosser plane of materiality.

The body itself is a carbon-oxygen engine which runs at a temperature of 98.6 on low combustion fuel, generally derived from other life forms. The body is directly monitored by the genetic entity in activities such as respiration, heart-beat and endocrine excretions; but these activities may be modified by the Thetan.

The human mind could be said to be the primary activity of the thetan with his own memory and ability plus the analytical standard memory banks, modified by the reactive memory banks of the genetic entity, and limited by the mechanical abilities and adaptabilities in action of the body itself.

These four parts of homo sapiens are detachable one from the other.

The personality and beingness which actually is the individual and is aware of being aware and is ordinarily and normally the "person" and who the individual thinks he is, is the Thetan; and this awareness can continue, is clarified and is not interrupted by a detachment from the body which is accomplishable by standard processing.

The Thetan is immortal and is possessed of capabilities well in excess of those hitherto predicted for man and the detachment accomplishes in the sober

practice of science the realisation of goals envisioned but questionably, if ever, obtained in spiritualism, mysticism and allied fields.

The anatomy of the beingness of man is one of the lesser studies of scientology where that beingness relates only to homo sapiens, for the detachment of the thetan by standard operating procedure is in common practice a simplicity, and it is therefore unawarded to explore to much greater depths the remaining combination of the standard and reactive banks, the genetic entity and the body, since the last three are a specialised combination. Yet in obtaining the technology necessary to bring about a complete state of beingness of that which a man actually is found to be, provided considerable data and technology in the field of memory recordings, the peculiarities of energy behaviour around and about the body, the history of the evolutionary line, the identity of the genetic entity and much of the construction of the body itself, as well as the construction of the real universe. The bulk of the data which concerns homo sapiens, other than the beingness of the thetan, has been covered adequately earlier and elsewhere.\*

The beingness of man is essentially the beingness of theta itself acting in the mest and other universes in the accomplishment of the goals of theta and under the determination of a specific individual and particular personality for each being.

## THETA-MEST THEORY

Scientology is essentially a study of statics and kinetics. If anything, it is more exact than what are called the physical sciences, for it is dealing with a theoretical static and a theoretical kinetic which are at the opposite ends of a spectrum of all motion.

One of the most valuable contributions of Scientology to knowledge is the definition of a true static. A static has no motion; it has no width, length, breadth, depth; it is not held in suspension by an equilibrium of forces; it does not have mass; it does not contain wavelengths; it has no situation in time or space. Formerly a static was defined only as a motionless object which definition is not adequate, since an object - or a state of rest for an object - is attained only by an equilibrium of forces and all objects have in themselves, if only on a molecular level, motion, and exist in space which is itself an integral portion of motion. Hence we see we are dealing with a higher level static.

The capabilities of the static are not limited.

The static interacts with the kinetic which is considered to be the ultimate of motion.

In Scientology, the static is called by the mathematical symbol theta; the kinetic is called MEST.

Theta can be the property or beingness of any individual and is, for our purposes, considered to be individualistic for each individual.

MEST stands for matter, energy, space and time, and is a composite of the first letter of each. The word MEST appearing all by itself denotes the physical universe. (MEST) with a designation word after it designates another's universe.

The original of the Theta-MEST theory may be found in Science of Survival 1951. After the concept of the true static was reached, problems of processing began to solve much more rapidly, and the main proof of the Theta-MEST theory is its workability and the fact that it predicted an enormous amount of phenomena which, when looked for, was found to exist and which, when applied, resolved cases rapidly.

It is now considered that the origin of MEST lies with theta itself, and that MEST, as we know the physical universe, is a product of theta.

The physicist has adequately demonstrated that matter seems to be composed of energy which has become condensed in certain patterns. It can also be adequately demonstrated in Scientology that energy seems to be produced by and to emanate from theta. Thus it could be considered that theta producing energy, condenses the space in which the energy is contained, which then becomes matter. This theory of condensation is born out by an examination of a state of aberration of many preclears who have been found to have descended down the tone-scale to the degree that their own space was contracted and who were found to be surrounded by ridges and who are thus "solid" to the degree that they are aberrated. Further, they can be found to be an effect in the ratio that they are so solidified. Further, a psychotic treats words and other symbols, including his own thoughts, as though they were objects.

## TIME

It is stated in the 1951 axioms that time could be considered to be the single arbitrary, and might thus be the single source of human aberration. A further investigation and inspection of time has demonstrated it to be the action of energy in space, and it has been found that the duration of an object roughly approximates its solidity.

Time could be considered to be a manifestation in space which is varied by objects. An object could be considered to be any unit manifestation of energy including matter.

It can be readily established that an individual loses his self-determinism in the ratio that he possesses objects and utilises force.

Time could be considered to be an abstract term assigned to the behaviour of objects. It can be found to be regulatable by postulates.

The desire, enforcement and inhibition in the possession, giving and receiving of objects can be found to establish a time-track.

Time in the field of behaviour and experience becomes having. Having and Not Having form themselves the interchanges which become survival.

If the auditor processes having, giving and receiving, energy and items, he will discover that he is processing time directly and has processed into a higher level the time sense and reaction of the preclear.

The primary manifestation of this is found in criminality where the individual is unable to conceive the investment of energy to attain an object. He will not "work". The criminal in particular wishes to collapse and render without time, desiring and having; whereas this may be possible in one's own universe, it is not possible in the MEST universe. The MEST universe is so planned as to make work necessary to have, thus establishing a gradient scale of having. The criminal has not made the distinction between his own universe which he possibly once had and where he could attain things instantaneously - and the MEST universe, and thus has no "respect for property". The identification of his own universe with the MEST universe is so marked as to be in itself a highly aberrated identification, thus rendering his conduct destructive to himself and causing him to fail.

## SPACE

Space is creatable by a thetan. He may also conserve, alter and destroy space.

Space is the first condition necessary to action. The second condition necessary is energy. The third condition is possession or not possession.

For the purposes of processing, and possibly for many other purposes, space can be considered to be the equivalent in experience of beingness. One is as much as he has space and as much as he can alter and occupy that space.

## ENERGY

The qualities of energy are three in number: the first is its existing characteristics; the second is its wavelength; the third is its direction of flow or absence of direction of flow.



The characteristics can be divided into three classes in their turn. These are flows, dispersals and ridges. The flow is a transfer of energy from one point to another, and the energy in a flow can have any type of wave from the simplest sign-wave to the most complex noise-wave. Flowingness is simply the characteristic of transferringness. A dispersal is a series of outflows from a common point. A dispersal is, primarily, a number of flows extending from a common centre. The best example of a dispersal is an explosion. There is such a thing as an in-dispersal. This would be where the flows are all travelling toward a common centre. One might call this an implosion. Outflow and inflow from a common centre are classified alike under the word 'dispersal' for handy classification. The third type of energy characteristic is the ridge. A ridge is essentially suspended energy in space. It comes about by flows, dispersals or ridges impinging against one another with a sufficient solidity to cause an enduring state of energy. A dispersal from the right and a dispersal from the left colliding in space with sufficient volume create a ridge which then exists after the flow itself has ceased. The duration of ridges is quite long.

Wavelength is the relative distance from node to node in any flow of energy. In the MEST universe, wavelength is commonly measured by centimetres or metres. The larger the number the lower the wavelength is considered to be on the gradient scale of wavelengths. The smaller the number the higher the wavelength is considered to be on a gradient scale. Radio, sound, light and other manifestations each has its place on the gradient scale of wavelengths. Wavelength has no bearing upon wave characteristic, but applies to the flow or potential flow. A ridge has potential flow which, when released, may be supposed to have a wavelength. The various perceptions of the body and the thetan, each one is established by a position on the gradient scale of wavelengths. They are each one an energy flow.

Direction of flow, relative to the thetan, is of primary interest in energy study. There would be outflow and inflow. There could be outflow and inflow for a source point exterior to the thetan and caused by that source point, and there could be outflow and inflow by the thetan himself caused by the thetan himself.

### MATTER

Matter is supposed to be a condensation of energy. The more energy condenses, the less space it occupies and the greater its endurance becomes. A flow of energy has a brief duration. Flows of energy meeting and causing ridges obtain greater solidity and longer duration.

The solidification of matter is found to be itself duration or time. Energy becomes matter if condensed. Matter becomes energy if dispersed.

The manifestations of energy are essentially at long length the manifestations of matter; one cannot consider matter without also considering energy.

In processing, no differentiation is made between matter and energy beyond labelling the free-flowing and more instantaneous forms "action" and the more solid and enduring forms "having".

In order to have matter, one must have space, must have had energy, and must have.

## AFFINITY, COMMUNICATION AND REALITY

In human experience, which is probably an experience senior to and creative of such a thing as the material universe, space, energy and matter become beingness, doingness and havingness.

Beingness is space regardless of energy and matter; doingness requires both space and matter; and havingness requires space and energy.

We have a gradient scale from space to matter which starts at the arbitrary number of 40.0 for our purposes and goes down to 0.0 for the purposes of homo sapiens and to -8.0 for the purposes of estimating a thetan. This gradient scale is called the tone scale.

Space is found to be a broad characteristic from top to bottom of the scale and necessary to each part of it, but it is discovered that one has less and less space the more the scale is descended. If one were to attain zero space for himself, he would attain, even as a thetan, zero. That the body has space and the thetan apparently, to himself, does not have space, is responsible mainly for the feeling of not-beingness on the part of the thetan which causes him to forget his own identity.

On this tone-scale, we have a theoretical point of no energy at 40.0, and a point where energy begins to be solid around 0.0; well below this level we have matter formed of the type known in the material universe. Thus one can see that this tone-scale is a gradient scale of energy, and that the energy is free toward the top of the scale and becomes less free and more fixed as one descends the scale.

A very important triangle in Scientology is the triangle called ARC. This means Affinity, Reality and Communication. It was used for some time before its relation to energy was understood.

Affinity is wave characteristic and is the range of human emotions. Human emotions manifest themselves in energy flows, dispersals and ridges. As the emotions drop down from high on the scale to low on the scale, they are found to follow a cycle of dispersals, flows and ridges. Each dispersal has a harmonic on the scale, each flow has a harmonic and each ridge has a harmonic. Looking up the scale from zero one finds death as a ridge and, in human emotion, an apathy. Apathy reaches up some direction from death but at this end the harmonics are very close together and there are two unnamed human emotions immediately above apathy. One of them, next above apathy, is a flow; immediately above that there is a fear-like dispersal. The next named emotion above apathy is grief. Grief is a ridge and is occasioned by loss. Immediately above grief there is a flow. The next named emotion, however, is the next level, the dispersal called fear which is a drawing away. There is a flow immediately above this called covert hostility. Above covert hostility is anger which is a solid ridge. Between anger at 1.5 and antagonism at 2.0 there is a dispersal - unnamed but visible in behaviour. At 2.0 we have the flow outgoing called antagonism. Above this at 2.5 is an idle dispersal known as boredom. Above boredom at 3.0 is a ridge called conservatism. At 4.0 we have another flow called enthusiasm. Each one of these points is a harmonic of a lower point. The characteristic of energy, whether a flow, dispersal or ridge, expresses itself in human emotion in terms of affinity. Affinity is the cohesiveness of human relationships, and can be acceptance or rejection of such relationships. Affinity as here used is a degree of emotion. Its equivalent in the MEST universe is the cohesion and adhesion or revulsion from matter and energy itself as found in positive and negative currents, and in forms of matter.

Communication is an interchange of energy from one beingness to another; in the thetan and in homo sapiens communication is known as perception. It is not solely talk, which is a symbolised form of communication which sums ideas which are themselves either a product of the tone-scale or are above the tone-scale as the case may be. Sight, of course, is at the wavelength of light. Sound is recorded as hearing. Tactile and smell are low-level wave ~~types~~ of the particle variety. And all other perceptions can be found on this gradient scale of wavelengths, modified by the wave characteristic in terms of type, whether sign or more complex. The auditor must realise that communication is essentially directed or received energy and is inhibited by the willingness or unwillingness of the preclear to take responsibility for energy or forms of energy. Where responsibility is low, perception is low.

Reality is established by wave direction or lack of motion. As one ascends the tone scale from 0.0, he finds the realities are strongest at the points of flow and are weakest at the points where there are ridges on the scale. The reality of apathy, grief and anger is very poor, but in the immediate vicinity of these there are more intense realities. Reality is established by agreement or disagreement or no opinion. Agreement is an inflow to the individual; disagreement is an outflow from the individual; no opinion can be established by the proximity of the individual to the centre of a dispersal or by a ridge. Because of its wealth of energy and energy forms, the thetan finds himself ordinarily outdone in energy emanation by the MEST universe. Thus he is the target of an almost continuous inflow which causes him to have a consistent and continual agreement with the MEST universe. He seldom disagrees with the MEST universe, and the best processing one can do is to break this agreement and turn it into an opposite flow, for only in this wise can a preclear's ability to handle energy and be responsible for it be re-established. If you ask a preclear to get the concept of agreeing, he will find himself experiencing an inflow upon himself. Hypnotism is done by causing a subject to receive a continuous rhythmic or monotonous flow from the operator. After this flow has continued the subject will accept any reality which the operator cares to deliver unto him. It is in this case, evidently, with the MEST universe, and the solidity of the MEST universe is completely dependent upon one's acceptance of it in terms of agreement. Reality in essence is agreement or disagreement. When one speaks of reality, he speaks in terms of the MEST universe. The MEST universe, according to any computation one cares to make upon it, is found to consist of a high-level agreement amongst us. Those who disagree with the MEST universe are punished by the MEST universe. From the standpoint of the MEST universe, the greatest reality would be had by matter itself and this seems to be its evident goal toward the thetan, to make him into solid energy. The reality on one's own universe is poor because he is in a comatose state of agreement with the MEST universe. It is found on processing, however, that a preclear is in poor condition in direct ratio that he has accepted and agrees and complies with the MEST universe, and is in good and active condition in direct ratio to the degree he can break this flow of agreement and establish his own flows and thus create his own universe. One's appreciation of the MEST universe is almost uniformly the energy which one himself places upon the MEST universe, in other words his illusions. When he loses his hopes and dreams (his illusions), it is because he has lost his ability to emanate energy back at the MEST universe and is dependent upon the energy the MEST universe thrusts at him.

ARC thus form a tone-scale. This tone-scale at any level finds a comparative state in affinity, in the reality and the communication abilities of the preclear. Thus, by testing the preclear and discovering his chronic emotion, his chronic state of agreement or disagreement, and his ability to communicate or not communicate, one establishes a level on this tone-scale.

ARC form a triangle which is at once with all three corners at a single level. Thus if one wishes to create an increase of tone for the preclear - and one must do that to increase his self-determinism - he will find that he cannot raise the emotional state of the preclear without also addressing the reality and communication of the preclear. He cannot raise the reality of the preclear without addressing his affinity and communication problems. He cannot raise communication with the preclear without addressing his reality and affinity problems. The worst mistake an auditor can make is to undervalue this triangle in processing. A more or less complete tone-scale can be found in Science of Survival, and Book I of that volume is devoted entirely to an evaluation of the tone-scale and people.

There are two positions on the tone-scale for the preclear when he is still a homo sapiens. The composite known as homo sapiens is considered to be dead at 0.0 and can rise on the tone-scale to slightly above 4.0. Thus homo sapiens has this as his tone-scale range. The thetan, however, who is below the level of awareness of self in terms of space and energy, has a wider range; and, as the thetan is basically the preclear and the beingness and identity of the preclear in actuality, this second range is even more important. This second range goes from -8.0 to 40.0 on the tone-scale. The optimum position for the thetan is considered to be 20.0 which is the point of optimum action. A homo sapiens as such could not attain this level of the tone-scale because of his physical limitations.

#### IDENTITY VERSUS INDIVIDUALITY

The most common confusion on the part of a preclear is between himself as an identified object and his beingness. One's beingness depends upon the amount of space which he can create or command, not upon his identification or any label. Identity as we know it in the MEST universe is much the same as identification, which is the lowest form of thought. When one is an object and is himself an effect, he believes his only ability to be cause is dependent upon his having a specific and finite identity. This is an aberration; as his beingness increases his individuality increases, and he quickly rises above the level of necessity for identity for he is himself self-sufficient with his own identity.

The first question a preclear undergoing theta clearing asks himself is quite often: "How will I establish my identity if I have no body?" There are many remedies for this. The worst method of having an identity is having a body. As his individuality increases and his beingness expands - these two being almost synonymous - he is less and less concerned with this problem; that he is concerned with the problem tells the auditor where he is on the tone-scale.

One of the commonest control mechanisms which has been used on thetans is that when they rise in potential they will find themselves one with the universe. This is distinctly untrue. Thetans are individuals. They do not as they rise up the scale, merge with other individualities. They have the power of becoming anything they wish while still retaining their own individuality. They are first and foremost themselves. There is evidently no Nirvana. It is the feeling that one will merge and lose his own individuality that restrains the thetan from attempting to remedy his lot. His merging with the rest of the universe would be his becoming matter. This is the ultimate in cohesiveness and the ultimate in affinity, and is at the lowest point of the tone-scale. One declines into a brotherhood with the universe. When he goes up scale, he becomes more and more an individual capable of creating and maintaining his own universe. In this wise (leading people to believe they had no individuality above that of MEST) the MEST universe cut out all competition.

### BEINGNESS

Space is not necessary to the beingness of a thetan when the thetan is above the tone level of 40.0 and can create space at will. He creates space to have specific beingness. At 40.0 space and beingness can be considered to be interchangeable. Beingness can exist without any energy or matter which is to say, without time.

### DOINGNESS

Action requires space and energy manifestations, and the definition of action could be doingness directed toward heavingness. In order to accomplish action, a preclear must be able to handle energy.

Doingness with energy and objects as found in the MEST universe is very far from the only method of producing existence. This is a specialised form of behaviour and may exist in any universe but is very peculiar to the MEST universe.

### HAVINGNESS

Time is an abstract manifestation which has no existence beyond the idea of time occasioned by objects, where an object may be either energy or matter. Time can be defined as change in space, but where one attempts to define motion as change in space, the definition lacks usefulness since one does not define what is changing in space; there must be something there to change in space in order to have the illusion of time.

As was earlier discovered in Scientology, the single arbitrary is time. This is because time did not exist as such but stemmed from havingness. When Man experiences "time", he is experiencing havingness or not-havingness.

Time is summed up as "had", "have", and "will have". Goals in the MEST universe are summed uniformly under the heading of "will have" One engages in action in order to have.

This is one of the most important points of processing. The individual has made a postulate to have and has then gained something he did not want at every single point on the time track where you find him stuck. He desired to have a castle. He may have been engaging in an action which would gain for him a castle and was stopped and killed by an explosion which destroyed a wall before him. The explosion caught him with a postulate that he would have and gave him something he did not want. Struggling with the facsimile afterwards, the auditor will find that the incident began with the postulate to have and is now in a state of indecision since the explosion is unwanted.

Bluntly, any and all aberrative incidents to be discovered in a preclear are a reversal of havingness where the preclear did not want something and had to have it or wanted something and could not have it or wanted something and got something else.

The entire problem of the future is the problem of goals. The entire problem of goals is the problem of possession. The entire problem of possession is the problem of time.

Time is impossible without possession of objects.

Thus is resolved one of the weightier problems of the human mind. The

auditor may find it difficult to encompass this principle, since time may continue to exist for him as an entity, an unknown and hovering thing. If he will use the principle that the past is had or didn't have, that the present is has or doesn't have and that the future is will have or will not have, and that past, present and future are divided and established entirely by desire, enforcement and inhibition of havingness, he will find his preclear recovering swiftly.

### THOUGHT, EMOTION AND EFFORT

Thought is the highest level attainable. It is of two varieties: one is clear thought established by will which is from 10.0 up on the tone-scale, to well above 40.0; the other is thought established by counter-efforts as in homo sapiens and governed entirely on a stimulus-response basis. The first could be called self-determined thought; the second could be called reactive thought.

Self-determined thought expresses itself as will and consists of the making of postulates based on evaluations and conclusions. Will does not exist in time when it is at this level. Homo sapiens' will, as Schopenhauer once remarked, is stubbornness taking the place of the intellect. Will-power in homo sapiens is most ordinarily demon-circuit-power. Free from the body and its ridges which themselves contain stimulus response, thought, the thetan can change his postulates by making new evaluations and conclusions, and can express his will directly. It is very difficult for a thetan inside the head and fronted by the stimulus response ridges of the body, to do other than obey these stimulus response flows in agreement with the MEST universe.

Ideas are invariably and inevitably senior to force and action, if those ideas stem from self-determined thought. Ideas born out of stimulus-response thought bear at times an almost indistinguishable similarity to self-determined ideas, but are occasioned by associative logic. In homo sapiens, it is quite common for the person to believe himself incapable of originality. This is because the MEST universe will brook no competitor. Operating on a highly self-determined plane, originality is a simple thing to attain. What is called will-power, then, could have two manifestations: the first would be actual self-determined thought; the second would be a result of an enforced or inhibited thought. When homo sapiens attempts to exercise his will-power, he normally brings into flow the ridges around the body and is nullified by them and is pressed into aberrated behaviour.

Ideas, when in the form of self-determined thought, exist above the level of 40.0 on the tone-scale and extend down into the action band.

Ideas of the stimulus-response variety are occasioned by experience as held and contained in facsimiles and are actually dictated to homo sapiens by circuits.

Postulate processing is that processing which addresses the postulates, evaluations and conclusions of the preclear at the level of self-determined thought. Postulate processing yet has some value when addressed to stimulus-response ideas. Postulate processing is the primary and highest method of processing a thetan and, with creative processing, constitutes Scientology 8-8008.

Emotion, as known to homo sapiens, extends from slightly above 4.0 down to 0.0, and depends upon the wave characteristic.

Effort is an even lower level manifestation than emotion.

Matter would be the lower effort band.

### FACSIMILES

The best description of facsimiles is to be found in electropsychometric auditing. A facsimile is an energy picture which can be reviewed again.

Facsimiles can disperse or flow when addressed by new energy, either exterior to the thetan or from the thetan. Thus the environment can set a facsimile into action or the thetan can set it into action. Homo sapiens is most normally controlled by directing energy at his facsimiles and setting them into action so as to cause him to dramatise facsimiles and training patterns.

Facsimiles are normally found to be fixed in large numbers upon ridges.

A facsimile contains more than fifty easily identified perceptions. It also contains emotion and thought.

There are many methods of processing facsimiles.

### ASSIST PROCESSING

An "assist" is the processing given to a recently injured human being or thetan in order to relieve the stress of live energy which is holding the injury in suspension. The direct running-out of the energy contained in the recent facsimile is done by continually running through the incident as though it were just that moment happening to the preclear and recovering from it all his desire to have it and not to have it. And when this has been done to an extent where the energy is desensitized and the injury less painful, the preclear's led to handle it as energy, placing it in different places and times and reversing it and doing other things with it.

The assist is very important, as it can cause an injury to heal or a person to recover in a fraction of the time which would otherwise be required and, in many cases, it may save the life of the individual and has done so many times in the past. The auditor must know facsimile processing primarily to run an assist and in order to know more about the anatomy of the human mind.

### CYCLE OF ACTION

A cycle of action is dependent for its magnitude upon a cycle of havingness. Because it is a cycle of havingness and beingness and doingness, it is generally viewed as a cycle of time, but, as we have seen, time is an abstract term to describe havingness.

The beginning and ending of a cycle depends upon state of havingness. A cycle starts with not-havingness, continues through increased havingness, continues then in changed havingness and ends with no-havingness. These conditions of havingness bring about an illusion of time. Where a person does not possess anything, he does not conceive himself to have any time. Thus earlier parts of the track are lost to an individual since he has no time in them, for he has no possession in them.

The most basic description of this should be in terms of havingness, but the cycle can also be stated more abstractly in terms as follows: creation, growth, conservation, decay and death or destruction. This would be the cycle of any object; it would also be the cycle of action as it pertained to an object in the MEST universe.

A cycle of action is not necessarily fixed for all universes. It is common to the MEST universe. There is no reason why in some universe the cycle should not run from decayed havingness into growth, but in the MEST universe it never does, except through the point of not-havingness, death or destruction.

A cycle of action can also be stated in another way, and this in terms of energy action. Motion is characterised by only three conditions, and all motion is part of the gradient scale of these three conditions. These conditions are: start, change and stop. This compares to creation, alteration and destruction in terms of experience.

In the "last 76 trillion years" the preclear has lived through "spirals". These spirals were at first very long and then shortened each time until the present spiral for most is about 40,000 years as compared with the initial spiral of 100 million years. Thus one can also plot the magnitude of havingness of the individual for each one of these spirals. A spiral is not unlike a life. A life is lived in a cycle of action. A past life is generally obscured because one does not have the body of that life and conceives himself to have now another identity and is not connected to the last life by a havingness. He is, however, definitely connected to his last many lives by the facsimiles of those lives which he now ignores.

Past havingness, present havingness and future havingness mark past beingness, present beingness and future beingness and also past action, present action and future action. The past, present and future are established by havingness, but havingness, doingness and beingness alike should be processed as intimately connected in this cycle of action.

The condition of the body itself and its position on the cycle of action as applied to the current life establishes to a large degree the preclear's attitude toward processing. He will react toward processing much in the manner dictated by the condition of the body and its position on the cycle. The body goes through the stages of creation, growth, conservation, decay and death.

A person in his middle years desires no change and may be difficult to process for that reason, since the auditor is seeking to attain change. A person in the later cycle area will run only succumb material and will actually make an effort to succumb through processing. His incidents are commonly those of grief and loss since these are the manifestations of havingness in decay. He has no hopes of having before him and all of his havingness ordinarily no longer with him from the past.

The thetan going on the wider cycle of the spiral is discovered early on the spiral to be in a high state of creativeness, a little later to be intent upon a growth of havingness, a little later attempting to change to avoid conserving, a little later to be conserving, and then to be intent only on decay and dying, and finally upon death itself. The auditor should differentiate very sharply between the cycle of the spiral as applying to the thetan and the cycle of a lifetime. He may find a very young person who is yet on the later part of a spiral. The body of the young person is still in terms of growth and apparently the person's life should be hopeful of much having. Yet the behaviour of the person in general is directed almost uniformly toward succumbing. When the thetan is exteriorized from the body, he is found to be listless and certain of the approaching end. He believes that he will be finished entirely at the end of this spiral. He is not normally aware of the fact that he will have another spiral after this; or, if he is, he thinks it will be a shorter spiral - which it will be, but this can be remedied by postulate processing.



RELATED EXPERIENCES

There is a table of relationships which the auditor must have. These are divided into three general columns. Any one of the columns may be addressed first, but all three columns must be addressed on any subject. The vertical levels of the columns can be considered to be terms which are synonymous.

START	CHANGE	STOP
SPACE	ENERGY	TIME
BEINGNESS	DOINGNESS	HAVINGNESS
POSITIVE	CURRENT	NEGATIVE
CREATION	ALTERATION	DESTRUCTION
CONCEPTION	LIVING	DEATH

ARC applies to each column or for any one of the above statements of experience.

All eight dynamics apply to each column and thus to any of the above statements of experience.

DIFFERENTIATION, ASSOCIATION AND IDENTIFICATION

A special condition of start, change and stop manifests itself in the very woof and warp of the MEST universe and can be plotted on the tone-scale.

Differentiation is at the top of the tone-scale and is a condition of the highest level of sanity and individuality. Association or similarity is a condition which exists from the upper to the very low range of the scale. And identification is at the bottom of the scale.

The condition of the preclear can be established readily by his ability to associate. He can, however, associate much too well. Association is the essence of logic. Logic is the gradient scale of relating facts one to another. As logic reaches the lower part of the scale, this relationship becomes finer and finer until at last identification is reached and thought could be expressed in terms of  $\Lambda = \Lambda = \Lambda = \Lambda$ .

An excellent rendition of this - although one not related workably to experience and which did not have with it a truly workable therapy - is to be found in general semantics in the book Science and Sanity by Alfred Korzybski. Insanity is the inability to associate or differentiate properly. Experience itself becomes ungoverned at the lowest depth of identity. The more fixed the identity of the person may be, the less experience of which he is capable. Fame has as its end a completely fixed identification which is timeless, but which unfortunately is matter and which equally unfortunately, is inaction.

The widest possible differentiation exists at the moment of creation. At this moment, one is committed to a cycle of action which as it continues, is less and less governable by himself and is more and more governed by his environment. As his degree of havingness increases, he is increasingly governed by what he has had and what he has, and this determines what he will have which, of course, is less freedom, less individuality and more havingness.

Association expresses itself in the preclear in terms of the way he thinks. When he reaches the low level of association, he supposes himself to be thinking connectedly, but is actually thinking in a completely disassociated fashion, for he identifies facts with other facts which should not be identified.

The actions of a man about to die or in extreme fear are not sane. Identification brings as its manifestation a solidity to all things including thought. The auditor who processes a preclear very low on the tone-scale who is neurotic or psychotic will readily discover that thoughts are objects to this preclear and that time itself is a matter of enormous concern to the preclear in many cases. Thoughts and incidents and symbols are objects. This is commonly seen in the society in the matter of over-concern about words. A person who has sunk low enough on the tone-scale so that words have become objects and must be handled as such, and exist without any real relationship to ideas. Such a person will stop a flow of ideas by an outrage of his word sense which, if he is low on the tone-scale, is easily outraged.

Differentiation, association and identification belong, rightly, on the scale above, and can be processed as part of the scale above. But they are a close gauge of thought itself and of ideas. An adequate tone-scale can be drawn for any individual using only the above three words.

The auditor will very often find an individual who is intensely logical and quite brilliant who is yet very difficult to process. This person has agreed with the MEST universe to such a degree that his association has assumed the proportions of near-solidity; the facsimiles and ridges of this individual have become much too solid and are consequently quite difficult to process. This condition of solidity may refer only to the body of the preclear which itself is old, and it may be found that the thetan - the preclear himself - is quite vital and capable of wide differentiation, but that this differentiation is being grossly limited by the ridges and facsimiles which surround the body. Such bodies have a heavy appearance. It requires an enormously powerful thetan to handle them in spite of the solidity of the ridges surrounding the body.

Mathematics could be said to be the abstract art of symbolising associations. Mathematics pretends to deal in equalities but equalities themselves do not exist in the MEST universe, and can exist only conceptually in any universe. Mathematics are a general method of bringing to the fore associations which might not be perceived readily without their use. The human mind is a servo-mechanism to all mathematics. Mathematics can abstractly form by their mechanics coincidences and differences outside the field of experience in any universe and are enormously useful. They can best be used when considered to be a shorthand of experience and, in the light that they can symbolise beyond actuality. The essence of mathematics are differentiation, association, identification which is to say, equalities must not be viewed as fixed in the real universe. Absolutes are unobtainable in experience but may be symbolised by mathematics.

#### PATTERNS OF ENERGY

Energy forms into many patterns. The geometry of this formation would make an intensely interesting study. The patterns, however, are formed by postulates and have no other existence.

The patterns of energy are viewed by the thetan in terms of pressors, tractors, explosions, implosions, pressor ridges, tractor ridges, pressor-tractor ridges, and balls and sheets.

The pressor is a beam which can be put out by a thetan which acts as a stick and with which one can thrust oneself away or thrust things away. The pressor beam can be lengthened and, in lengthening, pushes away.

A tractor beam is put out by a thetan in order to pull things toward him. The tractor beam is an energy flow which the thetan shortens. If one placed a flashlight beam upon a wall and then, by manipulating the beam, brought the wall closer to him by it, he would have the action of a tractor beam. Tractor beams are used to extract perceptions from a body by a thetan. Pressor beams are used to direct action. Tractors and pressors commonly exist together with the tractor as a loop outside the pressor. The two together stabilise one another.

An explosion is an outflow of energy usually violent but not necessarily so, from a more or less common source point.

An implosion could be likened to the collapse of a field of energy such as a sphere toward a common centre point, making an inflow. It can happen with the same violence as an explosion, but does not necessarily do so.

A pressor ridge would be that ridge formed by two or more pressor beams operating against each other in conflict.

A tractor ridge would be that ridge formed by two tractor beams in conflict operating against each other.

A pressor-tractor ridge would be a combination of pressor-tractor flows in sufficient collision as to form a solidification of energy.

A ridge is a solid body of energy caused by various flows and dispersals which has a duration longer than the duration of flow. Any piece of matter could be considered to be a ridge in its last stage. Ridges, however, exist in suspension around a person and are the foundation upon which facsimiles are built.

Two explosions operating against each other may form a ridge.

Two implosions operating away from each other may form a ridge. An explosion and an implosion operating together - or many explosions and implosions operating together - may form a ridge.

These manifestations of energy are used in handling energy, either in processing or in action.

### BLACK AND WHITE

Black and white are the two extreme manifestations of perception on the part of the preclear.

The thetan perceives best his own energy, but when he perceives energy he desires to perceive it in white or in colour. Colour is a breakdown of whiteness. Seeing whiteness or colour, the thetan is able to discern and differentiate between objects, actions and spatial dimensions.

Energy can also manifest itself as blackness. A space containing black energy would be black, but a black space may be a space existing only without energy in it. This point of identification is quite aberrative and drills to permit the thetan to handle blackness are mandatory in processing. If one remembers one's fear of blackness when a child, and that evil is represented as blackness, one will see the necessity for doing this. Blackness is the unknown, for it may contain energy or it may be empty or it may be black energy.

Black energy flows are common on the tone-scale of wavelengths. There is, for instance, what is known as the black band of sound.

Some thetans will not perceive anything at all because they conceive themselves to be surrounded by blackness and are not sure whether the blackness has substance or is simply empty, and they have a timidity to discover which. Such a case is resolved by making the case drill with blackness until blackness can be turned on and off and located in time and space. Although this is briefly mentioned, it is a point of the largest importance.

Black and white running and black and white aesthetic running were old processes which are not necessarily vital today to processing. However, white energy runs easily, and where the preclear has a black spot of energy somewhere on an organ or somewhere in the environment of the body, the auditor asks him to turn it white in order to let it flow away. It may not flow away if it is black, either because it does not belong to the preclear (in which case he would see it as black) or because it is simply a spot of space with which he is not familiar. By turning it white he is able to handle it for he now knows it to be filled with his own energy.

One can run own determinism, other determinism, as concepts. In this case the preclear runs the one as long as he gets an area white and then runs the other to continue its whiteness. In such a way all the energy in the area is drained away.

The most common manifestation of a ridge is to have one side of a ridge white and the other side black. This is because the preclear conceives one side of it to have on it his own energy and to have on the other side of it energy belonging to another. By running the concept that it is his own and then running the concept that it is another's, one runs both sides of a ridge, if he is running ridges.

Although live energy is generally conceived to be white, it can also be black. In running a preclear with an E-meter, it will be discovered as long as a flow is white and as long as a flow is running, that the needle will gradually rise. When a point of blackness will appear in the field, the needle will halt and either will not rise again or will flick and give the preclear a somatic. This flick is characteristic of the somatic. The stuck needle is characteristic of a blank field. The auditor can sit watching a needle and will be able to tell the preclear whenever the preclear has had a black area appear in the field. It is notable that somatics only occur in the presence of a black patch. This means that the unknown characteristic of the blackness is something the preclear has been holding away from him so as not to have or that black wave energy is that energy used to impress pain. The latter case is the more probable although a great deal of work must be done upon this to establish beyond doubt the manifestations of blackness.

A preclear cannot see colour in his facsimiles, cannot see it because he is unable to use energy with which to perceive. He will see things in terms of blackness or whiteness. He may be able to get either black and white or he may be able to get only blackness. In the latter case he finds blackness in some way profitable and desirable; and running the concept of havingness, will have and have had blackness, and using drills in handling blackness - moving it from space to space in the environment and moving it into yesterday and tomorrow - will bring about control on the part of the preclear of blackness.

## PERCEPTION

The entire subject of perception is the subject of energy. As the preclear goes down the tone-scale, he is less and less capable of differentiation and is thus less and less capable of handling energy and is more and more subject to energy, until at last he will not emanate or handle energy. Even in the higher ranges of this condition his perception begins to diminish.

The rehabilitation of perception is essentially the rehabilitation of force. Force is rehabilitated by rehabilitating the control of energy. This is done by ARC processing and in many other ways. The chief way in which this is done is by establishing the preclear's ability by creative processing to handle blackness.

An entire science called perceptics can easily be constructed and is mentioned in the original thesis (1948).

The rehabilitation of sight in the blind, hearing in the deaf, the ability to speak, anaesthesia of the body or body areas or the genital organs, depends upon the rehabilitation of the preclear's ability to handle energy. Creative processing, with particular attention to handling blackness, is essential in this process.

## FORCE

In the axioms, force is defined as random effort. Effort is defined as directed force.

Force is essentially measured effort. It is quite common for individuals to be so protesting of what the MEST universe is doing that they abandon any and all force and, if asked to reassume force or use it, suppose that one is asking them to condone and assume punishment and destruction; since these in the MEST universe are done with heavy quantities of force. Force, however, would be a gradient scale and could actually be called any energy manifestation, for even matter contains force.

For the purposes of processing, in order to keep from upsetting the preclear who usually has very bad connotations with the word force, the auditor stresses instead the "handling of energy".

The use of energy would encompass any activity having to do with energy or matter.

## RESPONSIBILITY

The responsibility level of the preclear depends upon his willingness or unwillingness to handle energy. That preclear who is protesting against energy in any direction is abandoning responsibility in greater or lesser degree.

One obtains randomness (see Axioms) by abandoning responsibility in some sphere. He will then find himself in conflict in that sphere.

The gradient scale of responsibility is as follows: at 40.0 responsibility manifests itself as will and can be so pervasive that there is no randomness. This would be full responsibility.

At 20.0 responsibility would manifest itself in terms of action where roughly half one's environment or space had been selected for randomness and for which one would take no responsibility. At 20.0 responsibility would be 50% of the total energy existing.

At 4.0 we find homo sapiens in his narrow environment disagreeing by using the emotion of enthusiasm with an existing state of affairs and directing energy toward the righting of that state of affairs. Even so, responsibility is low at this level.

At 2.0 blame enters the tone-scale as a major factor. This is the level of the tone-scale where fault is envisioned for the first time. Above this level there is sufficient breadth of understanding to see that inter-dependencies and randomities can exist without fault and blame. At 2.0, with the emotion of antagonism, an individual is assigning blame for lack of responsibility rather than trying to enforce responsibility.

At 1.5 blaming is almost the sole activity of the individual; and, while taking no real responsibility himself, yet blames all on his environment and does so with violence.

At 1.1 one pretends to take some responsibility in order to demonstrate that others are at fault, but one has no real responsibility.

At 0.9 or around the level of fear, one does not think in terms of responsibility but is willing to accept all blame in an effort to escape all punishment.

At 0.75, grief, the individual blames himself, and accepts the fault for what has occurred.

At 0.375, apathy, there is no question of either blame or responsibility. At this level one has become MEST

On the tone-scale in Science of Survival, one will find what might be expected to happen to material and communication and persons in the vicinity of those below 2.0 on the tone-scale. This stems normally from responsibility, or rather, its lack.

The keynote of responsibility is the unwillingness to handle energy. The rehabilitation of the thetan in the handling of energy brings about a rise in responsibility. If a person is low on the tone-scale and still exhibits responsibility, then his energy activity initially must be enormous for any segment of responsibility to exist low on the scale.

The processing of responsibility is one of the most vital processes. If one processes responsibility itself, he can expect sooner or later a theta clear. He would process it by brackets.

There is a condition known as the "glee of insanity". This is essentially a specialised case of irresponsibility. A thetan who cannot be killed and yet can be punished, has only one answer to those punishing him, and that is to demonstrate to them that he is no longer capable of force or action and is no longer responsible. He therefore states that he is insane, and acts insane and demonstrates that he cannot possibly harm them as he lacks any further rationality. This is the root and basis of insanity. Insanity is the only escape possible besides death.

Death has the value of convincing others that one can no longer be punished or feel. As long as one has a body which can die, there is a limit to the amount he can be hurt. When there is no body, and there is no limit to the amount he can be hurt, his only answer is this plea of complete irresponsibility which is the "glee of insanity". This is found as an actual energy manifestation in the vicinity of sanitoria and can be felt as an emanation from the insane.

If the preclear is unable to conceive being happy about being insane, (which he usually cannot), get him to get the feeling of anticipation for a vacation. This is irresponsibility in one sense and in actuality, when deepened, becomes the "glee of insanity".

Happiness is the overcoming of not insurmountable obstacles toward the known goal of havingness. Stepping away from this track, feeling that one's work is too hard, are forsakings of responsibility. A common method employed by low-toned people to reduce the power and ability of an individual and so place him under control is to convince him that he is tired and overworked. If they can so convince him, they can then get him to take a vacation. An examination of an individual who has been subjected to this process will discover that he was happiest when he was working and that before he "needed a vacation", many people worked on him to convince him that he should not work so hard, and thus turned what was play to him into actual work. Society almost demands that a man consider whatever he is doing as work and demands that he consider work as an unhappy thing. In looking around the society of those who gain easily, one finds only people who take a great deal of joy in working and who never think in terms of a vacation.

To run the bracket on responsibility, one would run the desire on the part of the preclear to be responsible, his desire not to be responsible, times when he has been forced to be responsible, times when he has been forced not to be responsible, times when he has been restrained from being responsible, times when he has been restrained from being not-responsible, times when he has been sympathised with because of his responsibilities and then all this as a bracket, the preclear doing it to others and others doing it to others. This run round and round as brackets produces marked results.

The joy of responsibility and the joy of irresponsibility should also be run in terms of brackets.

This becomes most effective when run in terms of responsibilities of having, the irresponsibilities of having, the responsibilities and irresponsibilities of having had, and of will have.

Before this has been run very long on some individuals, the glee of insanity will manifest itself and it must be very thoroughly run out. It is often a hectic, uncontrolled laughter. This should not be confused with line-charge laughter to which it is a cousin. A preclear who starts laughing over the serious things of his past is breaking locks, and he can be made to laugh in this fashion for many hours if the chain reaction is started. The laughter which accompanies the "glee of insanity" has no mirth in it whatever.

Peculiar to this is what might be called the attitude of MEST. MEST is not responsible for anything. That preclear who has as his goal complete irresponsibility has also as his goal being complete MEST.

MEST has no space of its own, it causes no action except when acted upon,

and it owns nothing but is itself owned.

Slaves are made by giving them freedom from responsibility.

The thetan high on the scale can make space or own space, has wide choices of action, and can create, change or destroy anything he wishes.

### THE CHART OF ATTITUDES

In order to do rising-scale processing (as covered later), the auditor should know very well his chart of attitudes and the reasons underlying each column.

SURVIVES DEAD	RIGHT WRONG	FULLY RESPONSIBLE NO RESPONSIBILITY	OWNS ALL OWNS NOTHING
EVERYONE NOBODY	ALWAYS NEVER	MOTION-SOURCE STOPPED	TRUTH HALLUCINATION
FAITH DISTRUST	I KNOW I KNOW NOT	CAUSE EFFECT	I AM I AM NOT
WIN LOSE	START STOP	DIFFERENCE IDENTIFICATION	BEING HAD

This chart on the upper line in each of the above represents from 27.0 to 40.0. The lower line under each one represents 0.0.

Each one of these is a gradient scale with many intermediate points. In rising-scale running, one seeks the attitude of the preclear nearest to the lowest end of this scale and asks him to do a rising-scale to see how high he can change his postulate toward the upper end of the scale.

The last line is, of course, a repeat without the intermediate position of the earlier inter-dependencies of experience.

### SURVIVAL

One of the first principles in the MEST universe and that principle which when discovered, resolved the problems of the mind is the lowest common denominator of all MEST universe existence. The goal of life in the MEST universe is survival and only survival.

Survival equates behaviour in homo sapiens or in any life form. It also covers the wide field of ethics. The principle of survival was never intended to embrace theta itself, for this has, of course, immortality and does not even necessarily move in MEST time.

Survival is nothing if not dependent upon possession, action and beingness. It is most ordinarily viewed as the attempt on a life-form to persist in a state of existence as long as possible.



### RIGHT-WRONG

Rightness is conceived to be survival. Any action which assists survival along the maximal number of dynamics is considered to be a right action. Any action which is destructive along the maximal number of dynamics is considered to be wrong. Theoretically, how right can one be? Immortal! How wrong can one be? Dead!

After a certain point on the tone-scale is reached by the preclear, he will tend instinctively to seek out and do right actions, but ordinarily homo sapiens is thoroughly engrossed in being wrong. Social politeness, with its violation of the code of honour (see later text) is quite non-survival. It might also be said, How wrong can one be? Human!

The accident-prone and the no-responsibility case in general is so intent on being wrong that he is incapable of conceiving right.

All jurisprudence is built upon the principle that sanity is the ability to differentiate right from wrong. Jurisprudence does not, however, give a definition of either rightness or wrongness. Thus, for the first time with this principle, rules of evidence and other matters in law can be established with some accuracy.

Absolute rightness, like absolute wrongness, is unobtainable. Rightness and wrongness are alike relative states.

### RESPONSIBILITY

(See text above)

### OWNERSHIP

In view of the fact that time can be conceived to be havingness and in view of the fact that time itself is one of the most puzzling concepts which homo sapiens has ever sought to master, the whole question of ownership is subject to grave error, particularly on the part of homo sapiens.

Discussions in the above text demonstrate that individuality depends upon high-tone level and freedom, and identity, as such, would be at a complete level of reduction, a condition analogous to MEST.

It has long been recognised that "a rich man may as well try to get into Heaven as a camel through the eye of a needle". The auditor will suddenly discover this truth when he tries to process many rich and successful men. These have carried ownership to such an extent that they are themselves thoroughly encased in energy which is solidifying into MEST itself. Instead of having things, they themselves are had by things. Their freedom in motion is enormously reduced, although they have tricked themselves into believing that possession will increase that freedom.

The auditor will find his preclear upset nowhere on the tone-scale as he will on the subject of ownership. A childhood, for instance, is intensely upset by the subject of ownership since the child is given to understand that he owns certain things and is then commanded in every action he takes with those items. A child cannot have possession, free and clear, of anything in the average family.

He is given shoes and is told to take care of them and is punished if he does not take care of them although he apparently owns them. He is given toys and is harassed whenever he abuses them. He finally becomes convinced that he owns nothing and yet he is in a state of anxiety about owning things. Therefore he will try to possess many things and will completely overestimate or underestimate the value of what he has. The auditing of childhood ownership is a fruitful field for the auditor.

That preclear who is upset on the subject of time, even faintly, is and has been enormously upset on the subject of ownership since havingness and its manifestations are themselves the MEST universe trick of giving us an illusion of time.

### EVERYONE-NOBODY

(See earlier material on Identity versus Individuality)

It may be confusing to the preclear that being everybody can be conceived at both ends of the tone-scale. The difference is that at the bottom end of the scale, the preclear is making the mistake of considering the "somebodies" around him as MEST. He can be their MEST identities. At the top of the scale, while still retaining his own identity, he can be anyone's identity; but this is on a theta level and is disassociated from MEST. That preclear who goes around believing he is other people is usually at the bottom end of the tone-scale and has confused his own body with the bodies he sees because he does not have a proper view of his own body and so can easily mistake it for the bodies of others.

When an individual is low on the tone-scale, he easily does a life continuum for others because he himself is so encased in MEST and so poorly recognises his own identity that he can conceive himself to be anyone without knowing what he has done.

The question of valences and life continuums are difficult to resolve in direct ratio that the preclear conceives himself to be MEST.

MEST, lacking the ability to create space, and to produce directive action, of course, nobody. When a man is convinced he is a nobody he has been convinced at the same time that he is MEST.

### ALWAYS-NEVER

We have already seen that objects give us the illusion of time. The ability to create objects is interchangeable with the ability to have an actual forever.

There would be an illusory forever which would be dependent upon the duration of an object and its apparent solidity. One might also say that the MEST universe seeks to own one by pretending that immortality is something difficult to buy and is only purchased by achieving an identity or being an object. The ultimate in this is, of course, being a part of the MEST universe. One might say jocularly that every planet in the MEST universe was once one or more people. A considerable reaction can be got from a preclear by making him conceive a feeling of devotion toward the "older" gods who were here and who built this universe and who have left it to him. Deeply religious feelings are very often based upon this idea. Some astonishing reactions can occur in a preclear when running this conceit.

The real way to be assured of a great deal of time is to be able, of course, to create time and this would be to a thetan the true concept of always. Time is created, at least in this universe, by creating energy and objects, and by being able to make the universe agree to oneself, not by having the universe continually making one agree with it.

#### MOTION SOURCE-STOPPED

The ability to cause motion is dependent, whether the individual realises it or not, upon the ability to conceive space. Creation of space is the first requisite for the creation of motion.

When one can no longer create space and cannot conceive any space to be his own, he can be considered to be stopped. That individual who is tremendously concerned with being stoppèd is losing his ability to create space. When he is no longer able to create space, he is himself MEST.

Somebody once said that it was a poor man who was not king in some corner. One might add to this that one is not only poor but he does not exist when he cannot create a corner. One could obtain a very amusing viewpoint of this by watching the conduct of a dog who, theta-motivated like every life form, is bravest in his own front yard; and even a mastiff proceeds with some caution when in the front yard of a pekinese. This is a case of ownership of space and, in some slight degree, the ability to create space to own.

One processes this by moving mock-ups into an outer created space.

#### TRUTH-HALLUCINATION

The highest one can attain to truth is to attain to his own illusions. The lowest one can descend from truth is a complete acceptance of MEST universe reality, for this below a certain level becomes scrambled and brings on the condition known as hallucination. Hallucination is not self-generated; it comes about only when a person is an effect to such an extent that he is almost dead.

What is commonly believed to be truth is agreement upon natural law. This would be the truth of the MEST universe which would be the lowest common denominator of agreement upon any one subject. Where the MEST universe is concerned, acceptance of such truths is dangerous.

In Scientology one is studying the lowest common denominators of agreement which bring about an acceptance of the MEST universe and prohibit the creation of one's own universe, which latter ability alone makes possible perception of the MEST universe which is itself an agreed-upon illusion.

Truth in Scientology is the study of the lowest common denominator of agreement, plus the establishment of the true ability of the thetan. The true ability of the thetan is a truth much higher than the truth of the MEST universe itself and, if it has ever before been known, the difficulties of communicating it have been such as to inhibit its promulgation.

It can be seen there is a truth above what passes for "truth" in the MEST universe. Scientific truths gained from deductive observations of behaviour of the MEST universe are themselves manifestations of agreements on the part of beings - thetans - who are capable of much wider creation and agreement than that represented in the MEST universe.

We have answered in Scientology a good portion of "what is truth?".

### FAITH-DISTRUST

There is no more over-rated quality in existence than faith.

The subject who, under the hands of a hypnotist operator, conceives an enormous agreement with the hypnotist, is experiencing faith as it is commonly understood. In this state the subject can perceive anything which the hypnotist may direct.

In order to understand faith, one must be able to differentiate between faith-in and faith. The difference between these two conditions is a direction of flow which earlier we found to be reality itself. Faith-in is an inflow of agreement and the placing of one's beingness and doingness under the control of another, and is, in other words, the sacrifice of one's universe. This is the basic mechanism wherein, all along the whole track, thetans have been recruited in some cause or mystery, and have surrendered to this their own identity and ability. A little of this goes a very long distance. It is in essence the basic trick of hypnotism and by it one can concert and reduce the abilities of a subject for any purpose.

Faith-in would be an inflow and would bring about the acceptance of reality other than one's own. Faith itself would be without flow where one was in a full state of beingness and with this condition, one could occasion faith itself to occur within his own universe, or could occasion people to have faith in him.

The auditor will find one of the more aberrative phases of the preclear as his failure to obtain from others faith in himself and his acquiescence to their demands on any dynamic that he have faith in them.

Because it is entirely true that a being is low in tone without actual faith, the fact can be traded upon with great ease.

Distrust is not the lowest end of the scale, but begins to set in as a neurotic or psychotic condition at about 1.5. Actually faith interchanges with distrust in gradient levels all the way down the tone-scale and they alternate one with the other as one goes deeper and deeper into the MEST universe. The lowest level of this scale is not distrust but complete faith-in, which is the condition held by MEST which is supine to any sculptor.

This column might also be called the column of belief-disbelief or the column of reality-unreality. The auditor can expect the preclear as he rises up the tone-scale to pass through the various shades of distrust and the various shades of faith. This is often quite upsetting to the preclear for he cannot conceive himself to be rising in tone.

It is very noteworthy that a preclear, when low in tone at the beginning, will pass inevitably through various strata of revulsion for the MEST universe and then for his own universe. The revulsion he can conceive for the MEST universe objects and for being in the MEST universe can become unthinkably distressing to him. When this condition has occurred, the auditor can be reassured by the fact that the preclear is rising in scale but has hit upon one of the levels of this column, and that a higher level and a more comfortable one immediately succeeds as processing is continued. This is simply a problem of reversing directions

of flow. If the auditor is running flows he will find that an in-flow is shortly succeeded by an out-flow and this out-flow is shortly succeeded by another in-flow. These are in essence agreements and disagreements alternating one after the other and each one is slightly higher on the tone-scale than the last.

### I KNOW-I KNOW NOT

Epistemology has long been the senior study of philosophy; scientology is itself the science of knowing how to know.

The study of knowledge is in essence, in the MEST universe, a study of data. Data in the MEST universe is usually recorded in facsimiles. Thus one can go two directions toward knowledge. The first is knowing what one is, and the second is knowing what has happened to one in the MEST universe and search for identity in the MEST universe.

There is no more tragic track than the sordid, ransacking of facsimiles to discover TRUTH; for all one discovers is what is true for the MEST universe. This wandering and endless trail is bleak with the bones of lost beingness. Earlier explorers have, almost without exception, destroyed themselves in this search for TRUTH in the MEST universe, for all they discovered was further and further agreement and more and more facsimiles and all they achieved as individuals were the traps and snake-pits of implants on the whole track.

To stand at last near the heights of discovered beingness has withered the sadness of standing on other men's bitter and, until now, probably unrewarded search. It was necessary to ransack the facsimiles which are themselves one's sole inheritance for travail in the MEST universe, to discover the common denominators of facsimiles and to discover that they were only facsimiles, how they were created and how experience was impressed upon the individual. One might well have the feeling of having narrowly escaped a terrible tragedy when he views the thinness on which he stood to view this brink of oblivion, for it was obviously never intended that anyone should recover from participation or even spectatorship in or of the game called MEST universe. Dante's inscription above the portals of Hell might very well be written best on the gates of entrance into this universe.

The common denominator of all difficulty an individual has in the MEST universe may be summed under the heading "facsimiles". Originally in his own universe, he used the mechanism of energy creation to make objects. In the MEST universe this ability reduces to the use of energy solely for the recording of data about the MEST universe so that one can agree with that data. And in this process lies death, not only as a body periodically but as a thetan.

What has commonly been mistaken for knowledge has been the MEST universe track of seeking agreement with the MEST universe by discovering all possible data about what one should do in order to agree with the MEST universe. The more data one achieved, the more facsimiles he had; the more facsimiles he had, the more MEST he was. It was necessary to win through this trap in order to recognise, isolate and evaluate the common denominators of facsimiles, and to discover that self-created energy has been utilised to enforce agreement upon oneself so as to enslave one's beingness and lead it to its final destruction.

No adventure in the MEST universe can exceed the adventure of making orderly anatomy from the chaos of commingled matter, energy and space which comprise the planets, galaxies and island universe of this black beyond which waited to devour the universe self-constructed of any thetan or group of thetans.

The slaying of a roaring beast of fire held in it, in olden times, less action and danger.

These lines are not written from any self-congratulatory motive, for fame is a rock. But by these lines the auditor may be impressed by the actuality of what he handles, and so that he can appreciate his own gallantry in fronting an adversary of such insentient brutality.

The road to knowledge led through the anatomy of the space and energy masses called the MEST universe. The data did not lie in the MEST universe. The ransacking of facsimiles for data about one's identity, about one's "past history" in the MEST universe, should be tolerated by the auditor only insofar as it gives him materials for creative processing. He should never directly begin the direct processing of facsimiles, whether engrams or secondaries, save only in the case of an assist. He needs only to know so much of a preclear's beingness on the whole track to know what to mock-up for the preclear's running.

The difficulty the preclear is having is not so much the content of various facsimiles but on this high echelon of Scientology on which we are now operating, the fact that he has facsimiles. The path of better techniques is the path toward permitting the preclear to step away from all his facsimiles.

The track to knowledge, then, has two directions. It is possible at this time to take the better path. The essence of true knowledge is the essence of existing so that one can create beingnesses and data to know. All other data is junior to this.

A control operation of some magnitude was once perpetrated in the late 18th century. It was stated with great authority that anything worth knowing would always be beyond the bounds of human experience. This sought, knowingly or unknowingly, to further block the search for beingness. It should never be considered by anyone or under any circumstances that anything which can affect him could be beyond his ability to know the full nature of what he is experiencing. If any lesson is contained in Scientology, it is the lesson that the gates to all knowingness are open.

One should have the knowledge of the composition of the MEST universe as a fox might have use for the knowledge of a trap. It is cruelty to make a theta clear without at the same time educating him so as to permit him to avoid those pitfalls which brought him where he is found - in a MEST body on a planet named Earth (Solar System, Galaxy 13, MEST Universe).

Top-scale knowing would be top-scale ability to create beingness. The identity assigned to one by others and the data contained in facsimiles are knowingness not worth having.

#### CAUSE-FULL EFFECT

Above the level of all else on the chart of attitudes is Cause. Causation is the highest attainment which can be envisaged by the thetan, but this is not necessarily the highest possible attainment, and much higher levels may be envisionable by the thetan when he has attained high on the level of causation.

To be Full Cause, one would have to be able to cause space and many other manifestations. Everyone, to a greater or lesser degree, attempts to be cause until he is at last the full effect. The fullest effect in this universe is to be MEST itself.

One of the principles of causation is outlined in the cycle of action, but it is not necessarily true that one can only cause a cycle of this pattern or that one must cause cycles at all, for it is excellent processing to mock-up with reverse cycles going from death back to creation with objects which one has mocked-up.

It is one of the "facts" of objects that space and energy must have been caused before the object could exist in the MEST universe. Thus any object has prior cause. For this reason when anyone in the MEST universe begins to study in order to resolve some of the riddles of the MEST universe, he falls into the trap of supposing all cause to be prior and time itself to exist. This would make one the later effect of everything he caused. In other words, if he made a postulate, he would then immediately afterwards become the effect of that postulate. Causes motivated by "future" desire enforcement and inhibition of havingness, do not lie in the past but only in the condition of havingness in this universe which states that any object must have had a "prior" cause.

The preclear has become aberrated by the process of making an effect out of him and taking from him the ability to be cause by convincing him that it is better to be an effect.

Freud had one of the major aberrations in view when he declared his libido theory in 1894 and decided therein that sex was the only aberration. It is certainly a major one in homo sapiens, for in sex one desires to be the cause of little or nothing and desires to be the effect of pleasurable sensation.

Anything in the MEST universe which one desires, he desires because it will have a pleasant effect on him. Thus he is searching for sensation caused exterior to himself which will make of him an effect. How much of an effect can he become? MEST! The snare of pleasurable sensation leads one to accept energy other than one's own. Desire for this energy or objects then puts one in the condition of being an effect. When one is surrounded by as many powerful possible energy sources as one finds in the MEST universe, he cannot but become a low level cause.

When a preclear is at a level on the tone-scale where he is concerned with bad and good (above 8.0 - both these are seen broadly enough to understand that they are viewpoints) he is very concerned if he thinks that he is or could be bad cause and is desirous of being what he considers good cause. He judges these things by moral codes and so bends his conduct as to make bad cause antipathetic to himself and others. Thus he gives away responsibility for bad cause and in that very action becomes the effect of bad cause. When he has found himself to be what he considers bad cause, he ceases to "trust" himself and begins to blame himself and then others.

All angels have two faces. They are commonly represented in mythology as having a black and a white face. To be complete cause, theoretically, a person would have to be willing to be bad cause and good cause. Only in this wise, in the MEST universe, could he escape the liability of becoming the effect to bad cause.

The criminal who has elected himself bad cause through having found it impossible to trust himself (and a criminal career always begins at the moment when the criminal-to-be loses his self-respect; a career of prostitution cannot begin until self-respect is lost; and self-respect is only lost when one considers himself to be bad cause) can only escape becoming an effect by fighting all good cause. The reformation or reclamation of the criminal does not depend upon punishment which only seeks to make him more MEST than he is, nor yet upon good

cause which he must fight, but upon the re-establishment of the criminal's self-respect; for only after this is he capable of being good cause.

An entire process evolves around "what would you cause on each one of the dynamics?" An assessment of the preclear with a meter should seek to establish where the preclear feels he would be bad cause, for it is on this point that he will be found to have lost his self-respect and where it will be discovered why he cannot trust himself. Self-trust, self-respect and the ability to be cause are conditions in the same order of magnitude and can be interchangeably approached.

### I AM-I AM NOT

On the chart of attitudes which accompanies the Handbook for Preclears, it will be found at 22.0 "I am myself". The only true identity is "myself". It is not a name, it is not a designation. Orders, titles, ranks, praise and enduring fame alike do not bring about the condition "I am" or an actual identity; they bring about instead an identification, with all the liabilities of identification. The finality of identification is 0.0 or lower on the tone-scale

The concept of infinite mind is not new, but it has always been assigned to another beingness than self. The preclear will be found to be intensely aberrated who has sworn allegiance to some infinite beingness and has then agreed that all space belonged to that beingness, and that the rights of creation and energy belonged to that beingness and did not belong to self. This is a handy and, to the very badly aberrated, acceptable method of denying any responsibility for anything. It is also the shortest route toward I AM NOT. Infinite mind is individualistic. All mankind does not depend upon or share a portion of the infinite mind. On the contrary, the highest individualism attainable is the individualism of the infinite mind. It was beyond the power and grasp of the intellect applying itself to the field of philosophy, to conceive a multiplicity of infinite minds, and these commentators had agreed sufficiently with the MEST universe to conceive that the only space was the MEST universe space and they could not understand that this was an illusion, and that the existence of space does not depend upon existing space. Just as there can be an "infinity" of ideas, so can there be an "infinity" of "infinities" of space. Two beings, theoretically, each with an infinite mind, and each capable of the production of an infinity of space, could yet co-produce sufficient space to communicate with each other. This may be difficult to conceive until one has attained a level of the tone-scale sufficient for an expansive viewing of his potentialities at which moment it becomes simplicity itself.

There is a psychosis which has as its manifestation the illusion that one is God and the ruler of the universe. This psychosis comes about from the effort of an individual who is well below complete agreement with the MEST universe, to shift into the valence of what he has already accepted to be the creator of the universe. Instead of being himself, he has become unable even to be a MEST body in a sane condition, has conceived God to be MEST, and has then shifted into the valence of God. God, in this case, will be found to be conceived to be a MEST object. As an aside to this, below the level of complete agreement that the MEST universe is the only reality, begins the state which could be described by the statement "I agree, I am still agreeing, and yet you are still punishing me". The unfortunate fact about the MEST universe is that it is MEST and is designed to punish and cares nothing about agreement with it beyond the point that one agrees with it, and has no spirit of fair play whereby punishment ceases when one has acknowledged the winner. Recognition of this brings on



insanity in an effort to further back away from responsibility and further escape from punishment. In the MEST universe, this escape from punishment is, of course, impossible. Thus there is a level below 0.0 for any immortal being.

One of the first confusions on the part of the preclear which the auditor will encounter is the fact that the preclear considers himself to be in the state of I AM when he has a body and a name. This is high-tone compared to the sub-zero state in which the thetan quite often finds himself, but it is very far from optimum. Here the preclear is confusing identity with his own sense of beingness. His sense of beingness does not depend upon and, indeed, is confused by a MEST identity such as a name assigned to him and a body with which he can be recognised.

The society of Earth to a large degree has for structure name and ability to identify. The State finds itself very satisfied whenever it increases its ability to readily identify its citizenry, and will resort to almost any pretext to collect the fingerprints and dossier of one and all.

Identity is such a liability and is so thoroughly MEST that individuality is really not possible in the presence of sharply defined identity. Reaching down into the sub-zero tone-scale, the thetan finds it expedient not only to mask his beingness but to hide his identity with great thoroughness even from himself. This passion for non-identity is the spasm of clinging to the last shreds of individuality which would otherwise be lost. Thetans from some of the corps operating in space have thoroughly agreed to be amongst themselves completely black, the better to hide in the blackness of space. This blackness is found in the occluded case in many instances.

The commonest plea on the part of the preclear is "Who am I?". He feels that if he could only answer this, he would be happy. He then ransacks his facsimiles for all of his past identities on his many spirals and as these amount to hundreds of millions, he finds no surcease. He succeeds only in damaging himself with the many injuries contained in the facsimiles through which he is searching. He is identifying to the point where he is searching not for the state of I AM but for WHAT HAVE I BEEN LABELLED? The attainment of the state I AM depends upon one's ability to again be able to create space, energy and objects in and for his own universe, by himself or in co-operation with other thetans, and the rehabilitation of the many additional abilities of the thetan for the creation of energy is but one of a very large number. Thus the state of I AM is reached through creative processing and postulate processing rather than the postulate processing of MEST universe facsimiles or endless searching with an E-meter to discover what one has been.

There are gods above all other gods. Anything which has wide acceptance and has been successful, wherever suns shine and planets swing, is based upon some fundamental truth. There is no argument here against the existence of a Supreme Being or any devaluation intended. It is that amongst gods, there are many false gods elected to power and position for the benefit and use of those who would control and make into the basest slaves the most sublime beings. As an Ancient Greek said, when one has examined the descriptions of God written by man, he finds in that Being at best a thirst for self-aggrandisement and adulation which would be disgusting in any man. Man has sought to make his God a god of mud because the Early Greek and even more distant peoples, made idols in the form of men by which they thought to entrap the beingness of some local divinity who troubled them; more modern man has fallen into the error of making God into the body of a homo sapiens and posting him somewhere on high with a craving for vengeance and a pettiness in punishment matched only by the degradation of homo sapiens himself.

There are gods above all other gods, and gods

beyond the gods of universes, but it were better, far better, to be a raving madman in his cell than to be a thing with the ego, cruelty and jealous lust that base religions have set up to make men grovel down.

### WIN-LOSE

It is noteworthy that as the preclear ascends the tone-scale, his desire to win increases. Those low on the tone-scale, even when they think they are trying to win, will almost uniformly set up their problems and solutions so that they will lose.

Homo sapiens has little conversation with true competence. There is an astonishing level of winningness above 4.0 where competence becomes a joy like poetry.

Regret of competence ensues when one has employed competence to injure another being drastically. The duellist begins with joy in competence of sword-handling and before long, because of the counter-emotion he receives from his practice of the art, conceives disgust for competence. In a later life, he will carry this into everything he does, so fearing that he will employ competence to injure that he dares not practise competence in the smallest things; and by failing to practise competence, so introduces losingness to the injury of himself and others. A man who instinctively recoils from competence and perfection, at the wheel of a car, will sometimes cause an accident rather than avoid one if competence of a high order is required in the avoidance.

To win one must wish to win; when one no longer desires to win, one no longer desires to live.

(NOTE: The The remaining three columns of the chart of attitudes are covered broadly in the earlier text.)

### THE EMOTIONAL SCALE AND SUB-ZERO TONE-SCALE

The emotional scale has been covered often and exhaustively elsewhere. As has been discussed in this text, it is dependent upon that characteristic of energy known as affinity which itself is established by flows, dispersals and ridges.

Below zero on the tone scale is applicable only to a thetan.

It has been quite commonly observed that there are two positions for any individual on the tone scale. This occurs because there is a position for the composite of the thetan plus his MEST body operating in a state of unknowingness that he is not a MEST body, and behaving according to social patterns, which give him some semblance of sanity. The other position on the tone scale is the position of the thetan himself, and it is necessary for us to demonstrate a negative scale in order to find the thetan at all.

For the thetan you will find the scale as follows:

<p>THETAN SCALE RANGE</p> <p>Well below body death at "0" down to complete unbeingness as a thetan</p>		40.0 Serenity of beingness
		8.0 Exhilaration
<p>THETAN PLUS BODY</p> <p>Social training and education sole guarantee of sane conduct</p>		4.0 Enthusiasm
		3.0 Conservatism
		2.5 Boredom
		2.0 Antagonism
		1.8 Pain
		1.5 Anger
		1.2 No-sympathy
		1.0 Fear
		0.9 Sympathy
		0.8 Propitiation
		0.5 Grief
		0.375 Making amends
		0.05 Apathy
		0.0 Being a body
		-0.2 Being other bodies
		-1.0 Punishing other bodies
		-1.3 Responsibility as blame
-1.5 Controlling bodies		
-2.2 Protecting bodies		
-3.0 Owning bodies		
-3.5 Approval from bodies		
-4.0 Needing bodies		
-8.0 Hiding		

This sub-zero tone scale shows that the thetan is several bands below knowingness as a body and so he will be found in the majority of cases. In our homo sapiens he will be discovered to be below zero on the tone scale. The zero to four plus tone scale was formulated on, and referred to, bodies and the activity of thetans with bodies. In order, then, to discover the state of mind of the thetan, one must examine the sub-zero scale. He has some trained patterns as a body which make it possible for him to know and to be. As himself, he has lost all beingness, all pride, all memories, and all self-determined ability, but yet has an automatic response-mechanism in himself which continues furnishing his energy.

EACH ONE OF THE ABOVE POINTS ON THE SCALE IS RUN AS POSITIVE AND NEGATIVE! Example: The beautiful sadness of needing bodies. The beautiful sadness of NOT needing bodies. The beauty of being responsible for bodies, the beauty of NOT being responsible for bodies. Each one is run as itself and then as the reverse with the addition of NOT.

The sub-zero to 40.0 scale is the range of the thetan. A thetan is lower than body death, since it survives body death. It is in a state of knowingness below 0.375 only when it is identifying itself as a body and IS, to its own thinking, the body. The BODY-PLUS-THETAN scale is from 0.0 to 4.0 and the position on this scale is established by the social environment and education of the composite being and is a stimulus-response scale. The preclear is initially above this 0.375 on the BODY-PLUS-THETAN RANGE. Then, on auditing, he commonly drops from the FALSE TONE of the BODY-PLUS-THETAN scale and into the true tone of the thetan.

This is actually the only self-determined tone present - the actual tone of the thetan. From this sub-zero he quickly rises up scale through the entire range as a thetan and generally settles at 20.0 and in command of the body and situations. The course of auditing then takes the preclear, quite automatically down from the FALSE TONE of the BODY-PLUS-THETAN SCALE to the actual tone of the thetan. Then the tone of the thetan rises back up the scale, level by level.

It is not uncommon to find the preclear (who IS the thetan) quite raving mad under the false "veneer" of social and educational stimulus-response training and to discover that the preclear, while behaving quite normally in the BODY-PLUS-THETAN state, becomes irrational in the course of auditing. BUT DESPITE THIS, the preclear is actually being far more sane and rational than ever before and the moment he discovers himself as himself, as THE source of energy and personality and beingness of a body, he becomes physically and mentally better. Thus the auditor must not be dismayed at the course of tone, but should simply persevere until he has the thetan up into rational range. A raving mad thetan is far more sane than a normal human being. But then, as you audit, observe it for yourself.

### THE DICHOTOMIES

While the auditor can do much solely by reducing facsimiles, he soon will find that his preclears are not always able to erase facsimiles easily. He will find occasionally that he often has a difficult time when a particularly heavy facsimile is in restimulation and, do what he will, the auditor may find his preclear's tone remains unchanged and that the preclear's attitudes have not evolved to a better high.

We now come to "The Governor" mentioned in a lecture in the Autumn of 1951. The speed of a preclear is the speed of his production of energy.

The most important step in establishing a preclear's self-determinism, the main goal of the auditor, is the rehabilitation of the preclear's ability to produce energy.

A being is, apparently, an energy production source. How does he produce live energy without mechanical means, cellular activity, or food?

The basic principle of energy production by a being has been copied in electronics. It is very simple. A difference of potential of two areas can establish an energy flow of themselves. Carbon batteries, electric generators, and other producers of electrical flows act on the principle that a difference of energy potential in two or more areas can cause an electrical impulse to flow between or amongst them.

The preclear is static and kinetic, meaning he is no-motion and motion. These, interplaying, produce electrical flow.

A preclear as a static can hold two or more energy flows of different wave lengths in proximity and between them obtain a flow.

A preclear can hold a difference of flow between two waves and a static so long (and arduously) that the effect of a discharging condenser can be obtained. This can "explode" a facsimile.

The preclear flows electrical currents of command at the body. These hit pre-established ridges (areas of dense waves) and cause the body to perceive or act. The preclear takes from the body perception with tractor beams. He holds the body still or braces himself against it by wrapping a tractor (pulling) beam around it while he places a pressor (pushing) beam at his back to command himself into action. (You can almost break a preclear's spine by asking him to contact his own tractor around his body and yet withhold the pressor against his spine.)

All an auditor really needs to know about this is the elementary method of using a difference of potential. That creates energy.

The only thing wrong with a preclear with an aged MEST body is that he has too many facsimiles of his tractors and pressors handling his own MEST body and the rickety state of the body feeds back "slowness" so that he thinks his energy is low - and until worked with some method such as this, facsimiles do not reduce.

Any difference of potential played one against the other creates energy. Aesthetic waves against a static produce energy. Aesthetic waves against analytical waves produce energy. Analytical waves against emotional waves produce energy. Emotional waves against effort waves produce energy. Effort against matter produces energy.

The last is the method used on Earth in generating electrical current for power. The others are equally valid and produce even higher flows. This is a gradient scale of beingness, from the zero-infinity of theta to the solidity of matter.

The differences of potential most useful are easy to run.

This is, actually, alternating current running. There can be DC running or chain fission running but these are very experimental at this writing.

AC is created by the static holding first one, then the other, of a dichotomy of two differences of potential. A flow is run in one direction with one of the pair, then in the other direction with the other.

The dichotomies are:

1. Survive  
Succumb
2. Affinity  
No affinity
3. Communication  
No communication
4. Agree  
Disagree
5. Start  
Stop
6. Be  
Be Not

7. Know  
Know Not
8. Cause  
Effect
9. Change  
No change
10. Win  
Lose
11. I am  
I am not
12. Faith  
Distrust
13. Imagine  
Truth
14. Believe  
Not believe
15. Always  
Never
16. Future  
Past
17. Everyone  
Nodody
18. Owns all  
Owns nothing
19. Responsible  
Not responsible
20. Right  
Wrong
21. Stay  
Escape
22. Beauty  
Ugliness
23. Reason  
Emotion
24. Emotion  
Effort
25. Effort  
Apathy

26. Acceptance  
Rejection
27. Sane  
Insane
28. No-sympathy  
Sympathy
29. Sympathy  
Propitiation

And the state of Static, a motionlessness  
sometimes necessary to run.

How are these used?

One asks the preclear to flow agreement, then disagreement. He flows a feeling, a thought (NEVER the phrase!) of "agreement" out or in, in the direction he chooses relative to himself. He lets this flow until it turns smoky gray or white, then black. Then he changes the direction of flow and gets the thought or feeling of "disagreement". He runs this until it turns gray or white, then black. When this has turned black or dark, he again runs "agreement" in its direction until he gets gray or white, then again black. Now he reverses the flow and flows the thought "disagreement" until he gets gray or white, then blackness. And so on and on.

It will be noted that at first it may take some little time for a flow to run from black through white to black. As the preclear continues to run, after minutes or many hours, he begins to run faster, then faster and faster until at last he can keep a flow blazing and crackling.

A method of aberrating beings was to give them white and black energy sources in their vicinity. These show up on a very low tone occluded case as blazing white and shining white. That is an electronic incident, not his own energy flow. These run blazing white in one direction for minutes or hours before they go black. They then run the other way, blazing white, almost as long.

WHEN BLACK PREDOMINATES IN SUCH INCIDENTS THEY DO NOT DIMINISH OR REDUCE. ASK THE PRECLEAR IN SUCH A CASE TO DO WHAT HE "HAS TO DO" TO GET THE INCIDENT ALL WHITE.

As the preclear runs, he finds the speed of the change of flow changes, more and more rapidly until it runs like a vibration. This vibration, theoretically, can increase to a strong current which becomes so great it is well to ground your preclear by using an E-meter or letting him hold a wire in each hand which is connected to a bare water pipe or radiator. Otherwise, his MEST body may be damaged by the flow.

Run a dichotomy only against its mate. Run in alternating directions until the flow turns black.

Don't run a black "flow". It doesn't flow or run out.

## METHODS OF RUNNING

There are many methods of running facsimiles and of handling ridges and flows. These have been covered in other publications; all of them have validity and can advance cases.

In the present publication there are only two processes which are stressed and these processes are superior to others published prior to December 1st 1952. A great many tests have established the fact that two processes, both of them simple, produce far better results than any of the others.

The title "Scientology 8-8008" means the attainment of infinity by the reduction of the MEST universe's apparent infinity to zero and the increase of the zero of one's own universe to an infinity of one's own universe. This road is attained by postulate processing and creative processing.

To run any incident or use any process it is necessary for the auditor to have a very sound idea of what he is doing, and to this end it is recommended that he know and be able to use the following processes:

### Processing

- The Code
- The Theta Entity
- The Entities
- Running Engrams
- Running Secondaries
- Running Locks
- Concepts and Feelings
- Running Ridges (Circuits)
- Running Live Flow
- Freeing the Thetan by Concept and Feeling
- Freeing the Thetan by Present and Future
- Randomity
- Freeing by Dichotomies
- Freeing by Tone Scale
- Freeing the Thetan by Orientation
- Freeing the Thetan by Positioning and Exhaustion of Flows

## POSTULATE PROCESSING

Actually energy is produced by the thetan simply by postulating that it will be in existence. What he says will be so, becomes so for him; if he becomes extremely powerful, it becomes so for others. This condition has been misused by most thetans who, often in the past, have been afraid of making postulates that will come true. They believe that if they say a thing will happen, it will then happen - to such an extent that they now revulse against stating anything will happen.

Another aberrative condition with regard to postulates is that for the sake of randomity, the thetan at some time or another has set up the postulate that every time he makes a postulate a reverse postulate will occur which he will not know about, in such a way that he can "play chess with himself" without spoiling the game by knowing what his left hand is doing when his right hand makes the move.

It is not true that postulates have to be located all through the facsimiles and worn out by repetition. It is just as easy to make new postulates;



but first one must recover from the depths to which his postulates have taken him. The most dangerous postulates are those postulates where he decided to agree with something which would become aberrative.

You can see by examining any facsimile in the preclear related to an accident that the most aberrative things in that facsimile are what the preclear himself decided.

Postulates are accompanied by evaluations and conclusions. It is often possible to "loosen" a postulate by discovering to the preclear why he made it, or what data he was using at the time.

As a preclear becomes very aberrated and believes himself to be more and more MEST, his postulates become as unwieldy to use as actual objects, and he finds them as difficult to change.

When doing creative processing and moving objects and energy in created space and time, the preclear is doing this by making postulates. It comes as a shock to some preclears that they are handling time by shifting space. One handles time by simply saying that he had a thing and now does not have it, or that he will have or will view a thing in the future. One does not shift time by shifting space, nor does one continue to look at something he has put into the past. He says it is in the past and so it becomes in the past.

When the thetan is unable to handle postulates about time, the auditor should ask him about some MEST universe incidents such as breakfast, and then enquire how he remembered that he had breakfast, and if he will have something to eat on the morrow and then how he knows he will have something to eat on the morrow. He does not look at his breakfast to find out if he had breakfast, he knows that he ate breakfast; and he does not go into tomorrow to find out if he will probably eat on the morrow, he knows - or, at least, believes it possible - that he will eat on the morrow. Moving time, as in any other postulate, is knowingness not viewingness. An object goes into the past in the same space as it was in, in the present; and in the future may be in the same space as it was in the past. The space does not change: the condition of havingness changes; and one estimates this by some degree of knowingness.

The entire subject of postulates is the subject of certainty and self-belief. That preclear who has a low self-belief finds it difficult first, to make a postulate which he will believe and second, to undo one he has made. Creative processing and postulate processing alike remedy this.

Rising-scale processing is another way of doing postulate processing. One takes any point or column of the chart of attitudes as given in this text, which the preclear can reach, and asks the preclear then to shift his postulate upwards toward a higher level.

In order to do this the auditor says, "Now, on the subject of rightness and wrongness, how wrong do you think you generally are?" The preclear tells him. The auditor says, "How high can you shift this attitude toward believing yourself right?" The preclear shifts the attitude as high as he can. The auditor takes this as the next level from which he will work upward until he attains as nearly as possible a postulate which will "hold" to the effect that the preclear believes himself right. Rising-scale processing should not be confused with the processing of flows. One can process all these columns in terms of flows. Rising-scale processing is simply a method of shifting postulates upward toward optimum from where the preclear believes he is on the chart.

Rising-scale processing is essentially a process directed toward increasing belief in self by using all the "buttons" on the chart of attitudes.

The preclear is generally found to be quite uncertain about his postulates. He does not know whether or not what he says will take effect or, if he says it and if it takes effect, if it will not rebound upon him. He becomes afraid to make postulates for fear he will make some postulate destructive to himself or others and may even discover himself making postulates to convince himself he should be ill.

One has to tell oneself what to be before one is. Recovery of this ability is the essence of processing a thetan.

Postulate processing is a very vital process to apply to the thetan; when he is exteriorized, he can change his postulates rapidly. If he finds himself thinking slowly and doing other things which are not optimum when he is outside, one can better his situation and condition by asking him to change postulates.

### CREATIVE PROCESSING

### STANDARD OPERATING PROCEDURE

#### Issue 3

Standard Operating Procedure for theta clearing is the backbone of processing in Scientology. It is easily followed, but the auditor should have an excellent command of all types of processing in order to use it more successfully.

SOP is most easily done and most successfully by an auditor who is a theta clear. Auditors who are not seldom understand it, and a low-toned uncleared auditor who cannot himself leave his body very often acts to pin a preclear inside his body. It is noteworthy that many auditors have been unable to obtain successes with theta clearing before they themselves have been cleared, but immediately after the auditor was cleared, he was successful with each successive case without exception. The fear of some thetans from various causes of leaving the body causes the auditor - who is the thetan - to make other thetans stay in bodies, and it is actually quite dangerous to be audited by auditors who are not theta clears. The process is not dangerous; uncleared auditors are.

### Definitions

**THETAN:** This term designates the beingness of the individual, the awareness of awareness unit, that quantity and identity which IS the preclear. One does not speak of "my thetan" any more than he would speak of "my me". Persons referring to the thetan in such a way as to make the thetan a third party to the body and the person are not only incorrect, they betoken by this a bad state of aberration.

**AUDITOR:** The person who "audits", who computes and listens, a practitioner of Dianetics and Scientology. SOP Theta Clearing is best done by an auditor who has been theta cleared. A V (Roman numeral five) (see below) commonly acts to force the preclear to stay in his body even while pretending to free the preclear from his body.

**LOCATION:** The thetan is an energy unit which is located in the centre of the skull. It is conceived to be small but is as large as the preclear believes

it to be. A thetan who cannot leave the current body very often believes himself to be holding on only to the current body, and yet in actuality is holding on to a facsimile of an earlier body. The thetan also believes himself to be the size of some earlier body. A thetan from the fifth invader force believes himself to be a very strange insect like creature with unthinkably horrible hands. He believes himself to be occupying such a body, but is in actuality simply a unit capable of producing space, time, energy and matter.

**SELF-DETERMINISM:** Self-determinism is a relative state of ability to determine location in time and space, and to create and destroy space, time, energy and matter. If one can locate his facsimiles and ridges in time and space, if one is able to place persons and objects in the past, present and future in time and space, he can be considered to have high self-determinism. If one's facsimiles place him in time and space, if people can easily place one in time and space in the past, present or future, one's self-determinism is low. Willingness and unwillingness to locate things in time and space are the key relative states of sanity.

**ILLUSION:** Any idea, space, energy, object or time concept which one creates himself.

**REALITY:** That agreement upon illusion which became the MEST universe.

**DELUSION:** Things not of one's own creation or of the MEST universe which locate one in time and space.

**CERTAINTY:** One is certain on a plus or minus basis and one can be equally certain on either. One can be certain a thing is NOT real or he can be certain that it IS real. There are three sides to this. One is certain a thing is his own illusion: this is the highest level. One is certain that a thing is a MEST universe reality (illusion). One can be certain that a thing is a delusion. Any certainty is a knowingness. Knowingness is sanity. Thus we have three routes of certainty by which to approach knowingness.

**KNOWINGNESS:** Knowingness depends upon certainty.

**ABERRATION:** Aberration depends upon uncertainty.

**THETA PERCEPTION:** That which one perceives by radiating toward an object and from the reflection perceiving various characteristics of the object such as size, odour, tactile, sound, colour, etc.. Certainty of perception is increased by drilling in certainties as above. Theta perception is dependent upon willingness to handle energy and to create space, energy and objects. In view of the fact that the MEST universe can be established easily to be an illusion, one must have an ability to perceive illusions before one can clearly perceive the MEST universe. The thetan who cannot perceive the MEST universe easily will also be found to be incapable of handling and orienting other kinds of illusions with certainty. Theta perception is also a direct index to responsibility, for responsibility is the willingness to handle force.

**MEST PERCEPTION:** Recordings the thetan takes from the perception organs of the human body as a short cut to perception (lazy perception). The body records actual wave emanations from the MEST universe, the thetan uses these recordings. Considerably more data could be collected on this subject.

**ORIENTATION:** Determination of location in space and time and determination of energy quantity present. This applies to past, present, future.

**RIDGES:** "Solid" accumulations of energy which are suspended in space and time. Ridges can be handled variously. They can also explode.

**FACSIMILES:** Energy reproductions of things in the various universes. They are fixed to ridges.

**END OF TERMINAL:** A communication line to anything has the preclear at one end and something at the other end. When the end of terminal is vacated, flow dams and the preclear must fix the vacated end to his own body. This is the mechanics behind the loss which brings about grief. ARC lines can be mocked-up and handled in the routine of creative processing, which process will resolve end of terminal difficulties. These terminals are quite visible to the thetan who sees them either wound around the body or extending to other bodies or reaching a considerable distance into space. The thetan can actually yank on these terminals, even those which go into space, and free the other end whether he perceives it or not, and so recover and dispose of such lines.

**ASTRAL BODIES:** Somebody's delusion. Astral bodies are usually mock-ups which the mystic then tries to believe real. He sees the astral body as something else and then seeks to inhabit it in the most common practises of "astral walking". Anyone who confuses astral bodies with thetans is apt to have difficulty with theta clearing for the two things are not the same order of similarity. The exteriorization of a thetan, when actually accomplished, is so complete and thorough and is attended by so many other phenomena that anyone who has made an effort to relate these two things is quite certain to recant after he has been theta cleared. The most noteworthy difference is that the thetan does not have a body. Production of illusion to which he then sought to assign MEST reality is probably the underlying factor which makes mysticism so aberrative. Data from India and even that found in the deepest "mysteries" of India is knowingly or unknowingly "booby-trapped", so that while it contains, if unevaluated and isolated, many essential truths, it contains as well directions which are certain to send the experimenter even more deeply into the unwanted state of becoming MEST. Until recently the nearest one could come to studying the actuality of existence was through the field of mysticism and its value should not be discounted, but its effect is to deliver an entirely opposite result to any experimenter luckless enough to hope to reach cause by becoming an effect as required in mysticism. Seeing and feeling "non-existences" is frightening and harmful only when one seeks to believe them to be existences. Only when he knows he has created them can he obtain a certainty upon them. One can create hallucination for himself only by insisting that what he has created was otherwise created - in short, refusing to accept responsibility for his own created illusions.

**ELECTRONICS:** Lower and cruder manifestations of the same order of actuality as thought.

**TERMINALS:** In facsimiles, ridges and electric meters, terminals operate and current flows only when they are fixed in time and space. Alternating current becomes possible only because of an overlooked item, the base of the meter, which is fixed in time and space and which keeps the terminals apart by fixing them in time and space.

**THE HUMAN SOUL:** The preclear.

**MYSTICISM:** Many right ideas but the wrong way to go about it.

**FREEDOM:** Ability to create and position energy or matter in time and space.

SLAVERY: Being positioned in another's time and space.

THE HUMAN BODY: A carbon-oxygen engine built of complex electronic ridges around the genetic entity which animates it.

THE HUMAN MIND: The thetan plus the standard banks.

STIMULUS RESPONSE: The environment of the thetan activating ridges to make them activate the body.

THE REACTIVE MIND: The ridge automatic response system.

THE SOMATIC MIND: The genetic entity plus the brain system of the body.

SCIENTOLOGY: The science of knowing how to know.

KNOWING HOW TO KNOW: Being the thetan, clear of the body and its ridges and able to handle illusion, matter, energy, space and time.

THETA CLEAR: A being who is reasonably stable outside the body and does not come back into the body simply because the body is hurt. No other condition necessary.

CLEARED THETA CLEAR: A thetan who is completely rehabilitated and can do everything a thetan should do, such as move MEST and control others from a distance, or create his own universe.

A THETA EXTERIOR: A thetan who is clear of the body and knows it but is not yet stable outside.

### Standard Operating Procedure

This process is done in steps. The auditor with EVERY preclear makes no other judgment than to begin with Step I and, failing to accomplish that immediately, to go to Step II; if he fails to accomplish this immediately, he goes to Step III; and so on. When he is able to accomplish a step he labels the case as that step number, i.e. a III. He then begins working with that step. After a few hours' work, he again starts at the top with the preclear with Step I and progresses on through. Eventually the preclear becomes a Step I.

STEP I - POSITIVE EXTERIORIZING: Ask the preclear to step a foot back of his head. If he does, make him go back further, then up, then down, practicing placement in space and time. Then one asks him to see if there are any items in the body he would like to repair and proceeds to let the preclear repair them according to the preclear's own ideas as to how he should do it. Then educate the preclear by making him create and destroy his own illusions into finally getting a certainty of illusion and from this a certainty of perceiving the real universe with all perceptions. (Note: The realst universe is, of course, one's own illusory universe and should be completely rehabilitated before one attempts to much perceive or handle or worry about the MEST universe. Rehabilitated, sonic, visio, etc. of the MEST universe are very clear and very certain. Clear perception in early stages is not a test of being outside. The only test is whether the preclear KNOWS he is outside.) Failing the first line of this step, go to Step II.

STEP II - BY ORIENTATION: Ask the preclear, still inside, to locate the inside of his forehead. Ask him to put a pressor beam against it and push himself out the back of his head. Supplement this by asking him to reach out

through the back of his head and grab the wall with a pulling beam and pull himself out. Ask him to steady himself outside and then, by means of beams, to raise and lower himself while outside and to move to various parts of the room while still outside. Use creative processing. By orientation as a thetan, placing himself as a thetan in time and space, he becomes sure of his whereabouts. Have him find and cast off old lines which have their terminals fixed to him. Have him find those lines wherever they are and attach them to radiators and water taps as the energy will drain out of him. The II ordinarily has enough lines to cause him to snap back in the head when he releases beams. Failing this, go to Step III.

STEP III - SPACE PROCESSING - In that the MEST universe has forced upon the thetan its spatial dimensions and directions, the thetan is likely to become a point which is being subjected to all the counter-efforts and emotions of his environment, for his entire concept of space is being determined by the MEST universe. Have the thetan, still inside, find his feet in the opposite direction from where the MEST body is located by the MEST universe. Have him turn the feet around. Have him create differences in his body and reverse various limbs and positions according to his viewpoint, each one in disagreement with the MEST universe, particularly as appertain to gravity and other influences. This sets up an ability to disagree with the MEST universe in terms of space. Have him locate his eyes in the back of his head, on the soles of his feet and in other places. Have him assume other bodies each time changing them slightly and putting them away. Then have him gather himself into his normal MEST universe spatial areas and go to Step I.

STEP IV - RIDGE RUNNING: Ask the preclear to give himself a command to walk. Let him locate the white flow line which results inside his head. When this line goes dark, have him locate the tiny ridge inside the skull that stopped it. Have him run the flow from this barrier (these barriers, they are tiny ridges and each has a thought with it such as "Can't walk" or "Too bored to walk") back toward the spot where he told himself to walk. It will run white for a moment, then go black. Have him give himself the command to walk again and "watch" this flow line. It may run through two or three tiny barriers and then stop. Again have him run the "objection" to walking. Have him watch this "objection" flow until it goes black. Then have him give himself the command to walk again and so on and so on. He will wind up at some outside point. Now have him give himself the command "Listen" and have him run this and its back flows on "black and white" until he is exterior on the subject of listen. Then use the command "Talk" similarly. Then the command "Nod", then the command "Move", etc. Give "Look" last for it may "blind" his perception of black and white. He may each time get out to a distance in another quarter. If he can do all this, start with Step I again. Failing this step, failing to "see" black and white energy manifestations, go to Step V.

STEP V - BLACK AND WHITE CONTROL PROCESSING: Give the preclear a complete E-meter assessment, using the principles of what he would create or destroy or would not create and would not destroy. Use this data to make mock-ups. Then have the preclear create and perceive black spots and then white spots, black crosses and white crosses, and move these here and there through the room or through his own space. Turn them on and off, interchange them, put them in yesterday, put them in tomorrow, make them get larger, make them get smaller; each time doing as much as the preclear can do and each time one asks him to perceive one of his own created illusions in terms of black and white spots or crosses, one attempts to coax him into successful control of it. Audit very persuasively and lightly. This preclear ordinarily is frightened of blackness because it either can contain dangerous things or contains nothing,

and he cannot differentiate which. Thus he cannot control blackness and, in being unable to control blackness, flounders in it. He also has a more basic computation: that blackness is the only safe thing in which to hide and, therefore, blackness is a thing to have. Further, blackness "takes" things for him. This preclear may be afraid of the police, may believe himself to have a hideous body, thetawise, and has many other reasons why he cannot exteriorize. Drills on creating and perceiving black and white should be continued until he can handle each easily. The trouble with this preclear and preclears lower than this is that they have agreed too heavily with the MEST universe and must be very cautious in confronting it, since in that direction they conceive to lie a much more complete defeat even than that from which they are now suffering. Audit him also very heavily on Creative Processing ("Self Analysis", British edition). Then go through steps again. If the preclear is immediately perceived to have little or no reality on ANY incident, go to Step VI.

STEP VI - ARC STRAIGHT WIRE: Drill, by direct questioning, on locks until the preclear can remember something really "real" to him, something which he "really loved", something with which he was in communication. Then drill him on creating illusions until he is certain he has created one which really isn't real, which he is certain HE put the emotion and perceptions into. (See Self Analysis, British edition, with attention to End of Session Processing.) Then go through steps again. Failing Step VI after a quick test, go to Step VII.

STEP VII - PRESENT TIME BODY ORIENTATION: Have preclear locate a part of his body and recognise it as such. Have him locate furniture, fixtures, auditor in room. Have him locate the town and country he is in. Get him to find something in present time which is really real to him, with which he can communicate. Work on this until he can do this. Then go to STEP VI. Then go to Step I.

#### GENERAL PROCESSING

Anything which rehabilitates the self-determinism of a preclear, whether education, change of environment, running facsimiles, theta clearing or the creation of one's own universe, is valid processing. Any one of these will raise the tone-scale of the preclear markedly.

At the end of 80,000 hours of investigation of beingness in the MEST universe, I have concluded that those processes which make it possible for the preclear to disagree with the MEST universe, also make it possible for him to handle the MEST universe, or to create his own or be part of a group which creates a universe, as the case may be. Scientology 8-8008 is remarkable for its ability to better the beingness and action potentials of the individual. It is, sadly enough, the only technique which I have seen produce excellent and fast results in the hands of trained auditors. Part of the reason is that the auditors who are trained in Scientology at this time must be themselves theta clears. But this is not all of the reason. Homo sapiens has, and will continue to use, any technique delivered into his hands for the control and enslavement of others, for homo sapiens is frightened. Even when an auditor was competent with earlier techniques, it would often occur that his preclear would return into his past environment and would relapse. This occurred because others had a vested interest in the preclear's continuation in a state of aberration; and others would lose no moment in starting again to crush this preclear down the tone-scale to a point where they conceived he was more easily controlled. MEST is the most easily controlled item in the MEST universe, and the closer a human being could be pressed toward MEST, the easier, it was thought, to control him. That his value and ethical sense deteriorated in direct ratio

to the degree he was depressed down the tone-scale, was overlooked by the homo sapiens who had a passion for slavery. The primary benefit of Scientology 8-8008 is that it works so swiftly even when indifferently used that the persons in the environment of the preclear are over-reached rapidly by the preclear and find themselves subject to his control when they act to continue his aberration. Further the auditor is seldom aware of the height his preclear attains until the preclear has attained it. Processing has always worked in the hands of a competent auditor; and it were better for any technique, no matter how dangerous, to be known to man if it could benefit at least a few, for homo sapiens had no psycho-therapy. In Dianetics he had his first thoroughly validated psycho-therapy and Dianetics worked and still works uniformly in the hands of those skilled in its application. In Scientology in general, and in theta clearing in particular, the upper limits of homo sapiens as such have been transcended and it would be not good semantics to call a theta clear a homo sapiens or even, exactly speaking, a person, for he is a thetan with a body he uses for purposes of action and communication, and his viewpoint is quite altered. His general health is more or less directly under his control, but there is no goal for the body as a final goal in Scientology, for the body is a tool. The genetic entity which built the human body really wanted to be served. The complexities and ridges which he developed speak of a craving for energy and self-service which could only be the basest aberration, and, true enough, the genetic entity is aberrated almost beyond belief, as any thetan discovers when he seeks to clear the genetic entity. The body is quite alive and self-motivated without the thetan, as the thetan soon discovers; but it is so used to taking orders from successive lines of thetans which themselves some day would probably become part of this complex system of ridges, that its "mental activities" are quite stupid. The thetan who has lived in this association and has believed himself to be the body is early quite appalled at the character of the genetic entity who is cowardly, a thing of stimulus-response, without further will or goals than to grow a body, and obsessed entirely with the idea of growing one. The thetan can repair the body quite easily if he so chooses, but quite often sees it as a pointless activity; for one's personality is not even faintly dependent upon the body but is only debased by association with one. When one has learned to control a body from a distance, he is usually content to let it get along as best it can, for the reduction of all counter-efforts of the genetic entity would be a reduction of the entire body. The genetic entity has his whole track and has had his own travails. In other parts of space, not too incredibly, "dolls" are used by thetans - things which can be animated easily by theta energy and which are disposable and which do not have the uncomfortable circumstance of being themselves any more alive than any other MEST.

The MEST universe itself has a considerable cravingness in it. It is composed of energy which was emanated in order to have, and the energy still contains as its basic characteristic Have and Not Have, and is itself, when contacted, found to possess a craving which does not make the MEST alive but which speaks of that which made the MEST. This cravingness is an essential part of all matter. Certain metals contain the desire to be had much more than others, and certain other metals contain the craving not to be had. This is one way of looking at positive and negative reactions. The body being composed of such energy makes it feel as though it is holding on to the thetan. Nothing is really holding on to the thetan since he has no substance which can be held. Even the genetic entity does not hold on to the thetan, but probably considers him some sort of far off commanding god - if he thinks of the thetan at all.



Space has its own demanding quality and insists on its dimensions being accepted by anything in the universe, for it was erected and is erected on a command basis in the MEST universe.

Processing must resolve this havingness on the part of matter, and the commandingness on the part of space. To confront these directly is, for most preclears, an impossibility, for it only drives them further into an apathy of agreement with MEST. The preclear has long contested with the MEST universe and has continually sought to create his own universe only to find the MEST universe declaring itself stronger each time and compressing the illusion to nothing.

The war cry of the MEST universe is: "Must have gotten it somewhere", and "It must have gone somewhere". It will not tolerate the vaguest possibility that one created himself or could destroy anything himself. The whole sub-zero scale is a manifestation of one's efforts to combat this demandingness on the part of the MEST universe. Hiding, protecting, owning, are all mechanisms to answer the question "Where did you get it?" "What did you do with it?" The MEST universe, in this light, is essentially a police universe, for it operates upon force and intolerance and demands with pain that its laws be accepted. In that its laws are based solely upon agreement, it is only necessary to discover how one can disagree with them to abolish what has been called "natural law" for oneself. Upon the abolishment of this agreement depends the health, progress and advancement of the thetan. This universe is a major expanding trap of finite dimensions and rather idiotic simplicity. If one were to leave the MEST universe, one would solely create space of his own and maintain enough knowledge of what could happen with regard to the MEST universe, to defeat its encroachment and its salesmen. No universe, however cunningly constructed, is entirely proof against this expanding trap. The MEST universe is a game which has gone on too long and of which even the players are tired. Earth could be considered to be at this time an egress terminal.

It is noteworthy that one must not accept or know any of these conditions to have these processes work. They act very swiftly and uniformly on any homo sapiens and upon other beings. A considerable number of the principles which have been discovered in Scientology exist above the MEST universe. The MEST universe itself might be considered to be the "inevitable average" of illusion once it starts in a certain direction. We have in natural law as applied to the MEST universe, the sum of agreement upon illusion. Tracing the principles of Scientology as they apply specifically to the MEST universe, is the tracing of the agreements which brought about the MEST universe. The axioms of 1951 are, in the main, a tracement of this agreement. The inevitability and "diabolical accuracy" of these predictions of human behaviour depend upon their being held in common by man, which they are. They extend as well to other beings below the level of player in this universe and have applied to many sets of players, while much of the data which has been recovered in this investigation seems, to the narrow scope of homo sapiens, quite wild, the wildness depends on the absence of investigation in the past and can be compared only to the stupidity which remained ignorant of them; for these matters were an unseen and insidious causation underlying the grief of Earth, at best a pawn in a minor game in a minor galaxy.

#### THE ANATOMY OF SPACE

Before energy can exist in this universe, space must exist. His inability to create space is one of the most aberrative characteristics of the thetan whom we find in a MEST body. He has become reduced to a point even in his own concept,

and perhaps even less than a point for he has no space of his own but must depend upon bodies and other conditions to believe that he has space.

It is of the utmost importance for the auditor to understand space. Space can be considered to be a viewpoint of dimensions. It does not matter how many dimensions there are or what conditions are set up for these dimensions: the resulting condition is known as "space". There are only three dimensions in space in the MEST universe. Throughout all of its galaxies it has only length, breadth and depth. Space warps and other things of equal interest can exist in one's own universe, but they do not exist as such evidently, in the MEST universe.

The assignation of dimension is the essence of space, but even before dimension can be assigned, one must have viewpoint. If one is assigning dimension from his viewpoint, he is cause; if dimension is being assigned to his viewpoint, he is effect. He is cause or effect to the degree that he can assign dimension and call it space.

The preclear has a viewpoint and is the centre of that viewpoint. Splitting his attention often finds him occupying several viewpoints. He is capable of assuming many. Where he is aware of being aware is, however, his central viewpoint; and, although this may be communicated with or interlocked to some other viewpoint which he could call his own - even on some other planet or here on earth - he is yet as himself the centre of assignation of dimension where he is and as he is.

In many preclears this becomes so blurred that he does not know whether he is in or out of the body. Here even the centre of viewpoint has been overridden by MEST assignation of dimension.

An essential in agreement to any illusion is the acceptance of the dimensions it assigns or that one may assign to it. Space is no more complicated than this, but when a preclear has been overridden by enforced assignation of dimension to an enormous degree, his own viewpoint may be found to be scattered or dispersed. It is this condition which finds the preclear unable to tell whether he is in or out of his body; when this condition exists he is in the state of being incapable of confronting the MEST universe, even to the point of asserting the ownership of a centre of viewpoint.

The solution to this problem is simple, in principle, although it may be many hours in auditing solution. Where the preclear has a certainty of centre of viewpoint, he exteriorises immediately and can become a theta clear in a very few hours; when he has been compressed by counter-efforts and emotions into an acceptance of MEST dimension to the point where he cannot even be certain of a centre of viewpoint, it is necessary to recover this centre of viewpoint in order to recover a point from which space can be assigned and, even more importantly to the auditor, where the preclear can be exteriorized easily and in a knowing condition.

One of the first "tricks" in auditing is to get the preclear to look from the centre of his head at his environment and the room. He very often sees it clearly and as it is and does, by this, adjust his vision to see through his ridges. Even an occluded case can sometimes do this, and can then be exteriorized rapidly. The next "trick" is to find some segment of the environment which the preclear can see and then to ask him what is in the areas where he can see nothing or does not wish to see. He will say this or that, maybe, in these areas. The auditor then has him create those things

or change those things and shift those things which he is afraid may be in those areas until he is no longer interested, at which time he can envision the actual surroundings. By continuing this "trick" of rehabilitation of potential occupation of space (for a preclear will not occupy space which he considers dangerous), the preclear may be found to exteriorize suddenly and sometimes with violence. In such a case he believes himself to be occupying yet another space, hiding perhaps in the darkness of deep MEST space, as well as in a body. Routine orientation and creative processing remedies this.

By making the preclear alter the body he is occupying, making mock-ups which he superimposes and changes around in disagreement with the MEST universe - upside down and right side up - he becomes better able to have a viewpoint from which he can create space or from which he can at least handle MEST universe space

The preclear who does not exteriorize readily is not sure he is here at all and, indeed, he may be co-occupying other areas. A study of the preclear with the E-meter locating him in other spaces and bringing him into the space where he is being audited, can best be done with creative processing, not by running facsimiles for these only make him disperse even further. This preclear often has difficulties with time and has space confused with time. Time is not handled by moving space; time is handled simply by having and not having. The MEST universe insists that anything that disappears must have gone somewhere; thus the preclear is saddled with the belief that he must create space to put things in whenever time changes. Having the preclear conceive time change in the space which he occupies by refusing to let him go on looking at it in yesterday or to see it in tomorrow, but simply making him know that it is now in yesterday and the space is the same, does much to rehabilitate his orientation.

Drills in which space is assigned are highly beneficial to any preclear, and particularly so to those preclears who do not exteriorize readily or who cannot easily find themselves when they are out of their body. Simply have the preclear disagree with dimensions round him and see them with purposeful, creative distortion and he will at length focalize his viewpoint so that he can handle space and know that he is the centre. A being can be knowingly in many places but being scattered into many places unknowingly is the worst of conditions.

## CREATION AND DESTRUCTION

Self-determinism seeks as its goal the attainment of the goal of theta itself.

Theta has the capability of locating matter and energy in time and space and of creating time and space.

Any action requires space and time, for space and time are necessary to motion.

Motion can be defined as change of location in space, and any change of location requires time.

Thus we have an inter-acting triangle, one corner of which could be labelled space, another corner time, and the third energy. Matter is not included in the triangle because matter is apparently cohesion and adhesion of energy.

The cycle of a universe could be said to be the cycle of creation, growth, conservation, decay and destruction. This is the cycle of an entire universe or any part of that universe; it is also the cycle of life forms.

This would compare to the three actions of energy which are Start, Change and Stop, where creation is Start, growth is enforced Change, conservation and decay are inhibited Change and destruction is Stop.

The two extremes of the cycle - creation and destruction or, in the terms of motion, Start and Stop - are inter-dependent and are consecutive.

There could be no creation without destruction; as one must eradicate the tenement before building the apartment house, so, in the material universe, must destruction and creation be intermingled. A good action could be said to be one which accomplished the maximal construction with minimal destruction; a bad action could be said to be one which accomplished the minimal construction with maximal destruction.

That which is started and cannot be stopped and that which is stopped without being permitted to run a course, are alike actions bordering upon the psychotic. Unreasonableness itself is defined by persistence in one or the other of these courses of starting something which cannot be stopped (as in the case of an A-bomb) or of stopping something before it has reached a beneficial stage.

Unlimited creation without any destruction would be insane: unlimited destruction without any creation would be similarly insane.

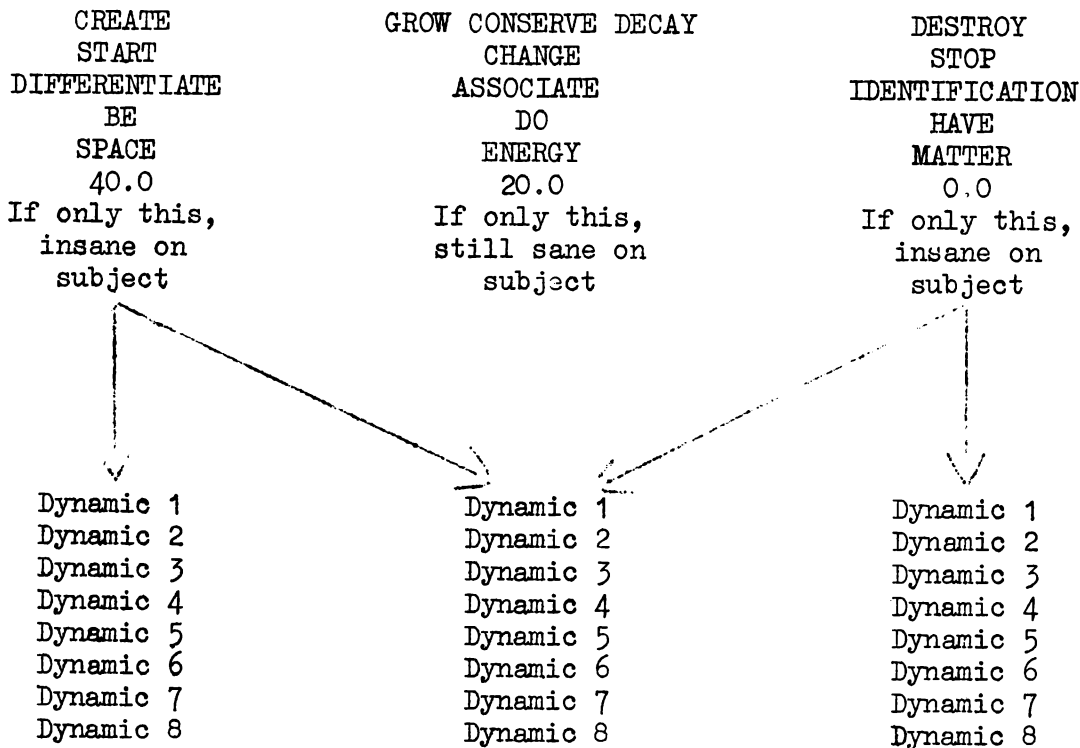
In actuality, insanity can be grouped and classified, detected and remedied by a study of creation and destruction.

An individual will not be responsible for that on which he will not use force. The definition of responsibility is entirely within this boundary. That person will not be responsible in that sphere where he cannot tolerate force, and if one discovers in an individual where he will not use force, he will find where that individual will also refuse to be responsible.

An assessment of a case can be done by use of the accompanying graph. We see here creation with an arrow pointing straight downward and find there the word insanity, and, under this, we list the dynamics. Wherever along any of these dynamics the individual cannot conceive himself to be able to create, on that level he will be found aberrated to the degree that he does not believe himself able to create. This might be thought to introduce an imponderable but such is not the case, for the individual is most aberrated on the first dynamic and, rightly or wrongly, conceives that he could not create himself. This goes to the extent, in homo sapiens, of believing that one cannot create a body and, rightly or wrongly, one is then most aberrated on the subject of his body.

Potentially, because of the character of theta itself, an individual in an absolute and possibly unattainable state, should be able to create a universe. Certainly it is true that every man is his own universe and possesses within himself all the capabilities of a universe.

To the extreme right of the graph we have the word destruction and an arrow pointing downwards toward insanity and, beneath this, the list of the dynamics. That individual who can only destroy along any of these dynamics and cannot or will not create could be said to be aberrated on that dynamic. He is aberrated to the degree that he would destroy that dynamic.



Looking again at the column of creation, one finds the individual aberrated anywhere along the dynamics in that column where the individual will only create and will not destroy.

In the destruction column, one finds the individual aberrated on any dynamic in that column where he will not destroy.

In the middle ground of the graph, we find that a balance of creation and destruction is sanity, and in the dynamics below it we find the individual sane wherever he will create and destroy.

Use of this graph and these principles enable the auditor to assess hitherto hidden compulsions and obsessions on the part of the preclear.

This is an auditing graph. If one looks at it in another way than auditing, he finds there laid out what has been occasionally posed as a philosophy of existence. Frederick Nietzsche, in his book "Thus Spake Zarathustra", presents as a desirable code of conduct unlimited willingness to destroy. Philosophically the graph has little or no workability. In order to survive in any universe, conduct must be regulated by a sense of ethics. Ethics are possible on a reasonable level only when the individual is high on the tone scale. In the absence of such height, ethics are supplanted by morals which can be defined as an arbitrary code of conduct not necessarily related to reason. Should one attempt to regulate his conduct on the basis of unlimited creation or destruction, he would find it necessary to act entirely without judgment to put his philosophy into effect. It is noteworthy that the late Nazi regime can serve as a clinical test of the workability of a scheme of things wherein unlimited creation and destruction are held as an ideal. I heard a rumour lately that Adolf Hitler was dead.

### BE, HAVE AND DO

The physicist has long been on a carousel with regard to the component parts of the material universe.

He has had to define time in terms of space and energy, space in terms of time and energy, and energy in terms of time and space, and matter as a combination of all three. When three factors exist at such an altitude in a science, there can be no further clarification unless the material can be related to experience of an equal magnitude.

The current definition in scientology has this liability: if self-determinism is the location of matter and energy in time and space, and the creation, change and destruction of time and space, then there is no comparable data by which to evaluate this level. The physicist has found the inter-relationship, time, space and energy, to be invaluable and has, indeed, produced a civilisation from this inter-relationship. Just as, with our definition of self-determinism, it is possible to de-aberrate an individual and increase his potentialities in a way never before suspected possible, and with a speed which exceeds all past estimates even in the science of scientology.

Because we are now working from a higher understanding than time, space and energy, it is possible to compare these to experience in such a way as to broaden their use and modify their force or increase it. Control of time, space and energy comes now well within our capabilities.

Space, time and energy in experience become Be, Have and Do, the component parts of experience itself.

Space could be said to be BE. One can be in a space without change and without time; one can also be, without action.

The essence of time is apparently possession. When possession ceases, the record of time ceases. Without possession change cannot be observed; in the presence of possession change can be observed. Thus it is deduced that time and possession are inter-dependent.

The past could be sub-divided into Had, Should Have Had, Didn't Have, and Got, Should Have Gotten, Didn't Get, and Gave, Should Have Given, Didn't Give.

The present could be sub-divided into Have, Should Have, Do Not Have, and Giving, Should Be Giving, Not Giving, and Receiving, Should Be Receiving, Not Receiving.

The future is sub-divisible into Will Have, Should Have, Will Not Have, and Getting, Will Be Getting, Will Not Be Getting, and Will Receive, Will Not Receive.

In each of the above, past, present and future, the word would apply for any individual or any part of the dynamics to all the other dynamics.

The way one knows there was a past is by knowing the conditions of the past. The most revelatory of these is the facsimile which was taken in the past. However, without any possession in the present stemming forward from the past, the past becomes unimportant; or, because possession ceased, the past is obliterated. The single matter of the body of a past life not being in the present life invalidates the existence of the past life to the individual who then does not - or does not care to - remember it. Yet the facsimiles can be nevertheless effective upon aim.

Similarly the individual does not conceive to any extent time, past, the death of his body, since he will have no body.

Energy, whether in the field of thought, emotion or effort, can be summed into DO. It requires beingness and havingness in order to achieve doingness. Here we have the static of space acting against the kinetic of possession to produce action in the field of thought, emotion or effort, the various categories of doingness.

Should one care to test this as a process on a pre-clear, he will find that the missing portions of the pre-clear's past have to do with loss of something. Loss itself is the single most aberrative factor in living. It has long been known in this science that the release of a grief charge was an important single improvement in the pre-clear. Grief is entirely and only concerned with loss or threatened loss. Pain itself can be defined in terms of loss, for pain is the threat which tells one that loss of mobility or a portion of the body or the environment is imminent. Man has pain so thoroughly identified with loss that in some languages the words are synonymous.

Loss is always identified with HAVE, for if one doesn't have, one cannot lose.

The Hindu sought to depart into his Nirvana by refusing to have anything to do with having. He sought thus to promote himself into Being. He saw that so long as he retained a grasp on a body in any degree he was Having, and thus was pressed into Doing.

Having and Being are often identified to the degree that many people attempt exclusively to Be only by Having. The capitalist judges his own beingness solely by the degree of possession, not even vaguely by the degree of action he is able to execute.

Possessions absorb and enforce time; only without possessions would one be able to regulate time at will. This is a singular attribute of the cleared theta clear, and to him possession of MEST is extremely unimportant.

One can make up for a lack of Having by Doing, and by Doing accomplishes Having and thus regulates time.

Having enhances either Being or Doing, as is sometimes severely recognised by one who would like to take a vacation or a trip to foreign lands.

Doing can enhance either Being or Having: a balanced Doing slants in both directions, but if one does without Having, his Being increases, as is well-known by anyone who insists on doing favours without recompense, and without gain.

There is an optimum speed of Doing. If one travels less than that speed, he has little Being and Having; if one travels greater than that speed, he has to abandon both Being and Having. This is applicable especially to the MEST universe. The case of a race driver is in point. He must assume a contempt for Being and Having in order to achieve the speeds he does.

When change is too rapid both Beingness and Havingness suffer. When change is too slow both Beingness and Havingness suffer. For Change is essentially the redirection of energy.

In the assessment of a pre-clear, one can easily trace, by use of the triangle, Be, Have and Do; and by placing this over a second triangle with space at the point of Be, time at the point of Have and energy at the point of Do, where the pre-clear is over-balanced and why the pre-clear cannot handle time or why he is trying to occupy too much space without being able to fill it, or why his life is complicated with too much havingness and has reduced his beingness to nought.

In the MEST universe as well as in a constructed universe, these three factors should be balanced for orderly progress.



## CREATIVE PROCESSING

The whole of the data covered in this volume is utilised in creative processing. One has mastered the component parts of the mind and the inter-relationships of space, energy, items and experience, he will find creative processing surpassingly easy to apply and productive of very swift results. The goal of this process is the rehabilitation of as much of the thetan's capability as possible to permit him to utilise or be free of bodies as he chooses and, even in lesser magnitude, to rid the preclear of psycho-somatics, eradicate compulsions, obsessions and inhibitions, to raise his reaction time and intelligence level. This process does whatever has been previously intended by earlier processes, - utilising a knowledge of these in order to assess the state of the preclear, and in order to parallel this difficulty with creation, change and destruction of mock-ups.

Gradient scales are vitally necessary in the application of creative processing. The term "gradient scale" can apply to anything, and means a scale of condition graduated from zero to infinity. Absolutes are considered to be unobtainable. Depending on the direction the scale is graduated, there could be an infinity of wrongness and an infinity of rightness. Thus the gradient scale of rightness would run from the theoretical but unobtainable zero of rightness, up to the theoretical and infinity of rightness. A gradient scale of wrongness would run from a zero of wrongness to an infinity of wrongness. The word "gradient" is meant to define lessening or increasing degrees of condition. The difference between one point on a graduated scale and another point could be as different or as wide as the entire range of the scale itself, or it could be so tiny as to need the most minute discernment for its establishment. The gradient scale of the creation of a being could be - but in creative processing generally is not - concerned with time. In creative processing, the gradient scale, as it would refer to the creation of a person, could be, first, the envisionment of an area where the person might have been or might be; then the envisionment of an area the person commonly frequented; at last, the creation of a footprint the person had made, and then perhaps some article of apparel or a possession such as a handkerchief. The creative steps would then continue until more and more of a person was established, and at last the entire person would have been created. Likewise in the destruction of a person, the gradient scale could, but generally would not, begin with blowing him up or making him grow old. If the auditor finds the preclear diffident about destroying an illusion of some person, the environment can first be diminished slightly; then perhaps the person's shadow might be shortened, and so on until the entire person could be destroyed. The essence of gradient scale work is to do as much creation, change or destruction in terms of illusion as the preclear can accomplish with confidence, and to go from successful step to greater step until an entire success in destruction, alteration or creation (or their companion states of experience, such as start, change and stop) is accomplished.

The mind works easily if led through successive successes into a complete confidence. The mind can be confused and set back enormously by demanding that it do too much too fast. The same too much can be accomplished by requesting of the mind that it do small portions of the task; this does not mean that processing should go slowly or that illusions which are easy to create change or destroy should have much time spent on them. It does mean that as soon as auditor has established a disability on the part of the preclear in creating illusions of certain places, persons, conditions, things, colours or any other thing in this or any other universe, he approaches the subject gradually by gradient scale and by accomplishing repeated successes with the preclear of greater and greater magnitude; finally achieving a complete

banishment of the disability.

The reason a preclear cannot alter a postulate, or change or start or stop, lies in the influence upon him of his agreements and experiences in the MEST and other universes. To run these agreements and experiences out as such would be, in part, to agree with them over again. The mind is actually quite free to alter postulates and change its own condition, if permitted to do so at a speed that it finds comfortable. The mind will not take wide divergences which seem to it to tend toward its own diminishment or destruction. It was by a gradient scale of agreement that he came at last to accept and very nearly succumb to the MEST universe itself. The build-up of illusion was so slow and insidious that only the closest assessment would reveal to the preclear and the auditor how far these tiny steps of agreement led at last.

The motto of the MEST universe could be said to be: "Thou shalt have no force nor illusion, nor thine own space, nor self-made energy or thing, for all illusion is mine and with that thou shalt agree. If thou art, I shall not be." By a series of minute agreements, the preclear has at last given up all his own belief in his ability to make a universe, or even to create and maintain minor illusions. He does not know or even suspect that he is capable of producing illusions sufficiently strong to be observable by others, and if he thought this were true, he would attribute it to some mysterious thing and, so short and final are the punishments of the MEST universe, he would tend to shy away from this; but upon his ability to create illusion depends the very existence of all his hopes and dreams and any beauty he will ever see or feel. In truth, all sensation which he believes to come from these masses of illusory energy known as the MEST universe, are first implanted through agreement upon what he is to perceive and then perceived again by himself, with the step hidden that he has extended his own sensation to be felt and perceived by himself. He is fully convinced that the MEST universe itself has sensation which it can deliver to him, whereas all the MEST universe has is an enforced agreement which though of no substance, yet by a gradient scale came to be an illusion which seems very masterful to a preclear. To prove the reality and solidity of the MEST universe, the preclear could pound his fist upon a desk and demonstrate that his fist had met something. He is making again the error of implanting sensation and not knowing he has implanted it, for the fist which he pounds on the desk is a MEST universe fist consisting of MEST universe energy, which is itself a MEST universe agreement, and it is meeting a desk which is MEST universe, he is only demonstrating that when the MEST universe is perceived to impact upon the MEST universe, one can then implant a realistic impact and re-perceive it for his own wonderful edification. Reality, then, is a delusion because it is one's own illusion which has been disowned by one and is then received by one as being another thing. Only by shedding all responsibility for one's own energy can one fall into this covert trap. If one is unwilling to be responsible for energy, he is capable of using energy and then not perceiving that he uses it. One who blames others continually can be discovered to effect most of the things for which he is blaming other people. In such a way, an individual with the "very best MEST universe, Mark 10,000 ears" takes no responsibility for having implanted the sensation of sound in order to receive the sensation of sound. A preclear as he comes up the tone-scale more and more often catches himself doing this, and even though he does not know the principles involved (for no preclear has to be educated in Scientology to receive benefit from it), he recognises that even in the case of a loud crash, his continuation of association from his environment permits him to perceive with others that a crash has taken place of objects which he with others continuously recreates solidly, and that he must actually cause for his own perception the sound of the crash. In that the beingness of an individual is actually extended for miles

in all directions around him, if not much further, any idea or thought or past thought (as there is no past) is part of his beingness, and so he must continually strive to be "faithful to his agreements with the MEST universe".

To undo this state of affairs it is only necessary to rehabilitate the awareness of the preclear that he himself is capable of creating illusions. As he rehabilitates this facility, the preclear, without any coaching or evaluation on the part of the auditor, begins to recognize that his viewpoint is expanding and that he is becoming all-pervasive, but that he can collect his awareness at any point, and that the "brutal reality" all around him is continuously manufactured by himself out of agreements and association with other viewpoints. So long as he is fixed in a condition where he is in agreement with all spaces and viewpoints, he sees and feels automatically with all other such viewpoints. He is above the level of energy, if one can use the term, on the same wavelength with all other beingness, a condition which does not permit differentiation. As he rehabilitates his abilities in independent creation, he can change this "wavelength" at will, and can go into or out of agreement with all other points of beingness. The matter of perceiving, then, becomes entirely a matter of self-choice. It is, for instance, quite startling to a preclear to discover that as soon as he is free of the ridges of the body (which is to say, when he has discovered he can change his viewpoint) that he is already partly out of agreement with other viewpoints, and that the MEST universe becomes slightly jumbled. He is apt to be very anxious about this, for it is in conflict with the agreements to which he is subject. He immediately may struggle very hard to regain a state of affairs whereby he can view the MEST universe as everyone else views it. Indeed, the auditor must continually be on guard to prevent the preclear from attempting to re-assume these agreements. A badly-trained auditor can always be identified by the fact that he shares the preclear's anxiety that the preclear view the environment as the environment "should be". The reason why a non-cleared auditor does not do well with these processes is that he is very anxious for the preclear to continue agreement with all others and to perceive the surroundings as exactly when exteriorized as he did when he was looking through MEST eyes and perceptions (which is to say, when the preclear was at his exact, agreed-upon point of viewpoint). The ability to perceive the MEST universe is the ability to agree. The preclear's accuracy of perception of the MEST universe is of no consequence. An auditor can act to permit or even encourage a preclear to try to see, feel and hear the MEST universe when exteriorized long before the preclear is prepared to do so with equanimity. The auditor, when doing this, is dramatising his own urge to agree with viewpoints and perceive. A preclear who exteriorises readily may find with a shock that he is not perceiving the MEST universe as he commonly supposes it should be perceived and quickly go back into his body to reassure himself that he is "keeping his contract of agreement". If the auditor demands that the preclear perceive the environment when exteriorized, then the auditor will discover that the preclear will drop in tone and that, when he has gone into his body once more, a great deal of patient auditing is necessary to regain the preclear's confidence in himself. The preclear exteriorizing may find himself in all sorts of space and time cross-ups, for he has insufficient command of space and energy to independently sort out viewpoints when unassisted by the orientation of the MEST body itself, which is, of course, in debased and degraded agreement of a very set nature.

There are two "shuns". These are invalidation and evaluation. The auditor must eschew them vigorously. The major invalidation which could be practised in using Scientology 8-8008 would be a demand that the preclear see the environment as it is seen through MEST perception or to

criticise him for not being able to do so. The majority of the preclear's perceptions may be correct, but some percentage of his perception is going to be enough "off wavelength" with other agreement viewpoints to cause him to perceive strangely. After a very large amount of auditing, even as much as 50 hours, when the preclear has regained his ability to create with considerable solidity, his own illusions, it will be found that the preclear can at will perceive the MEST universe and can do so with accuracy. He can further, without the aid of a body, move objects, heal at a distance and do a thousand other "interesting tricks" which could very well be viewed with considerable awe, for they have not been seen on earth in recorded history but have lived in legend.

Using Standard Operating Procedure, Issue 3, as given in this volume, the auditor yet takes a very thorough assessment of his preclear with an E-meter. He discovers, in accordance with information in this book, what the preclear is unable to start, change, stop; create, alter, destroy; be, do or have; differentiate, associate or identify; on each and every one of the eight dynamics and their component parts. The auditor makes a complete list. This is the Can't list. Exteriorised, if possible, or interiorised as in the later numbered cases, the preclear is then made to "mock-up" illusions about each one of these Can'ts and to change the size, character and position of the illusion or any part thereof in space, shift it in time, simply by knowing it has been shifted by him, until at last the preclear is able to handle the whole object of the Can't with complete facility.

Can'ts may be an inability to destroy women or snakes or specific persons, or create machinery, or write legibly. The preclear is requested to accomplish by illusions the smallest gradient of the Can't with which he can successfully start; and, under auditor direction, by moving this small portion of the whole here and there in space, tipping it this way and that and making it, in particular, disobey "natural laws" in the MEST universe, the preclear is led to an ability to create, change or destroy the Can't.

The Can't is also the Must. Can't is an inhibition; Must is an enforcement. What must the preclear do and what must be done to him? By whom? By creative processing and gradient scales, he achieves mock-ups until each one of these musts becomes a "Can if I want to, but don't have to".

There are also the Desires. These are the cravings for sensation or possession or identification which brought the preclear into and made him continue agreements. Behind every case, the Desires are paramount and of greater importance than the Can'ts. Why does he desire bodies? Why is his second dynamic aberrated? Why does he feel he cannot be free? Can he differentiate between his own actual wantingness and the wantingness of MEST itself which is trying to have him? The Desires are resolved by creative processing wherein the preclear does mock-ups of the necessary acts which he desires or the necessary behaviours which brought him into agreement, until he can at last laugh at them.

In that creative processing does not take long in terms of time, the assessment list can afford to be very broad and to cover every possible phase through the system of the dynamics and the cycles of action.

This is a list of things the preclear must be able to do with an illusion:

Create the condition, energy or object  
Conserve it

Protect it  
Control it  
Hide it  
Change it  
Age it  
Make it go backwards on a cycle of action  
Perceive it with all perceptions  
**Shift it at will in time**  
Rearrange it  
Duplicate it  
Turn it upside down or on the side at will  
Make it disobey MEST laws  
Be it  
Not be it  
Destroy it.

In order to accomplish these things, if the whole of any condition cannot be fulfilled by gradient scale, some tiny portion of the condition must be fulfilled.

When a small condition has been fulfilled, the condition is then enlarged until the whole condition can be fulfilled.

That preclear who cannot get even a shadow of an illusion so that he can perceive it in any manner must be coaxed to see white spots, black spots, of his own creation, and to change those in space and time, enlarge and contract them, until he has a certain command and control of black and white. This must be done with such a preclear without regard to the number of hours it takes or the patience of the drill. It can be done with the eyes open or closed, whichever the preclear finds best.

When the preclear is discovered to be trying to prevent a motion or condition, the auditor should magnify that very condition with new mock-ups related to it, i.e. if objects keep rushing in on the preclear, mock-up objects rushing in until the action is enormously magnified but under the preclear's complete control. If the preclear cannot start something, make him stop it. If he cannot reverse a direction, make him change the nature of the object which he is trying to reverse enough times to permit him to reverse the original disability. If the preclear cannot create something, have him create anything even vaguely associated with it, and by association at last have him mock-up the actual thing.

The essence of creative processing is moving objects in space when they have been mocked-up. They are moved near and far, to the right, left, behind the preclear, below his feet, above his head and in front of him. He must know that he has changed the location of the object. If he cannot make a large change, have him do a small change of location. If he cannot do a small change of location, have him alter the object by turning it different colours, or by enlarging or contracting it, or by pushing it away or bringing it near him, until he can make it move sideways. In failing to do this, have him do a change with some allied object.

The essence of creative processing is a continuation of success. Be careful not to give the preclear things which make him fail. Do not let his failures mount up. Estimate the preclear and pay attention to what he is doing; find out from him continually the condition of his illusions, if you yourself as an auditor cannot see them. Putting objects into yesterday or tomorrow or well into the future or into the past is vitally necessary to processing.

Control of the illusion is the essence of commands. The preclear must be able to create, grow, conserve, decay and destroy; start, change and stop; be do and have; differentiate, associate and identify; handle in space, with energy and in time; any object, actual or mythical, in all the eight dynamics, and with high preference given to anything which disobeys "natural laws" of the MEST universe.

That auditor with a high order of imagination who is himself clear, finds mock-ups very easy to "think up" and request to the preclear, but it is not necessary to have such an imagination, as a routine assessment will discover immediately that the most ordinary things fall into the Can't, Must and Desire brackets in the preclear's life.

The preclear will be discovered on the first dynamic, quite ordinarily, not to be able to create, change or destroy, especially destroy, his own body or bodies in which he thinks he is encased within his own body (old time-track bodics such as a Fifth Invader Force body). He will be found to be incapable in many directions with facsimiles, communication lines and other matters on the first dynamic alone. On the second dynamic, many incapacibilities will come to view, as so on along all the dynamic. On the fifth dynamic, he will quite ordinarily be found incapable of handling snakes, spiders, vicious fish, bacteria, wild animal domestic pets. On the seventh dynamic he will be discovered unable to handle other thetans, even in the most elementary fashion of bringing two dots of light into proximity and then separating them (an exercise which blows head ridges in many preclears quite explosively). On the eighth dynamic his limitations quite ordinarily become too obvious for comment, but on each and every dynamic he must be able to do any of the above cycles or conditions.

Standard Operating Procedure tells how to exteriorize a thetan. Creat processing, rising-scale postulate changing, postulate processing, are then necessary to bring him toward a state of a cleared theta clear. The state of theta clear simply demands that the preclear remains outside his body when the body itself is hurt, and the state is adequate to prevent his being trapped again by a body except in unusual circumstances. There is no guarantee of long continuance in the condition. The state of cleared theta clear is, however, another thing, for it means a person who is able to create his own universe; or, living in the MEST universe, is able to create illusions perceivable by others at will, to handle MEST universe objects without mechanical means and to have and feel no need of bodics or even the MEST universe to keep himself and his friends interested in existence.

THE END



