

The
Technical Bulletins
of
Dianetics and Scientology

by
L. Ron Hubbard

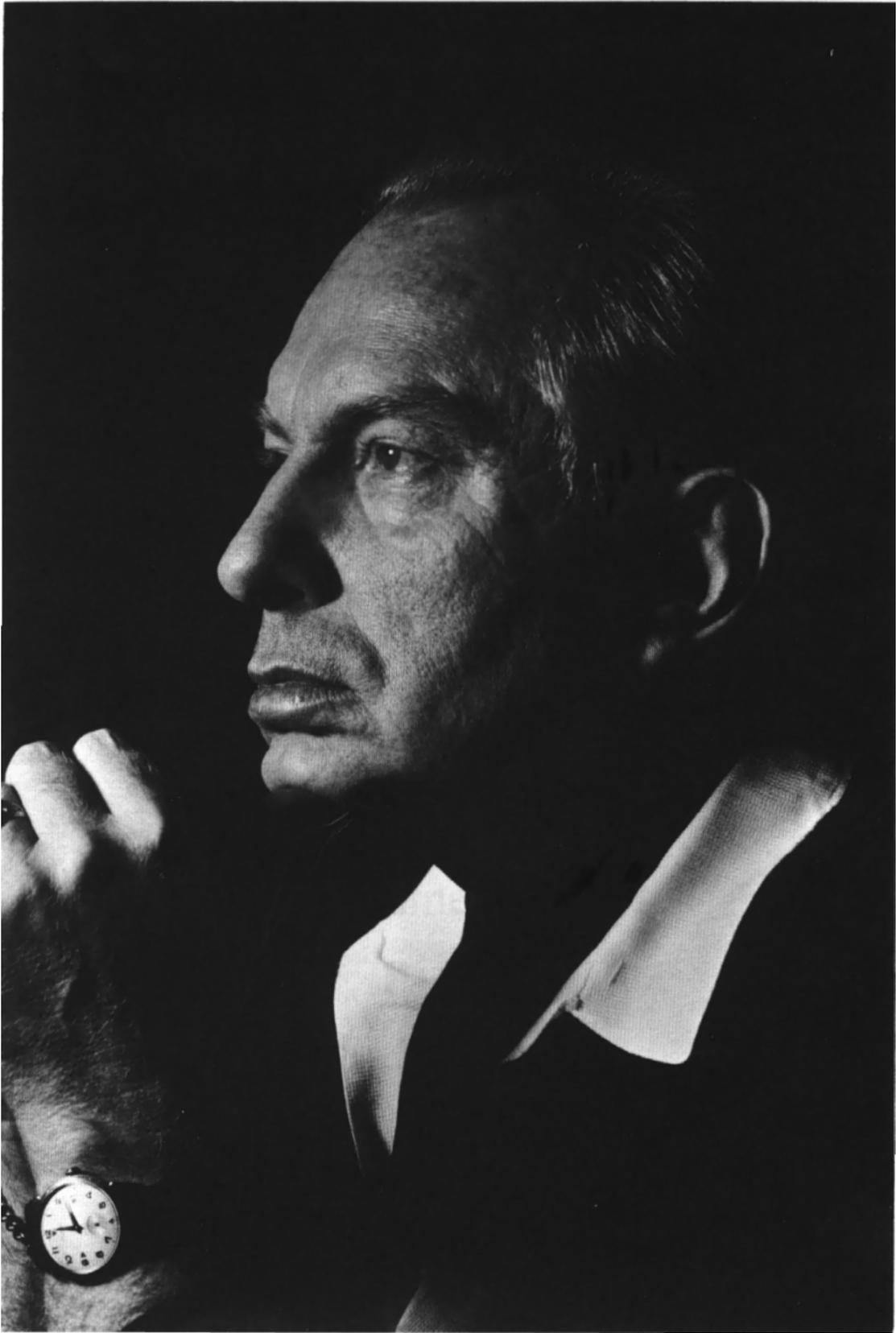
FOUNDER OF DIANETICS AND SCIENTOLOGY

Volume
II
1954-1956

*I will not always be here on guard.
The stars twinkle in the Milky Way
And the wind sighs for songs
Across the empty fields of a planet
A Galaxy away.*

*You won't always be here.
But before you go,
Whisper this to your sons
And their sons —
"The work was free.
Keep it so. "*

L. RON HUBBARD



L. Ron Hubbard
Founder of Dianetics and Scientology

EDITORS' NOTE

"A chronological study of materials is necessary for the complete training of a truly top grade expert in these lines. He can see how the subject progressed and so is able to see which are the highest levels of development. Not the least advantage in this is the defining of words and terms for each, when originally used, was defined, in most cases, with considerable exactitude, and one is not left with any misunderstandings."

—L. Ron Hubbard

The first eight volumes of the *Technical Bulletins of Dianetics and Scientology* contain, exclusively, issues written by L. Ron Hubbard, thus providing a chronological time track of the development of Dianetics and Scientology. Volume IX, The Auditing Series, and Volume X, The Case Supervisor Series, contain Board Technical Bulletins that are part of the series. They are LRH data even though compiled or written by another.

So that the time track of the subject may be studied in its entirety, all HCO Bs have been included, excluding only those upper level materials which will be found on courses to which they apply. If an issue has been revised, replaced, or cancelled, this has been indicated in the upper right-hand corner along with the page number of the issue which should be referred to.

The points at which Ron gave tape recorded lectures have been indicated as they occurred. Where they were given as part of an event or course, information is given on that event or course on the page in the chronological volumes which corresponds to the date. The symbol "***" preceding a tape title means that copies are available from both Publications Organizations. A tape preceded by "*" means that it will soon be available. No asterisk (*) means that neither Publications Organization nor Flag has a master copy of that lecture. If you have, or know anyone who has, copies of *these* tapes, please contact the Flag Audio Chief, P.O. Box 23751, Tampa, Florida, 33623, U.S.A. The number in the tape title is a code for the date; example: 5505C07—55 = year, 1955; 05 = month, May; C = copy; 07 = day, 7th; 7 May 1955. The abbreviation tells what group the tape is a part of. For an explanation of the abbreviations see Volume X, page 539.

At the back of this volume is a Subject Index covering only the material in this volume. Use the index to locate the LRH source material in context, don't just get data from the index. This index has been combined with indexes from other volumes to form the Cumulative Index which is in Volume X, starting on page 287.

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P.A.B. No. 17
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. mid-January]

FUTURE PROCESSING

There is a basic rule which is covered in the first book and which was more specifically delineated by Fellow of Scientology Dick Halpern, that the psychotic is concerned with the past, the neurotic is barely able to keep up with the present, and the sane, as we jokingly called homo sapiens in 1950, are concerned with the future.

This division could be more specifically made by realizing that the neurotic is barely able to confront the present but that the very, very sane confront the present entirely and have very little concern for the future, being competent enough in handling the present to let the future take care of itself. Looking into the past and looking into the extreme future alike are efforts to avoid present time and efforts to look elsewhere than *at* something.

You have known people who would reply on an entirely different subject when asked about anything; when consulted concerning the weather, they would reply about a meteorologist. The inability to look *at* something becomes first manifest by thinking before looking; and then the actual target at which one should be looking is more and more avoided until it is hidden entirely in a mix-up of complications comparable to a government bureau. This is the mechanism of the post-hypnotic suggestion as covered in Book 1.

Here basically we have people's fear of things exploding. Any and every serious injury which has left the preclear hung up on the time track appeared to him at the time as an explosion and actually might have contained an electrical discharge. You will find preclears with ailing stomachs who will trace the moment when they began to have stomach trouble to the feeling that something had exploded in their stomachs. Thereafter they will be trying to keep the explosion from happening again and will avoid looking at the explosion. Running cycles of explosions as covered in PAB No. 12 resolves this condition. It permits people to look straight at things again without fear. People who wear glasses and, indeed, people who are blind, cannot look straight at something but must either avoid looking at it or not look at it at all.

The avoidance of reality is merely an avoidance of present time. Theta could be considered to be a sort of scanner which is motionless. It is not moving. The MEST universe is changing and interchanging, and the products and forms constructed and organized or regulated by theta change, and this change is in itself time. Time depends mainly upon the creation of new space in the MEST universe. It could be hazarded that new space is created in the MEST universe at the rate of $1/c$,* which is to say that each new motion of a particle is a creation of new space. What is happening is that the

[* In physics "c" represents the velocity of light in a vacuum: approximately 186,000 miles or 299,793 kilometers per second.]

particle seems to be moving in space and the space is motionless. Space disappears at the rate of $1/c$ and new space is created at this rate. This gives to particles apparent motion. The boys in nuclear physics will be discovering this in a couple of hundred years but there is no harm in giving a tip-off of it here. This is of no great concern to the auditor but might clarify for him the apparent change of theta itself. If theta itself is apparently changing, remember that it is visible only because particles change. The theta is not moving; it is a true static.

An individual who will not look at the MEST universe must look either ahead of it into the future or behind it into the past. One of the reasons he does this is because there is insufficient action in the present to begin with; and then this thirst for action develops into an inability to have action and he decides that all must be maintained in a constant state and he seeks to prevent action. This also applies to pain. People who are somewhat out of present time have a horrible dread of pain, and people who are truly out of present time—as in a psychotic state—have a revulsion towards pain which could not be described. A person entirely within present time is not much concerned with pain and even might create some for the sake of randomness. Although people have hard words for the sadist, it must be remarked that the sadist rarely permits any pain to happen to himself.

The avoidance of work is one of the best indicators of a decayed state on the part of a personality. There are two common denominators to all aberrated personalities; one of these is a horror of work and the other is a horror of pain. People only mildly out of present time, which is to say, people who are categorized as sane, have already started to apologize about work in that they work toward an end reward and no longer consider that the output of effort itself and the accomplishment of things is sufficient reward in itself—thus the whole network of gratitude or admiration as necessary pay for energy put forth. The parental demand for gratitude is often reflected in a severely aberrated preclear who is given to feel he can never repay the enormous favors conferred on him by being worked for by his parents. Actually, they need not be paid; for, flatly, if it was not sufficient reward to do the work of raising him, they are beyond being paid; in other words, they could not accept pay.

Taking the very, very sane person in present time, one would mark a decline of his sanity by a shift from an interest in present time to an overwhelming interest in the future, which would decline into considerable planning for the future in order to avoid bad things happening in it, to, finally, a shunning of the future because of painful incidents, to a shuddering and tenuous hold on present time, and then an avoidance of both the future and present time and a shift into the past. This last would be a psychotic state and is, indeed, the definition of a psychotic state in Scientology.

An extremely effective remedy for a person whose concern about the future is great is the application of Creative Processing in brackets, having him mock up repeatedly and in great quantities, as in PAB No. 8, horrible things happening to himself, to others, and others making horrible things happen to others, all in the future. One would find out what this person had originally worked toward in the future, and then would discover its decline. One would then have horrible things mocked up to make the goal impossible and unreachable. In the case of a mechanic, one would have him mock up being fired, being mangled by the machinery, being left by his wife and children because he was only a mechanic, being shunned by the factory, making terrible mistakes which brought death to his fellow workers, having other people have similar things happening to them, and other people making other people undergo similar future experiences.

One holds on to things in the past on the postulate that they must not happen in the future. This sticks the person in the past. This is, in essence, the whole goal of education and experience. One is trying to instill into somebody sufficient fear of the

future in order to cause him to be cautious. This, of course, holds the individual on the track.

The ultimate failure, of course, is death, and an auditor will be surprised how avidly a preclear will mock up his own death, death for members of the family now living, and how rapidly this will bring into view grief charges on people who are already dead. But one should not merely have the preclear mock himself up dead; one should have him dying several varieties of deaths; and then, of course, being put into a coffin, stuck in the body and unable to get out and lying there in a mouldering or formaldehyded corpse for aeons and aeons and never escaping. Edgar Allan Poe, by the way, is a wonderful source of such mock-ups.

This method of processing the future can be combined with SSSA.

Inaction and indecision in the present is because of fear of consequences of the future. Once one has made the preclear mock up these consequences in quantity, he can more comfortably face present time.

L. RON HUBBARD

3RD AMERICAN ADVANCED CLINICAL COURSE LECTURES

Phoenix, Arizona

4 January—12 February 1954

L. Ron Hubbard gave the following lectures to the twenty-two student auditors attending the 3rd American Advanced Clinical Course (3rd ACC) at Phoenix, Arizona, from January 4th through February 12th, 1954. Included here are his lectures on SOP-80 (O.T.).

*	5401C04	3ACC-1	Introduction to 3rd ACC
	5401C04	3ACC-2	Perception and Ownership
**	5401C05	3ACC-3	Communication and Not Over-instructing the Pc
*	5401C05	3ACC-4	Boredom, Pace of Living, Truth
	5401C05	3ACC-5	Symbols
**	5401C06	3ACC-6A	Symbols and a Group Processing Demo
**	5401C06	3ACC-6B	Symbols and a Group Processing Demo (cont.)
	5401C06	3ACC-7	Processing Demo: Automaticity
**	5401C07	3ACC-8	Communication
*	5401C07	3ACC-9	Anchor Points, Flows
	5401C08	3ACC-10	Exteriorization from Masses
	5401C11	3ACC-11	Exteriorization from Masses (cont.)
	5401C11	3ACC-12	Exteriorization, Theory & Demo
*	5401C11	3ACC-13	Exteriorization Demo
	5401C12	3ACC-14	Exteriorization and Motion
*	5401C12	3ACC-15	Exteriorization, Lecture & Demo
*	5401C12	3ACC-15 Spl	Special Message to London College of Dianeticists and Scientologists
	5401C12	3ACC-16	Exteriorization, Demo on Group
	5401C12	3ACC-17	Machines, Demonstration
	5401C13	3ACC-18	Competence of Prediction, Demo
	5401C13	3ACC-19	Competence of Prediction, Demo (cont.)
	5401C13	3ACC-20	Exteriorization : Step I, Procedure
	5401C14	3ACC-21	Labels: I n Society and Preclears
	5401C14	3ACC-22	Labels: Beingness and Justice
	5401C14	3ACC-23	Labels: Beingness and Justice (cont.)
**	5401C15	3ACC-24	Present Time, Self Analysis
**	5401C15	3ACC-25	Present Time (cont.)
	5401C15	3ACC-26	Present Time (cont.) & Demo
	5401C18	3ACC-27	Time: Barrier
	5401C18	3ACC-28	Time: Basic Proceession
	5401C18	3ACC-29	Time: Sense, Particles, Survival Place
	5401C19	3ACC-30	Summary of Course to Date
	5401C19	3ACC-31	Exteriorization: Demonstration
**	5401C19	3ACC-32	Comm by Emotion: Flows, Ridges

	5401C20	3ACC-33	E-Meter, Use of
	5401C20	3ACC-34	Audio (Beep) Meter Demonstration
**	5401C20	3ACC-35	Exteriorization, Communication
*	5401C21	3ACC-36	Livingness Processing Series
	5401C21	3ACC-37	Livingness Processing Series (Dyingness)
*	5401C22	3ACC-38	Livingness Processing Series (Machinery)
*	5401C22	3ACC-39	Livingness Processing Series (Demo)
*	5401C25	3ACC-40	Goals of 8-0 (O.T.), Abilities
*	5401C25	3ACC-41	Basic Data on 8-0 (O.T.)
**	5401C26	3ACC-42	Exteriorization, Knowingness, Reality
*	5401C26	3ACC-42A	Instruction, Simplicity
*	5401C27	3ACC-43	O.T., Inversion: Courage and Mobility
*	5401C28	3ACC-44	Exteriorization: Courage and Serenity
*	5401C28	3ACC-45	Courage Processing
*	5401C29	3ACC-46	Exteriorization, Stuck Flows
*	5401C29	3ACC-47	Evaluating Cases
*	5402C01	3ACC-48	Exteriorization, Taking Direction
	5402C01	3ACC-49	Processing Havingness Lecture
*	5402C02	3ACC-50	Havingness Series (cont.)
*	5402C02	3ACC-51	Havingness Series(cont.): Comm Lines
*	5402C03	3ACC-52	Havingness Series (cont.): Ownership
*	5402C03	3ACC-53	Repairing a Case & Demo
*	5402C04	3ACC-54	Review on Havingness & Demo
*	5402C04	3ACC-55	Certainty: Maybes, Problems, Entrance
	5402C05	3ACC-56	Endowment of Livingness
	5402C05	3ACC-57	Group Processing on Certainty, 8 Dynamics
*	5402C08	3ACC-58	Summary of Course Data & Machinery
*	5402C08	3ACC-59	Group Processing, Automaticities
*	5402C09	3ACC-60	Auditing Groups
*	5402C09	3ACC-61	Group Processing on Class: Barriers
*	5402C09	3ACC-62	Short Discussion & Group Processing Demo
*	5402C10	3ACC-63	Group Processing on Class: Being MEST
*	5402C10	3ACC-64	Group Processing on Class: Black/White
*	5402C10	3ACC-65	Group Processing on Class: Being MEST
*	5402C11	3ACC-66	Group Processing on Class: Things to Be
*	5402C11	3ACC-67	Group Processing on Class: Resist Effect
*	5402C11	3ACC-68	Group Processing: Exterior
*	5402C11	3ACC-69	Group Processing on Class: Sound
	5402C12	3ACC-70	Group Processing on Class: Balance
	5402C12	3ACC-71	Group Processing on Class: Time

THE JOURNAL OF SCIENTOLOGY

Issue 23-G

15 January 1954

Published by
The Hubbard Association of Scientologists, Inc.
Camden, New Jersey

Man's Search for His Soul

L. Ron Hubbard

For countless ages past Man has been engaged upon a search.

All thinkers in all ages have contributed their opinion and considerations to it. No scientist, no philosopher, no leader has failed to comment upon it. Billions of men have died for one opinion or another on the subject of this search, and no civilization, mighty or poor, in ancient or in modern times has endured without battle on its account.

The human soul, to the civilized and barbaric alike, has been an endless source of interest, attention, hate or adoration.

To say today that I have found the answer to all riddles of the soul would be inaccurate and presumptuous. To discount what I have come to know and to fail to make that known after observing its benefits would be a sin of omission against Man.

Today, after twenty-five years of inquiry and thought and after three years of public activity wherein I observed the material at work and its results, I can announce that in the knowledge I have developed there must lie the answers to that riddle, to that enigma, to that problem, the human soul, for under my hands and others' I have seen the best in Man rehabilitated.

For the time since I first made a theta clear I have been, with some reluctance, out beyond any realm of the scientific known and now that I have myself cleared half a hundred, and auditors I have trained many times that, I must face the fact that we have reached that merger point where science and religion meet and we must now cease to pretend to deal with material goals alone.

We cannot deal in the realm of the human soul and ignore the fact. Man has too long pursued this search for its happy culmination here to be muffled by vague and scientific terms.

Religion, not science, has carried this search, this war, through the millenia. Science has all but swallowed Man with an ideology which denies the soul, a symptom of the failure of science in that search.

One cannot now play traitor to the Men of God who sought these ages past to bring Man from the darkness.

We in Scientology belong in the ranks of the seekers after truth, not in the rearguard of the makers of the atom bomb.

However, science too has had its role in these endeavors, and nuclear physics, whatever crime it does against Man, may yet be redeemed by having been of aid in finding for Man the soul of which science had all but deprived him.

No auditor can easily close his eyes to the results he achieves today or fail to see them superior to the materialistic technologies he earlier used. For we can know, with all else we know, that the human soul, freed, is the only effective therapeutic agent that we have. But our goals, no matter our miracles with bodies today, exceed physical health and better men.

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Scientology is the science of knowing how to know. It has taught us that a Man IS his own immortal soul. And it gives us little choice but to announce to a world, no matter how it receives it, that nuclear physics and religion have joined hands and that we in Scientology perform those miracles for which Man through all his search has hoped.

The individual may hate God or despise priests. He cannot ignore, however, the evidence that he is his own soul. Thus we have resolved our riddle and found the answer simple.

P.A.B. No. 18
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. late January]

OVERT ACTS

Earlier material in Scientology has adequately covered the phenomenon of the overt act. More is known about this phenomenon today.

The overt act is the manifestation of retaliation. There are two types of overt acts. One is the simple motivator-overt act whereby something is done to the preclear and then the preclear does the same thing to somebody else. There is the second type called the DED-DEDEX wherein the preclear all out of his own imagination has done something to somebody else and then it has been done to him. In both of these one will find the motivator and overt act in a bundle and the DED-DEDEX in a bundle; in other words, the overt act phenomenon is the interlocking of incidents so that both incidents become more or less obscured.

There are several ways of undoing these. One of them is with Acceptance Level Processing. Where a person continues to complain about the things another person has done to him, all the auditor has to do is to discover what the preclear did to that person. In other words, a preclear who complains about A in actuality is suffering from a hunger of overt acts from A. The preclear has done something to A (or thinks he has done something to A) which makes it possible that A will retaliate. The retaliation has not occurred. This leaves the preclear with a hunger of overt acts from A. All the auditor has to do is listen to the complaints the preclear makes about the various people, and then have the preclear mock up as happening to himself these people causing dreadful things to occur to the preclear. This solves the bulk of overt act cases. Remember that the things happening to the preclear have to be done in quantity.

Another method of handling overt acts is to finish off the cycle of action. The preclear has wanted to kill somebody. He has wanted to kill somebody repeatedly and yet has not done so. The matter is obvious. One uses Creative Processing and has the preclear sufficiently and often in large quantities kill this other person. This finishes the cycle of action.

Yet another method is simply to have the preclear, without any further investigation of his case, start mocking up the side of the overt act phenomenon which seems to be missing. If this preclear is complaining about terrible things having happened to him, the auditor can be sure that the preclear has a hunger for things to happen to him. The preclear is started then on a process of simply having things happen to him. All manner of terrible things are made to occur to him at other people's hands. His father shoots him many times, his mother repeatedly strangles him, his dog bites his head off, his wife runs off with another man and so on and so on until the starvation is remedied.

In the opposite case where the preclear is tremendously pugnacious and very threatening toward all the world, the auditor can be certain that the preclear, by this

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dramatization in present time, is trying to fill in a stagnation of action against other people. In this case one simply has him kill, maim, blow up and generally dispose of in many ways, shapes and forms, a great many people, particularly those he says he would like to murder.

One must not omit the overt act phenomena concerned with spirits, ghosts and God. People who spend too much time propitiating God are in actuality certain beneath the surface that they deserve a great deal of punishment from that being. People get to such a level of identification with Christ that they will run the Crucifixion complete with somatics and, indeed, there are several instances in history where on the holiday of the Crucifixion persons spontaneously bled from the "thumbs."

Where you have an individual going into the valence of another individual, you have the overt act phenomenon so interchanged and mixed up that you are only certain of the fact that the preclear is in the valence of the other person. Handling this overt act phenomenon one would simply create with mock-ups many things happening to the person whose valence has been taken, and then, in reverse, the person whose valence has been taken making many things happen to the preclear. This is run back and forth, back and forth, first with the preclear receiving overt acts, then as the other person receiving overt acts, until the gap between the two personalities widens sufficiently to inhibit further identification. Where you have a preclear solidly in grandmother's valence, you can be certain there was a lot of trouble between the preclear and grandmother. The way to run this is to have the preclear injuring, maiming and killing grandmother in various ways and then having grandmother injure, maim and otherwise harm the preclear. This is helped out by having grandmother injure others than the preclear and having others than the preclear injure grandmother.

In this manifestation of sudden assumption of valence on the death of an ally, the preclear is certain he is responsible for the death of that ally. He does not know how this can be, but he is certain that it has taken place. An auditor can be certain that the preclear, prior to the death of the ally, actually was guilty of many overt acts towards the ally. The death will not come to view until the auditor has run the preclear doing many things to the ally and the ally doing many things to the preclear as above.

In some of the very difficult cases, the most serious problem is this assumption of another person's identity in this lifetime. The solution of this affords great relief to the preclear.

In honest truth, the reason the preclear is stuck in the MEST universe is the overt act phenomenon. Space, energy, objects and time have done so many overt acts to the preclear and the preclear actually has done so many overt acts in the opposite direction, that the preclear now considers himself MEST. If you happen to be processing a scientist, be sure to remember this: he is not only studying the significance which immediately followed the explosion (the total of which significance is that there has been an explosion), but is also guilty of a great many activities which he at least thought were detrimental to the MEST universe at large; and the MEST universe in the form of inflicted accidents, explosions and so forth, has done many acts to him. We find these fellows, quite ordinarily, with many physical attributes of the MEST universe; which is to say, impartiality, a rotund body (imitating planets) and in a situation of stopped motion which would do credit to a policeman, or a Federal court judge.

L. RON HUBBARD

THE JOURNAL OF SCIENTOLOGY

Issue 24-G

31 January 1954

Published by
The Hubbard Association of Scientologists, Inc.
Camden, New Jersey

SOP-8-C: The Rehabilitation of the Human Spirit

Scientology, the science of knowing how to know, has been developed for various applications in the field of human experience.

Where it is utilized by skilled persons to enhance the personal ability and knowledge of others, the recommended process is Standard Operating Procedure 8-C.

SOP-8-C was developed after almost a year of observing SOP-8 in action in other hands than mine, and after observing the frailties and talents of human auditors. SOP-8-C might be called SOP-8 modified for clinical, laboratory and individual human applications.

The goal of this system of operation is to return to the individual his knowledge, skill and knowingness, and to enhance his perception, his reaction time and serenity.

It is entirely incidental that SOP-8-C is effective on “psychosomatic” illness, on human aberration and social difficulties. It is not the intent or purpose of Scientology to repair. The science is a creative science. Despite the fact that human illness, disability and aberration uniformly cease to be because of Scientology, the effect is not intended to be primary and the goal of SOP-8-C is not their remedy. Indeed, if SOP-8-C is used to remedy these only, it fails as a system. SOP-8-C succeeds only when it is addressed toward higher knowingness and beingness—ironically, in using it, human ills vanish only when the auditor concentrates on the goals of the system and neglects the obvious physical disabilities of the preclear.

In that one creates that which one concentrates upon, a treatment of illness which validates it in treatment will always tend to be unsuccessful.

SOP-8-C was the subject of the Camden Indoctrination Course B [2nd American ACC], from November 16 to December 23, as well as the subject of the Phoenix International Congress of December 28, 1953.

Specifically, the use of these processes obtains, when correctly used, without further evaluation for, or indoctrination of the preclear, the knowledge that he is not a body, that he is a creative energy production unit, and demonstrates to him his purposes and abilities.

This energy-space production unit we call a “thetan,” that being a coined word taken from a mathematical symbol, the Greek letter “theta” [θ]. This is the preclear. One does not send “one’s thetan” anywhere. One goes as a thetan. When a preclear is detected being in one place and finding “his thetan” in another (“I’m over *there*”) he is not exteriorized. To be “exteriorized” the preclear must be *certain* that he is outside his body. An uncertain “exteriorization” requires more work before it becomes an exteriorization.

SOP-8-C brings about a condition designated as “theta clear.” This is a relative, not an absolute term. It means that the person, this thought unit, is clear of his body, his engrams, his facsimiles, but can handle and safely control a body.

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The state of Operating Thetan is higher than Theta Clear and means that the person does not need a body to communicate or work. It is accomplished with SOP-8-0.

The highest theory of SOP-8-C is that the being is engaged upon a game called Physical Universe. This is a game requiring barriers, which is to say, walls, planets, time and vast distances (which last two are also barriers). In engaging upon this game he has at last become so conscious of barriers that he is limited in his actions and thoughts. He thinks, in the case of homo sapiens, that he is a body (a barrier) hemmed in by vast distances (barriers) and pinned in a time stream (a system of moving barriers) so as to reach only the present. These combined barriers have become so formidable that they are not even well perceived, but from being strong have become unreal to him. The matter is further complicated by “invisible barriers” such as the eyes or glasses.

In actuality, the thetan is a knowingness, total in a cleared state, who yet can create space and time and objects to locate in them. He reduces his knowingness only to have action. Knowingness is reduced by assuming that one cannot know or knows wrongly. Knowingness is reduced by assuming one must be in certain places to perceive and so know, and that one cannot be in certain places.

Space is, but does not have to be, the first barrier of knowingness. With Scientology we have the first definition of space—*Space is a viewpoint of dimension*. Given a viewpoint and four, eight or more points to view, one has space. Space is a problem of observation, not of physics.

There is no question here of whether space, energy or objects are real. Things are as real as one is certain of their reality. Reality is, here on Earth, agreement as to what *is*. This does not prevent barriers or time from being formidably *real*. It does not mean either that space, energy or time are illusions. It is as one knows it is. For one makes, by a process of continuous automatic duplication, all that one perceives. So much for theory-in-application this theory obtains results of considerable magnitude in changing beingness.

The thetan is continuously engaged upon cycles of action. The basic cycle of action is “Create, resist effects (survive) and destroy.” This can be stated in various ways: “Create an object, have it resist effects (survive) and then destroy it.” Or, “Create a situation, continue it and change it, and destroy or end it.” When a thetan leaves a cycle which is important to him unfinished, he tends to strive to finish it elsewhere or later in disrelated circumstances. Further, he can become overly concentrated upon creating or persistence (surviving) or upon destroying and so form an unbalanced state of beingness.

Time exists in those things a thetan creates. It is a shift of particles, always making new space, always at an agreed upon rate. A thetan does not change in time, but as he can view particles (objects, spaces, barriers) from many viewpoints, he can consider himself to be in a “time stream,” which he is not. A thetan’s ideas (postulates, commands, beliefs) change; particles change; the thetan does not change either in space or in time.

Just as he is making an effort to do something he cannot help but do—*Survive*—he is also fighting against doing the only thing he does—sit fixed in one “position.”

The thetan, to produce interest and action, operates as a paradox. He cannot die, so he firmly insists and proves continually that he can die. He never changes location, but only views new locations and constantly lives in horror of being fixed in time and space. Above that, he knows the past and the future and all of the present, and so fights to obscure the past and guess the future.

Less theoretically, the individual who is processed is at first, usually, “in” the body and perceiving with the body’s eyes. When exteriorized (placed “three feet back of his head”) he is actually out of the body and still “in” physical universe space. He can, exteriorized, move about and be in places just as though he had a body, seeing without eyes, hearing without ears, and feeling without fingers—ordinarily better than with these “aids.” This is not like “astral walking” which is done by the individual who “sends a body” or a viewpoint to some other place and perceives with it. A thetan is as much present where he is as if he were there in body. He isn’t “somebody else” than

the preclear moving dimly about. He is the preclear, he is there. At first he may be uncertain as to what he is seeing. This faculty becomes better as his ability to look, hear and feel while exteriorized improves. SOP-8-C improves this perception. Because the body only perceives what the thetan is perceiving anyway, looking, feeling, hearing of the body is also better with SOP-8-C but this is only incidental.

When a thetan believes too thoroughly he is a body, he is generally unhappy, afraid, doubts his own (and validates the body's) existence and worries about his inabilities. When he is out of the sphere of influence of the body (a very small one) he becomes serene, confident and knowing. He can handle a body better, can act faster, can recall more and do more while exteriorized than he can while in a body.

Society, thirsting for more control of more people, substitutes religion for the spirit, the body for the soul, an identity for the individual and science and data for truth. In this direction lies insanity, increasing slavery, less knowingness, greater scarcity and less society.

Scientology has opened the gates to a better world. It is not a psychotherapy, nor a religion. It is a body of knowledge which, when properly used, gives freedom and truth to the individual.

It could be said that Man exists in a partially hypnotized state. He believes on other-determinism in many things, to his detriment. He will be as well as he is selfdetermined. The processes of Scientology could be described as methods of "unhypnotizing" men to their own freer choice and better life.

THE USE OF SOP-8-C

This process is designed to be administered by one person (the auditor) to another (the preclear).

SOP-8-C is first used step-by-step from Step I on until the person to whom it is addressed *knows* he is back of his head and no longer in the body. If the preclear is very difficult to exteriorize, the person should be referred to an auditor trained at the HAS Clinical Center (for there are special methods of exteriorization for difficult cases which are contained in but are not at once visible in SOP-8-C). The first three steps are exteriorization steps. They should be repeated over and over until certain exteriorization takes place.

The auditor can go through the first steps many times one after the other with the preclear until exteriorization occurs. Doing Steps IV to VII on a person not exteriorized should be minimized. (Earlier SOPs used all seven steps for exteriorization, a practice not followed in SOP-8-C, where only the first three steps are used.)

When the preclear has exteriorized one then begins again with Step I and continues to Step VII, in order, with the preclear exteriorized. Here in SOP-8-C the emphasis is upon an exteriorized thetan. When the auditor has taken the exteriorized preclear thoroughly, and *correctly*, through Steps I to VII at least twice, one has then what may be considered a theta clear.

To repeat, one uses SOP-8-C Steps I to III in that order. On one of these, the first time through, the majority of people exteriorize with certainty. As soon as exteriorization takes place, the auditor starts with Step I again, does it thoroughly on the exteriorized preclear, then the auditor applies Step II thoroughly and so on until all seven are done.

The auditor knows when the preclear exteriorizes by asking him or by the preclear volunteering the information. *CAUTION*: Do not ask the preclear to look at his body .

If the preclear fails to exteriorize sometime during the first three steps, the auditor should simply do them again. If the preclear fails the second time, the auditor patiently goes through them a third time, and so on. If the matter then seems too difficult, contact an auditor trained during late 1953 at Camden, by the HAS itself.

The least possible result in going over these first three steps many times will be a considerably bettered condition of the preclear, superior to all past results. Only a very

few preclears fail to exteriorize after Steps I to III have been several times repeated. *CAUTION:* Although this process is as foolproof as it can be made, it can be maliciously used in this wise: by giving the preclear constant losses—by giving him no chance to win—by bullying him—by evaluating for him—by insisting he is “outside” when he is not—by invalidating him—by pretending to see him or his mock-ups or saying that one does if he does.

SOP-8-C FORMULAS AND STEPS

Opening Procedure: (10 minutes to two hours—with MEST body)

- (a) Send preclear to exact places in room, one place at a time.
- (b) Have preclear select places in the room and move to them one at a time, still under auditor’s direction.
- (c) Have preclear drill in physically holding on to and letting go of objects and spaces on his own decision to hold on, decision to let go.

Step I: Location

PRE-LOGIC: Theta orients objects in space and time. AXIOM: In life experience space becomes beingness.

FORMULA I: Permitting the preclear to discover with certainty where people and things are not in the present, past and future recovers sufficient orientation to establish his knowledge and certainty of where he is and they are; the application of this is accomplished by negative orientation of beingness, havingness and doingness on each of eight dynamics in the present, past and future.

STEP I

(a) Ask preclear to be three feet back of chair. Ask him for things, people which are not giving him directions (orders). For things, persons he is not giving orders to. For things, persons which are not giving directions to other things. Ask preclear for goals he does not have. For goals others do not have for others. For goals another does not have for him. For goals he does not have for another. For persons he is not. For animals he is not. For places where he is not. Where bacteria are not. Where objects are not. For places where he is not thinking.

NOTE: All of the above are done in “brackets” for present, past, and future.

(b) (If exteriorized) Have him drill while exteriorized into holding on to and letting go of objects on his specific decision. Ask him to be in places which are safe, dangerous, pleasant, unpleasant, beautiful, ugly.

Step II: Bodies

AXIOM: In life experience energy becomes doingness.

AXIOM: Compulsive position precedes compulsive thinking.

AXIOM: That which changes the preclear in space can evaluate for him.

FORMULA II: Permit the preclear to discover that he handles bodies and allow him to handle bodies in mock-ups and actuality; and remedy his thirst for attention which he has received by contagion from bodies.

STEP II

(a) Have preclear mock up bodies and un-mock them. Have him get somethingnesses and nothingnesses of bodies until he feels better about them. Ask him to be three feet back of chair.

(b) (If exteriorized) Have him complete II(a) many times and then move body while he is outside.

Step III: Space

PRE-LOGIC: Theta creates space and time and objects to locate in them. DEFINITION: Space is a viewpoint of dimension.

AXIOM: Energy derives from imposition of space between terminals and a reduction and expansion of that space.

FORMULA III: *Permit the preclear to regain his ability to create space and impose it upon terminals, to remove it from between terminals and to regain his security concerning the stability of MEST space.*

Step III

- (a) Have preclear hold two back comers of room and not think.
- (b) (If exteriorized) Have preclear complete spacation.

NOTE: If not exteriorized return to Step I.

Step IV: Havingness

AXIOM: *In life experience matter becomes havingness.*

OBSERVATION: *To a thetan, anything is better than nothing.*

OBSERVATION: *Any preclear is suffering from problems of too little havingness and any reduction of his existing energy, if not replaced, will cause him to drop in tone.*

FORMULA IV:

(a) *The remedy of problems of havingness is accomplished by creating an abundance of all things.*

(b) *As the preclear has rendered automatic his desires and ability to create and destroy, and has thus placed havingness beyond his control, the Auditor should place in the control of the preclear his automaticities of havingness and unhavingness and permit him, on his own self-determinism, to balance his havingness.*

(c) *How to make havingness: Have preclear put out eight anchor points of size, thus creating a space. Have him pull in these eight to the center and have him retain the resulting mass. Do this using large and various objects for anchor points. Do this until he is willing to release such old energy deposits as engrams and ridges but still continue to make havingness.*

STEP IV

Have preclear remedy problems of havingness by mocking up and pulling together sets of eight anchor points. Do this many times. Do not have him make anchor points explode in this fashion. Have him save masses thus created. Have preclear adjust anchor points in body.

Step V: Terminals

AXIOM: *Space exists by reason of anchor points.*

DEFINITION: *An anchor point is any particle or mass or terminal.*

AXIOM: *Energy is derived from mass by fixing two terminals in proximity in space.*

AXIOM: *Self-determinism is related to the ability to impose space between terminals.*

AXIOM: *Cause is a potential source of flow.*

AXIOM: *Effect is a potential receipt of flow.*

AXIOM: *Communication is the duplication of the receipt point of that which emanated at a cause point.*

AXIOM *Wrongness in terms of flow is inflow.*

FORMULA V: *The thetan is rehabilitated as to energy and terminals by remedying his postulates about outflow and inflow and drills relating to the outflow and inflow of energy according to the above axioms.*

STEP V

(a) Ask preclear for times he could do something. Times when he couldn't do anything. For things he can do. For things he can't do. For things other people can, can't do. For things other people can do for others. For things another specific person can't do for him. For things he cannot do for another or others.

(b) Ask preclear for objects, actions, persons, ideas he is not destroying. For objects, actions, persons, ideas he is not making survive (persist). For objects, actions, persons, ideas he is not creating. Present, past, and future in brackets. (NOTE: Ideas are the most important here, in brackets.)

(c) Ask preclear for objects, persons, energies, times which are not touching him. Which he is not touching. Which are not reaching for him. For which he is not reaching. For objects, persons, times from which he is not withdrawing. Which are not withdrawing from him. In brackets.

(d) Ask preclear for sights which will not blind him. For people he will not blind if they see him. For noises which will not deafen him. For people he will not deafen. For spoken words that will not hurt him. For spoken words which will not hurt others. In brackets.

(e) Ask preclear for ideas that will not destroy, cause to survive (persist), create, or upset others. In brackets.

(f) Ask preclear for ideas, sounds, sights that will not fix people or unfix them from specific places.

(g) Ask preclear for ideas he is not trying to fix in things. For ideas he is not trying to unfix from things. In brackets.

(h) Have him unmock and mock up terminals and move them together and apart until he can make them generate currents.

Step VI: Symbolization

DEFINITION: A symbol is an idea fixed in energy and mobile in space.

FORMULA VI: The thetan who has been moved about by symbols is strengthened by mocking up and moving about and fixing in space ideas which have formerly moved him.

STEP VI

Have preclear create symbols which mean nothing. Ask pc for ideas he is not trying to destroy. For ideas he is not trying to make survive (persist). For ideas he is not trying to create.

NOTE: The above are done in brackets. Have him mock up ideas and move them about.

Step VII: Barriers

AXIOM: The MEST universe is a game consisting of barriers.

DEFINITION: A barrier is space, energy, object obstacles, or time.

FORMULA VII: Problems of barriers or their lack are resolved by contacting and penetrating, creating and destroying, validating and neglecting barriers by changing them or substituting others for them, by fixing and unfixing attention upon their somethingness and nothingness.

STEP VII

(a) Have preclear reach and withdraw (physically; then as himself) from spaces, walls, objects, times.

(b) Have preclear do six ways to “nothing.”

(c) Have him create and destroy barriers.

Step VIII: Duplication

FUNDAMENTAL: The basic action of existence is duplication.

LOGIC: All operating principles of life may be derived from duplication. AXIOM: Communication is as exact as it approaches duplication.

AXIOM: Unwillingness to be cause is monitored by unwillingness to be duplicated.

AXIOM: Unwillingness to be an effect is monitored by unwillingness to duplicate.

AXIOM: An inability to remain in a geographical position brings about an unwillingness to duplicate.

AXIOM: An enforced fixation in a geographical position brings about an unwillingness to duplicate.

AXIOM: Inability to duplicate on any dynamic is the primary degeneration of the thetan.

AXIOM: Perception depends upon duplication.

AXIOM: Communication depends upon duplication.

AXIOM: In the MEST universe, the single crime is duplication.

FORMULA VIII: The primary ability and willingness of the thetan to duplicate must be rehabilitated by handling desires, enforcements and inhibitions relating to it on all dynamics.

STEP VIII

(a) Ask preclear for actions, forms and ideas which do, do not duplicate specific other people. For actions, forms, ideas by which specific other people do, do not duplicate specific other people. For actions, forms, ideas of others which do, do not duplicate him.

(b) Have preclear duplicate physical objects and people and possess himself of duplicates.

(c) Have him make “no-duplicates” of objects and people.

(d) Have him duplicate somethings and “nothings.”

GROUP C

“Group C” is a process used on large numbers of people. It is composed of the following steps of SOP-8-C: Step I(a), Step II(a), Step III(a), Step V(a) to (h), Step VI, Step VII, Step VIII.

GLOSSARY

Pc stands for “preclear,” a person being processed.

Mock-up: A self-created image the preclear can see.

Bracket is done as follows: For preclear, for another, others for others, others for self, another for preclear, preclear for another. See Step I(a).

Special note: The first three steps of SOP-8-C could be classified as beingness steps. The remaining five steps of SOP-8-C could be classified as havingness steps. SOP, itself, in all eight steps constitutes doingness, thus approximating as described in *Scientology 8-8008* the space-be, energy-do, time-have triangle.

Special note: In its entirety, SOP-8-C could be considered as various exercises in Formula H, which involves the most basic action of the thetan, which is reaching and withdrawing.

Special note: It will be noted that the negative orientation techniques are done in such a way as to make the preclear, without his being told to do so, create space. The auditor should pay specific attention when the preclear is discovering where things are *not* that the preclear be caused to note specifically each time the exact location and position where the thing does not exist. This calls the preclear’s attention to various positions which in themselves, thus located, create space. Thus, throughout SOP-8-C, the rehabilitation of space is also to be found, the definition of space being “space is a viewpoint of dimension.”

Special note: In his auditing, if the auditor does not get a communication change on the part of the preclear, whether better or worse, every five or ten minutes, either the auditor is using the wrong step at the time, in which case he should progress on into the steps; or the preclear, even if he says he is, is not complying with the auditor’s orders. The auditor, thus, should remain in continuous communication with the preclear so far as possible and should ascertain with great care what the preclear is doing after he indicates that he has complied with the direction and discover every five or ten minutes if there has been a change in certainties or communication. The commonest source of failure in any step in SOP-8-C is a failure on the part of the preclear to execute the order given as it was intended to be executed, or on the part of the auditor in failing to ascertain whether or not the preclear is executing properly or if there has been a communication change. A careful check of auditors and preclears utilizing SOP-8-C has demonstrated in each case where its use was becoming lengthy that the auditor was failing to ascertain from the preclear whether or not there had been communication changes, and it was also uniformly discovered that the preclear who was failing to get results while being audited with SOP-8-C was not doing the steps as directed but was either avoiding by not doing them at all, although he said he was

doing them, or was failing to understand the direction and so was executing the step in some other way.

The first goal which an auditor must achieve is willingness in the preclear to receive directions. The condition of the preclear is such, in nearly all cases, that he has chosen, as a main point of resistance in life, direction of himself other than his own. Because the physical universe is designed to resist and overcome that which resists it, a continuous resistance to other direction than one's own results finally in a loss of ability to greater or lesser degree to direct oneself. In that it is the ability to direct himself which the auditor is seeking to return to the preclear, it must be demonstrated to the preclear solely by the process of good auditing that other direction is not necessarily harmful or in the worst interest of the preclear. Thus, to some degree, he ceases to resist incoming direction, and by ceasing to resist it, no longer validates it as a barrier, and so is not concentrating attention on resisting direction but is able to use it freely in his own self-direction. The self-determinism of a preclear is proportional to the amount of self-direction he is capable of executing and deteriorates markedly when a great deal of his attention is devoted to preventing other direction. Directing himself, the preclear becomes capable of execution; preventing direction of himself (resisting the direction of others) brings about a condition where he is mainly devoted to resisting his environment. The latter results in a diminishing of space of the preclear.

The first step in the rehabilitation of the preclear in self-direction is therefore a limiting of the amount of resistance he is concentrating on "other direction" and demonstrating to him that his following of the steps of SOP-8-C under the direction of an auditor is not harmful but, on the contrary, increases his command and control of himself and brings him at last to the point where he can neglect and ignore the continuous stimulus-response operation of the physical universe.

It can be seen clearly then that the auditor who sets himself up to be resisted will fail, for the preclear is mainly concentrating upon resisting the auditor. This is the primary factor in all auditing.

The preclear is brought to a point of cooperation in terms of direction without the use of hypnosis or drugs and without argument or "convincingness" on the part of the auditor, by which is meant overbearing demeanor. At the same time it should be the sole intention and operation of the auditor that his own directions be carried out explicitly by the preclear, and that these be performed with a minimum of communication break and with a maximum of affinity, communication and reality.

Using the formula that that which changes the individual's position in space can evaluate for the individual, the auditor in using SOP-8-C should use, at the beginning of the first session and in any session where the preclear becomes unreasonably uncooperative in following simple directions, the following procedure. The auditor has the preclear walk to specific points in the room, touch, hold and let go of various specific objects. The auditor should be very exact in his directions. The auditor should do this even on an apparently cooperative case at least twenty minutes before going on to the next step in Opening Procedure.

When the preclear, drilled in this fashion, has at length realized without being told that the auditor's directions are quiet, reliable, exact and to be performed, and not until then, the auditor uses this process:

Preclear is asked to send himself to various parts of the room and do specific things. The auditor is very specific and exact about this, in that he has the preclear decide, on his own determinism and before moving from the spot where he is standing, what part of the room he is going to send himself to. When the preclear has decided this, and only then (but not necessarily telling the auditor), the preclear then takes himself to that part of the room. The auditor must be very exact that the decision to go to a certain part of the room and to reach or withdraw from a certain thing is made before the preclear takes an actual action. And then the auditor should make sure that the preclear has done exactly what he decided he would do before he moved. In such a wise, coached by the auditor, the preclear is led to direct himself to various parts of the room until he is entirely sure that he is directing himself to certain parts of the room and that the orders are coming from nobody but himself. Of course, before each new

place is chosen, the auditor tells the preclear to choose a new place and tells him when to go there.

The third stage of this Opening Procedure is then as follows:

The auditor has the preclear be in one spot in the room and then has the preclear decide there to go to another spot in the room. The preclear leaves. The auditor has the preclear change his own mind, and go to yet another spot. This last is done to lessen the preclear's fear of changing his mind, to strengthen his decision and to lessen his reaction to his own mistakes.

The last two steps of Opening Procedure are done at some length. It is profitable by the experience of many auditors to spend as much as an hour on Opening Procedure even in a case which is not in poor condition. When Opening Procedure is omitted or is not carried on far enough, the auditor may discover that it will take him from five to ten hours to "get the case working." This time is saved by the expenditure of much less time in using Opening Procedure. Even when the preclear is complacent, even when the preclear is an obvious "Step I," even when the preclear shows no outward sign of resistance to other direction than his own, the first communication lag lessening which the auditor will perceive on the case will probably occur during the use of Opening Procedure. Further, the certainty of the case is heightened. Further, Opening Procedure is, for any level of case, an excellent process.

The preclear who is familiar with SOP-8 may conceive that he is doing a step which is "reserved for psychotics." The preclear should be disabused of such a concept, since the step is used today on all cases.

In the case of a preclear who is very resistive, Opening Procedure can be used with considerable profit for many hours. For such activity, however, an auditing room of the usual dimensions is usually too constrictive and the drill may be carried on as well out of doors even if only on a street.

P.A.B. No. 19
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. early February]

THE CIRCUIT CASE

The auditor will encounter many cases which resolve very rapidly. These account for fully 50% of the people who come to him, but he will also encounter many people whose cases are resistive, and he will encounter a small handful who wouldn't let anything happen if the auditor used a shotgun on them. These last are classified as "Circuit Cases."

The characteristic of these cases is that they are occluded—which is to say that they are studying the significance of things, that they always think before they look, that they want to know before they go, that they are relatively motionless in space, and that they are holding motion in many ways.

The resolution of such cases as outlined in PAB No. 12 is not difficult, but there is a trick about these cases which the auditor should understand.

I would no more audit one of these people without an E-Meter than I would use psychiatry on them. For this case very often pretends to run one thing when it is running quite another, and only the response of a needle will tell the auditor whether or not the case is doing anything. The case merely might be lying there agreeing about it and thinking.

The Iroquois Indian had an illness which he called "the sickness of long thinking." The auditor would do well to keep this illness firmly in mind when processing resistive cases. These cases are sick of thinking and they will go on thinking and go on computing until they are quite dead, for they cannot be brought to look without rather extraordinary means. Acceptance Level Processing is quite welcome to these cases. Formula H is extremely welcome to them and these, indeed, get the case up to a point where it can be run on such things as SOP 8.

The auditor knows he is looking at a circuit case when, during auditing, the case does not demonstrate a physical reaction as a result of the auditor's processing; that is to say, the case does not move around. In old-time Dianetics the case which said it was running a prenatal and yet which had no tendency to curl up in a ball, no matter how slight, was actually thinking about running a prenatal.

I wish to state this very strongly about such cases: they are often very convincing and can be mistaken by the auditor for a wide-open case. On reviewing a number of cases in processing which have been reported to me as wide-open cases and on looking at these cases themselves, I find that the auditor was actually auditing a Resistive V, which yet had learned enough patter to go on and run things.

Some cases which actually did have sonic and visio were another type which falls into the same category. These are what we call the "wide-open case." The wide-open case is actually a psychotic who duplicates continuously and psychotically.

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Anyone has a time track and anyone duplicates. The wide-open case is thoroughly sure that it is duplicating, is actually under a compulsion to duplicate, but doesn't duplicate. It doesn't look at things enough to duplicate. It dubs in an entire track.

We have today very little concern with all this beyond a very important fact. The auditor is there to audit the preclear. The preclear is there to be audited. At that point where cases become difficult, this is what is happening: the auditor's auditing the preclear, and then the preclear is auditing something else. The preclear isn't being audited; the auditor is doing a second-hand audit of a circuit. This doesn't get a case anywhere. The auditor in this wise is actually sitting there watching the manifestation of self-auditing.

In Six Steps for Self-Auditing we have more or less licked the problem. An individual can now with some success audit his own case. But this is still difficult on very low-toned cases, for these people will put the Six Steps for Self-Auditing to work so remotely from themselves that they will actually find the two upper corners of the room with a ridge; and, indeed, I have discovered a preclear doing this. I asked a preclear after nothing had happened for ten minutes what he really was doing and made him go into it in detail. (Any success I have in auditing is the result of communicating with the preclear, a procedure which is recommended.) The preclear finally permitted it to be beaten out of him verbally that he was taking a ridge which was across his chest and had put two corners of this ridge up to the two corners of the room and was making the ridge hold on to the two corners of the room. Astonishingly enough, this did not entirely defeat processing because this ridge consisted of overt acts and motivators and these were flowing off and the preclear was sitting there looking at them. But this was not auditing the preclear, this was auditing via the preclear a circuit in which I was not even vaguely interested. The preclear is so used to being employed by life as a servomechanism that he will very often simply relay the commands he is given to a something else; and this is the condition for which an auditor must be alert.

Back in 1947 I was using anything that worked and was employing hypnotism and psychoanalysis in addition to what I had learned about engrams and other factors in life. The psychoanalyst learned from Freud that there are some cases who simply stand back and look at themselves and who do not participate in the activities. The homosexual, according to Freud, is one of these. I do not know as to that, as the finding has not been borne out in my own work, but I do know that I had many preclears who did not actually participate in the process of being processed. I solved this in some of these cases rather drastically by misdirecting the preclear's attention. One case I remember of a young man who never seemed to audit anything I asked him to audit and who was far too alert to his surroundings to be interested at all in remedying his attitude towards those surroundings. I put a vase of flowers on my desk and knocked them off with a crash and immediately said, "You're perfectly safe; now let's really run through this." I know now that this Indian technique of getting immediate attention snaps the effort of the preclear which is being devoted to holding an engram at bay away fast enough for the engram to collapse. Good or bad, the young man got well. It is not a process I would particularly recommend. On a test case using this, about a year ago, I had a preclear have a ridge blow up with a considerable explosion which immediately thrust the preclear into apathy and it took me about three hours of heavy slogging with what I knew then to bring the preclear back up to normal. At least, however, the preclear was not in the same attitude.

If you have any reason to suspect that you are auditing somebody who is auditing somebody else, all you have to do is to get into very close contact with the preclear and guide him through very carefully the Six Steps to Better Beingness as contained in PAB No. 7. This can be varied with PAB No. 1 2's cycles of explosions. Just be sure the preclear is actually doing what you want him to do and do it in such a way that the

preclear actually gets interested in doing it and you will find the case advancing rapidly.

If the condition still continues, use Step VII of SOP 8. You will find that it is very productive and should be used on such a case for a rather long time.

THE ENTIRE PURPOSE OF THINKING IS TO COUNTERACT THE LOSS OF THE ABILITY TO GENERATE FORCE. ONLY IN THE ABSENCE OF FORCE IS THINKING NECESSARY.

L. RON HUBBARD

P.A.B. No. 20
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. mid-February]

**TWO ANSWERS TO CORRESPONDENTS:
THE NON-PERSISTENCE CASE AND RIDGE RUNNING**

Here are two answers to correspondents which are of interest to other auditors:

1. THE NON-PERSISTENCE CASE

“You write about a preclear that cannot persist for more than half a second. You say that it does not matter whether he is attempting to do a mock-up, a concept, a matched terminal or a feeling. I have not had this complaint from other auditors, but there is a general type of case known as the ‘non-persistence case.’ This is a gradient scale, of course, which starts in with the preclear who puts up a mock-up but, due to blackness, the thing disappears almost immediately. It disappears so fast he cannot see it. Of course, he himself will go on putting up mock-ups as long as you tell him to go on putting up mock-ups, and soon he will have one that he can perceive. The energy he puts up there is too slight when in contest with the tremendous saturation abilities of the blackness with which he is surrounded. Now your statement here is quite unique. I would say offhand that this person is in extremely bad condition and is actually a Step VII. I would start in training this person on reaching and withdrawing from MEST, and I would keep him on this until he had a wonderful sense of reality about being able to hold on to MEST. Just use Step VII as given in Issue 16-G.

“The basic trouble with this preclear is, of course, in the matter of location. If you recall the Prelogics, theta locates things in time and space and creates space and things to locate in space. Close order drill for a military squad on the part of the sergeant eventually places the sergeant in the position of being able to evaluate for every private there. This is probably the only reason privates can be made to attack machine gun nests. Now the trouble with your preclear is impersistence. He cannot locate anything anywhere, but actually he cannot stay anywhere. He is racing around in his mind at such a mad rate that he is unable to take a stand anywhere against anything. This sounds like a very severe dispersal case running on enough fear to defeat the Russians. His solution is to keep running. You are asking him to stand still and hold something. He knows he cannot hold anything. The obvious thing to do with this preclear is to give him some close order drill yourself until you are able to evaluate enough for him to make him start evaluating a little bit for himself.

“The way I would handle this case would be to have the preclear move to various parts of the room and stop still while I counted ten. Then I would move him to another part of the room and have him stop still while I counted ten again. In other words, I would move him around until he would listen to me. He would do this with his physical body well enough, and after that one could tell him with some effect upon him that he should do this or that. Now I would have him take his hands and reach towards the realest thing in the room to him and pick it up and examine it and then

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put it down and withdraw from it. I would have him go and pick it up and move it to some other part of the room and withdraw from it again. I would have him do this with numerous objects until he was perfectly confident of being able to reach and withdraw from MEST. I would keep this up until this preclear was stable beyond stable. Only then would I go into processing with him. I would have him do mock-ups and then go straight into SOP 8. He could use, of course, 'remembering something real' and so forth with great effectiveness.

"This brings to mind the fact that the occluded case is too fixed, he is fixed in position and does not conceive himself able to move. He also could use a lot of reaching and withdrawing, but in the case of an occluded case who tended to persist too long and was very slow in his replies, who insisted on holding his mock-ups endlessly, I would ask this case to put himself in various parts of the room or the yard, and I would move him this way and that, until he suddenly realized he could control his own body. The occluded case really does not realize he can control his own body. A very funny and effective method of bringing him into this realization is to have him sit down and flap his hands vertically up and down with considerable violence, and simply to keep on flapping his hands until he realizes fully and completely that it is he who is flapping his hands. You would be surprised at the reaction on this even when used on a very sane individual.

"In closing let me assure you that when you hit on work in any form, run best with Expanded Gita in brackets, you are heading into the center of what's wrong with a human being."

2. RIDGE RUNNING

"An interesting variation of ridge processing is to consider the ridge, as preclears often do, as an entity or a being with a life of its own. This is generally used when the preclear says that he has a spirit or a guiding angel or is haunted by a dog at his throat or some such thing, which the auditor knows is only a ridge activated by the preclear himself.

"Instead of trying to disabuse him of the idea, the auditor makes the preclear process the ridge as an auditor, which is to say he makes the preclear into an auditor for the ridge. Circuit cases and occluded cases are always sitting way up above the case processing something else as though they were an auditor, and an auditor auditing them is actually an auditor auditing a person who is auditing a ridge. Hence the slow progress of such cases.

"In any event, in this method of handling ridges, the auditor has the preclear make the ridge find the two upper corners of the room, just as Step III in SOP 8, and make the ridge hang there from the two upper corners of the room and not think (that is to say, the ridge isn't supposed to think). The astonishing part of this technique is that it will generally show up some sort of a double overt act mechanism. This will immediately come to view. The auditor should resist the temptation to audit the overt act but just continue with this process. The ridge may turn into some kind of a bird, or some horrible figure with a gruesome face, but after a while the preclear loses his fear of the thing. After all, he does have it hanging up there, black and ugly though it may be, on the two upper corners of the room. The preclear may have removed this thing from his own eyes or from his mouth or from his chest or from his stomach and hung it up.

"After the ridge has been suspended there for some time (for ridges of this character do not easily dissipate when grounded), the auditor then has the preclear move it all around the room, turn it upside down, put it behind him, put it under his feet, until the preclear is at length entirely contemptuous of the thing and bored with it, at which time he will throw it away.

“This does not resolve the case but it takes considerable pressure off the case and is one of the steps of upward progress. There are no instances on record yet of the ridge exploding when treated in this fashion, and no particular reason why there should be such instances.”

L. RON HUBBARD

4TH AMERICAN ADVANCED CLINICAL COURSE LECTURES

Phoenix, Arizona
15 February—29 March 1954

The fourth unit of the Advanced Clinical Course opened at Phoenix, Arizona, on February 15th of 1954. L. Ron Hubbard gave the student auditors several weeks of group processing before he had them audit each other. Included here are the tape packages (6 hours each) Group Processing A, Group Processing B, Group Processing C and Group Processing D, which were used extensively in the field in the following months.

* 5402C15	4ACC-1	Introduction to 4th American ACC
* 5402C16	4ACC-2	Group Processing: Ownership
* 5402C17	4ACC-3	Group Processing: Not Suppressing Time
* 5402C17	4ACC-4	Exteriorization Demonstration Process
* 5402C17	4ACC-5	Demonstration Process
* 5402C18	4ACC-6	Group Processing: Spotting Things
* 5402C18	4ACC-7	Demonstration
* 5402C19	4ACC-8	Group Processing: Demonstration
* 5402C19	4ACC-9	Group Processing: 2nd Dynamic
* 5402C19	4ACC-10	Group Processing: Imagination
* 5402C22	4ACC-11	Group Processing: Straightwire, Energy
* 5402C22	4ACC-12	Group Processing: Consideration
* 5402C23	4ACC-13	Group Processing: Certainty
* 5402C23	4ACC-14	Group Processing: Ownership
* 5402C24	4ACC-15	Group Processing: Time
* 5402C24	4ACC-16	Group Processing: Stabilization Process
* 5402C25	4ACC-17	Group Processing: Goals, Duplicating
* 5402C25	4ACC-18	Group Processing: Being and Giving
* 5402C26	4ACC-19	Group Processing: Havingness
* 5402C26	4ACC-20	Group Processing: Changing Ideas
* 5403C01	4ACC-21	Group Processing Series A: Be, Do, Have
* 5403C01	4ACC-22	Group Processing Series A: Time
* 5403C01	4ACC-23	Group Processing Series A: Certainties
* 5403C02	4ACC-24	Group Processing Series A: Exteriorization
* 5403C02	4ACC-25	Group Processing Series A: Courage
* 5403C02	4ACC-26	Group Processing Series A: Location
* 5403C03	4ACC-27	Group Processing Series B: Sound
* 5403C03	4ACC-28	Group Processing Series B: Light/Sound
5403C03	4ACC-29	Title unknown
* 5403C04	4ACC-30	Group Processing Series B: Spaces
* 5403C04	4ACC-31	Group Processing Series B: Attention
* 5403C04	4ACC-32	Group Processing Series B: Work
5403C05	4ACC-33	Group Processing Series C: Putting Things
5403C05	4ACC-34	Group Processing Series C: Putting Things (cont.)

5403C05	4ACC-35	Group Processing Series C: Putting Things (cont.)
5403C08	4ACC-36	Group Processing Series C: Beingness
5403C09	4ACC-37	Group Processing Series C: Basic Process
5403C11	4ACC-38	Group Processing Series C: Beingness
5403C11	4ACC-39	Title unknown
5403C12	4ACC-40	Group Processing Series C: SOP-8C
** 5403C12	4ACC-41	Group Processing Series C: Similarities and Definitions
5403C15	4ACC-42	Group Processing Series D: 1st Hour
5403C15	4ACC-43	Group Processing Series D: Talk/Beingness
5403C15	4ACC-44	Group Processing Series D: Talk/Beingness
5403C16	4ACC-45	Group Processing Series D: 2nd Hour
5403C16	4ACC-46	Group Processing Series D: Talk/Beingness
** 5403C16	4ACC-47	Group Processing Series D: Outline of Processes
5403C17	4ACC-48	Group Processing Series D: 3rd Hour
** 5403C17	4ACC-49	Group Processing Series D: Evaluation
** 5403C17	4ACC-50	Group Processing Series D: Invalidation
5403C18	4ACC-51	Group Processing Series D: 4th Hour
** 5403C18	4ACC-52	Group Processing Series D: Duplication
** 5403C18	4ACC-53	Group Processing Series D: Following Orders
5403C19	4ACC-54	Group Processing Series D: 5th Hour
5403C19	4ACC-55	Group Processing Series D: Senior Processes
5403C19	4ACC-56	Group Processing Series D: Processes Talk
5403C22	4ACC-57	Group Processing Series D: 6th Hour
5403C22	4ACC-58	Group Processing Series D: Lecture/Pc
* 5403C22	4ACC-59	Group Processing Series D: Lecture/Pc
* 5403C23	4ACC-60	Universe Series: All Cases
* 5403C23	4ACC-61	Universe Series: Beingness
* 5403C23	4ACC-62	Universe Series: Beingness
* 5403C24	4ACC-63	Universe Series: Group Processing
5403C24	4ACC-64	Universe Series: Beingness and Protection
** 5403C24	4ACC-65	Universe Series: Prediction
5403C25	4ACC-66	Universe Series: Communication
5403C25	4ACC-67	Universe Series: Outline of Processes
5403C25	4ACC-68	Universe Series: More on Processes
5403C26	4ACC-69	Universe Series: Group Processing
5403C26	4ACC-70	Universe Series: Morals, Laws, Codes
** 5403C26	4ACC-71	Universe Series: How Not To Get Results
* 5403C29	4ACC-72	Universe Series: Self Analysis
54.. C...	4ACC	Axioms
54.. C ...	4ACC	Smooth in Comm Bridge in Auditing

P.A.B. No. 21
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. early March]

The following is a report as submitted giving some idea of what can occasionally happen in running Certainty Processing.

I am publishing this report mainly because it demonstrates the essential ingredient of a successful auditor—nerve. An auditor who doesn't have nerve—the clean, cold courage necessary to plough through and blast a case to ribbons when it starts to run that way, and bring the preclear up all in one piece—has no business auditing.

REPORT ON CERTAINTY PROCESSING
July 11th, 12th and 13th, 1953

Preclear — Student, aged 24

Auditor — Eileen Hibberson HPA, of "Magic Casements"

Auditor's postulate "to take a shortcut across the case" by deliberately finding the buttons and working on the fundamental certainties, and with the preclear's agreement and co-operation the techniques to be intensified, i.e. to work preferably on double terminals instead of matched terminals.

Saturday, the 11th July. Tone scale first on auditor (on double terminals) then tone scale on himself—in each case changing colors of mockups—gradient scale from apathy up tone scale to clear theta clear.

Ran certainty on double terminals "I am in my body" (positive and negative in brackets). Maybe's and breaking down of ridges indicated on E-Meter. Needle seemed to be making sudden rising jerky thrusts on the upper end on the tone scale. Session completed by anchor points, Spacation, Geographical and then ARC list, followed by tone scale as commencement of session.

Second session same day. Tone scale gradient scale on double terminals. Certainty "Mother is there" (positive and negative in brackets). At one time preclear got a swift facsimile of a distant past life. Ended with anchor points and tone scale gradient scale on auditor and preclear ARC list.

Sunday, the 12th July. Tone scale gradient scale to clear theta clear auditor and preclear—double terminals. Anchor points.

CERTAINTIES: Double terminals all way through.

"I can begin life anew" (positive and negative in brackets)—slight shivers, coldness, some yawning. Little somatic. Probably some prenats suggested by restless side-to-side head movements. This also turned up earlier on "Mother is there" (positive and negative in brackets).

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- (c) Once started these electronics should be run right out (therefore plenty of time is required).
- (d) Be aware of the tone of the preclear. A preclear with high selfdeterminism will detach himself and plunge through (auditor's free theta will help).

A low-toned preclear will *either* pull out analytically and won't face it, or go unconscious—reactive escape (this latter might require hours of ARC work).

- (e) Don't switch on E-Meter when preclear is holding the cans when preclear is highly charged; he probably discharges through the meter rather than the reverse.
- (f) Don't run violent physical stuff (electronic convulsions) or any chance of it on a full stomach. This is a good principle broadly for all processing.

Monday, the 13th July, 1953. Tone scale on double terminals gradient scale, auditor and preclear up to clear theta clear. Head front somatic turned on.

Certainties: "I can survive" (positive and negative in brackets) double terminals, turned on the same effects, only mildly and was soon run out.

(Preclear recalled that during group processing "I'm their mock-up" [positive and negative in brackets] gave similar mild effects.)

The remaining three Dyn. 2 Certainties buttons, stop start and change life which were run again to see if all reaction was cleared, were boring and shewed only a few flicks on the meter.

The black patch which came up between the four terminals when running "I can make life persist" the previous day was put up again by the preclear running the Certainty "There is something there" (positive and negative in brackets). This was run for two consecutive sessions, with somatics, shudders and mild convulsions, when suddenly it burst into blazing white light. Immediately got preclear to mock up his head four times facing four squares of bright light with the same certainty (working on the previous week-end's finding that when preclear was twelve years old had measles and each day suffered extreme discomfort when the sun poured in at a window slantwise. It was after this when it was found he had defective vision). This white patch persisted until the final bracket when it turned black.

It was at this point of processing the preclear reported that his terminals had changed from four to eight (i.e. three dimensions).

(Auditor's question to LRH. "Is this to be the next step for faster and more intensive techniques?")

CERTAINTY "Woman there" (positive and negative in brackets) and the meter indicated what appeared to be ridge explosions, sudden and violent with increasing rise in tone.

Over the three days, the sessions leading up to "Electronics" and making certain that nothing of a restimulative nature was left behind, the time spent in actual processing was approximately ten-and-a-half hours.

After a break of seven days before further sessions, it was decided to run some of the foregoing Certainties again together with other fundamental certainties, and it was found there was no tendency towards dramatization of the “Electronics,” with little power of restimulation left behind. Flows, although rapidly downward after first contacting the Certainty, made very quick uprisings and the preclear during them had quick “shock” movements swiftly at one point of the body after another. Therapy there afterwards moved very swiftly.

Preclear reported an uprising of confidence maintained ever since as he had never had before. Also a sense of detachment from everything—no sense of exteriorization—but from the inside of his head.

Observations: Preclear found it of immense help to do the tone scale on double terminals especially in clarifying ideas and concepts of theta clear and clear theta clear. Had the feeling of easily getting to the upper theta levels.

Auditor’s conclusions on this were:

1. It helped to release any charges of emotion accumulated during the day by preclear, probably dissipating worries, etc., to a great extent.
2. It “attacks” emotional charges and aberrative material in connection with the eight dynamics.
3. There is the freeing of emotion at all levels thus making preclear more “fluid.”
4. It exercises “thetan” in higher level concepts of knowingness, beingness and “clears,” etc.

Although preclear may not at first get these higher level concepts, it has been noticed that after a few sessions with this gradient scale, preclear has had sudden awareness of higher attitudes, knowingness and goals to aim for.

5. It also helps to keep ARC between preclear and auditor at the very highest level and improves mutual co-operation.

This processing of Certainties reveals a whole field of speculation, research to be made, and since that week-end of processing masses of data have come tumbling in both from the minds of the preclear and the auditor, also from outside sources.

There was a rather interesting piece of confirmatory data regarding the advisability of running “electronics” completely out when contacted by “Certainty” processing. A fellow auditor was called in on an epileptic case, and during running contacted the “halver” with electronic convulsions. After a long session where the preclear came up tone scale and could exteriorize, use beams on fingers pulling them up etc., went back to her home in a very excellent condition. The same night took part in a home social evening, during which a friend of the family tried to force unwelcome attention on her, with the result that during the night she had three very violent fits. The point here I wish to make is that once the charge of electronic force is “started” and not thoroughly run out through lack of time and opportunity, there will be the risk of attracting the opposite poles of force and thereby leave the preclear “open” to undesirable experiences at the sexual level.

The electronic implant most definitely was meant to degrade the thetan and GE, e.g. people’s change of physical appearance during epilepsy.

End of Report.

I call to your attention the fact that even when people are not trained to expect electronics they are encountered. One noted incident of this character came about when a preclear being run by an auditor who “didn’t believe in electronics” had such a fac explode with sufficient violence to burn a hole through the preclear’s hand and through the cans of the E-Meter itself. In several other cases, E-Meters have been blown out.

Ridges, as differentiated from electronics, very often themselves explode and send the preclear rapidly from the top of the tone scale, where he might be, down to the very bottom depths of apathy. A little more auditing and handling of the ridges is all that is necessary to bring the tone on up again. I have seen a green auditor become so frightened at the explosion of a ridge that he left the preclear in apathy, and as auditor Hibberson reports, failure to run out an incident properly can result in an easier restimulation of it.

In a covering letter auditor Hibberson says of this report: “When we first touched this ‘thing’ and came up for a ‘breather,’ we both said that Ron is wrong, it is not sex that these certainties are the push buttons for. The second plunge into it, however, soon indicated what Ron had meant—crude primitive stuff with full impact, as even I felt it in the lower abdomen and base of spine, and then culminating in the chest of each of us like a psycho-physical hysteria. At that point I said to myself, ‘Get out of this, be apart from it,’ and after that I was able to observe in a quite detached way. Incidentally, quite by ‘accident,’ my little ginger cat jumped up on my knee during a session and I found him to be a perfect terminal. I can see now why witches had cats as their ‘familiar.’ The preclear at some point during this second jump found himself viewing everything in a very detached manner and was quite certain that it was from the centre of his head When things were going at their ‘hottest,’ a remark of Ron’s just dropped into my mind to the effect that ‘Ron did say that despite what you are seeing, we never did have a dead preclear on our hands,’ also ‘Never to leave a technique half-run.’ “

I am reproducing this report in this PAB not simply as an example of nerve, although that is a thing which I find most wanting in auditors before their cases are in good shape, but because it is just a plain, good, down-to-earth job of excellent auditing.

L. RON HUBBARD

HUBBARD ASSOCIATION OF SCIENTOLOGISTS
806 North Third Street
Phoenix, Arizona

March 10, 1954

Dear Associate,

I have not written you for some time because I was waiting to have something conclusive to say.

Now that the HAS has been re-established on its home ground and several test projects concluded we can give you some idea of whither we are rocketing.

The HAS had to come home because the Eastern communication blocks were found to be very great. For instance, it costs almost three times as much to publish a Journal in the East. When I came West for the Congress I found a very warm welcome here in Phoenix. The HAS, two years old, was known for paying its bills and delivering the goods. Rather than pioneer, it was thought best to continue our established reputation in this area. All major effects and stocks of the HAS are in Phoenix now. We have here at 806 North Third Street very comfortable and roomy offices—and the air is clean. We have training quarters, very nice ones, in another building a block or so away.

The big news in Scientology is our alliance with various fields of psycho-therapy and the use of Scientology in widely different fields. For instance, in California we are most acceptable as a religion. Under Dr. Farber, the CHURCH OF SCIENTOLOGY has been duly incorporated in California and will act as a coordinating unit for many congregations.

Dr. Farber contracted with the CHURCH OF AMERICAN SCIENCE (the mother church) on a title of twenty percent to the mother church from the CHURCH OF SCIENTOLOGY of California and is empowered to issue ordinations and other necessary papers by the State of California and by the CHURCH OF AMERICAN SCIENCE. All such ordinations are basically those of the mother church. In order to organize a CHURCH OF SCIENTOLOGY in your area it is only necessary to apply to the HAS for forwarding to the CHURCH OF AMERICAN SCIENCE and a full set of photostats of the various articles, by-laws, contracts and charters of filing will be forwarded to you.

Additional alliance has been made with a corporation, THE FREUDIAN FOUNDATION OF AMERICA to train and certify psycho-analysts and psychotherapists (the latter being the junior grade).

The predominant communication line of the society at this time is psychoanalysis. Freud's books are very well known. By arrangements made in Europe and otherwise it is possible to issue certification as Freudian analysts. In that Freud, as a pioneer, introduced the basic idea that illness can stem from mental causes, and in that his work is well known, it is not unseemly to carry out his aims and goals. As he prescribed no exact process and as Scientology on its lowest rung solves Freudian problems never before solved, Scientology is of course desirable in this field. Further, Freud's work holds out hope which does not materialize and so tends to dead end those seeking help in mental problems. To remove this road block by applying what is now known would seem to be a social contribution.

All auditors graduating from the Advanced Clinical Course, grading high enough to properly represent their subject, can be given any one of three or all the following certificates: DOCTOR OF SCIENTOLOGY, FREUDIAN PSYCHO-ANALYST, DOCTOR OF DIVINITY. Naturally, previous background and general fitness are consulted in this matter.

The next ADVANCED CLINICAL COURSE is March 29, 1954. This is Number 5. Unit Six will begin May 10, 1954. The fee remains \$800. The courses will continue every six weeks. There will be a week gap at the end of June when no course is given in order to make a place for the next Congress. Immediately after the Congress week the courses will resume.

The THIRD INTERNATIONAL CONGRESS OF DIANETICISTS AND SCIENTOLOGISTS is scheduled for a week in late June in Phoenix. Phoenix is a cool summer city, being an almost entirely air-conditioned town. The dry climate makes airconditioning effective here and June in Phoenix is cooler than anywhere on the East Coast or Middle West.

The Journal is smoothing out on its schedule. We are getting great numbers of orders for issues 16-G and 24-G. We have many new book issues in planning or being set. The price is \$5.00 for 24 issues. You can take subscriptions and remit 60% of the subscription price with the name and address of the subscriber. You can also take special \$25 memberships or professional memberships in the HAS and forward 60% to us. You are overlooking a lot of revenue for yourself in these. You can also sell books and make 40% of their sales price.

Journal advertising rates are revised. They are \$85 a page, \$50 a half page, \$1 a half page wide line. The Journal is read by 5,800 and new subscriptions come in daily.

You can buy the first 24 issues of the Journal for \$5.00.

Now for a brief comment on the business of being an associate:

The HAS has now been in business for two years. Originally it was intended that the HAS associates would do the training and treating and the HAS would supply books and tapes. Very early it became apparent that the associate program would not begin to support the HAS. Lateness or non-existence of training percentages, inability to communicate even narrowly in their neighborhood and other matters finally forced the HAS back into the training business. And it caused the HAS to less and less regard the associate as a major portion of the organization. Several changes were offered. A rather continual apathy greeted these changes and so none of them actually went into force.

Now more recently, having had under my hands a great many people who had been "trained" by associates, I found why the associates themselves tended to fail in their areas. They didn't make auditors. They didn't teach the subject well. Thus the auditors got no results and the associate thereupon received very little business. The subjects of Dianetics and Scientology have been working in capable hands since 1949. But they have not been working for poorly trained auditors. All this squirrel crop with Bogwog Procedure arose from people who couldn't tell an engram from a comma. With bad (not poor) training the associate released into his area auditors who couldn't cure dirty fingernails much less psycho-somatic ills. So, the subject, known by what its practitioners did, stalled.

Sure, processes are now faster and better, but they've always worked. The associate program broke down on an inability on the part of the associate to get good representation on the part of his students in his own area.

So the HAS is back in the training business. We are making auditors. A lot of them have been widely and lengthily trained by associates. They come to me here with no knowledge of definitions, no certainty on the subject, without any great skill. They didn't get what they paid for—training to be an auditor. They're leaving here with their cases in fair or excellent condition but when they leave here they can AUDIT! The worst students I've had go around town pulling off miracles. So we HAVE to be in the training business in order to get Dianetics and Scientology done somewhere on the face of earth.

Now this may be received as an awful invalidation of what you've been doing, as a discounting of all your good work. However, it's only bald finding. I've had, now, students from all of you. So I know why the associates haven't left a rocket-tail across their areas. They didn't train people to get results and the subject itself was injured.

Sure, I should have trained YOU better. But I'm doing that now. Almost every associate has been or is being represented in these clinical units.

So all this calls for an overhaul of the entire associate program. With well trained associates or staff members, it doesn't seem likely you can do other than succeed in the various areas. BUT this will entail an awful lot better training of your students. And it will entail a lot more attention to communication in your area. Associates are very prone to get spread all over the map with their ambitions and never LOOK at their own town. They can look everywhere for business but the front yard. Typical of this, an HAS official last year was getting all his business from 12,000 miles away and none of it from the largest city in the world—LONDON. Associates commonly think of themselves as rival HASs. Well, the HAS has always covered its own area AND five continents. Right now it is plowing into Phoenix the way nobody here has ever plowed before. Business is better where you are, not three thousand miles away. So, applying and communicating locally (and as nationally as you want, but locally first), an associate can win.

You turn out good auditors and you'll win your area. Collect the fee and skip the drudgery of training and you'll reap disaster for yourself—and in many instances you have already done so.

Because of the legal situation in various places, the Church of Scientology is your best bet in such areas. Alliance with the Freudian Foundation is possible. Continuing as an HAS associate is possible. In any event, we have the proper papers and procedures outlined here for your application. But more important, the entire "associate program" is a jerry-rig affair at this time. We don't know what you expect and we don't know what you are doing. Before very long there will be a close-knit program throughout the US. We have better programs in some very far places with our associates than with US associates, so we're looking to home with this newsletter. We can't just help you. We can make you. But you'll have to get more communicative, you'll have to sell more books, you'll have to have the proper tapes and you'll have to be willing to work like hell.

Some among you are doing all right. The bulk of the program however needs to be pulled tightly into line. We've got a science, we have the basic organization. Now let's get going and get the job done we started to do. ALL CONTRACTS WITH MYSELF OR THE HAS ARE NOW SUBJECT TO RENEWAL. So apply and tell us which way you want to go. Please let us know before April 1st, 1954. The HAS, a church, what course do you want to steer?

Sincerely,

LRH for the HAS

LRH :- jh
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THE JOURNAL OF SCIENTOLOGY

Issue 26-G

[1954, ca. late March]

Published by
The Hubbard Association of Scientologists, Inc.
Phoenix, Arizona

The Road Up

L. Ron Hubbard

Scientology today is doing exactly what it is supposed to do—work!

It is the only valid and fully tested mental process which Man has.

In view of those facts, both of them very easy to establish, why isn't Scientology cutting a large swath through the world? It is attracting a great deal of attention as the growing ranks of the HAS show. But why isn't it bowling through each and every doubt and opposition everywhere?

There are several answers. The first is the widespread advertising of that "nonadvertising" group, the medical profession. Magazine articles are counted upon by the A.M.A. to sufficiently advertise medicine without the A.M.A. having to buy space. The A.M.A. and its practitioners sell hope for a billion or two annually. They have established a monopoly on health (or, one should say, bad health). This monopoly and the constant parade of articles in all leading periodicals tend to lull the public into the false belief that Man's major problems of mental and physical health have already been solved. The A.M.A. today depends, actually, upon the remedies prepared for biochemists to keep the medical doctor from being disgraced.

There will always be a role for the medical doctor. But his role is not as broad as A.M.A. advertising would like us to believe. The doctor is a handyman desperately valuable in the specific fields of emergency surgery and repair (as needed after accidents), in obstetrics, in orthopedics and as epidemic police. Further he ceases to be valuable. Almost any chemical engineer can administer antibiotics with better results than can a doctor. Any civil engineer knows more about sanitation. Almost all operations as in the field of surgery are needless. And in problems of psychosomatic medicine the doctor has been and is a rather miserable flop—and psychosomatic medicine comprises better than seventy percent of Man's ills!

The medical profession has prepared its own retreat into the fields where it belongs for it has openly fought original research into the problems it itself could not solve. It has continued to accept money from the public to remedy ills it cannot help. It has therefore forfeited to a large extent the good will of all research people and, as any poll would show, the affection of the public as well.

Any organization unnaturally pretending to cure all when it cannot nurture the seeds of its own destruction. Any organization which pretends to developments which it at first fought at length becomes laughable. That the medical profession is now advertising, as in the *Ladies' Home Journal*, that it is now nicely accepting the prenatal theory of Dianetics without credit to Dianetics does not escape any ridicule or give us any real responsibility in helping the A.M.A. to continue.

The auditor does not belong in the accident emergency ward until the arteries are re-assembled. The auditor does not belong on the cause end of a drug needle. The auditor does not pretend he can set bones (despite *Life's* article to the effect that auditors do).

But the medical doctor believes with a very touching faith that he belongs in a consultation room for the neurotic and insane. He believes he is a high authority on

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shock and trauma and rushes quickly into his favorite advertising media (the magazine article) to air his views on mental states—when as a matter of fact the opinion of the local grocer is probably more reliable.

The medical doctor affirms his right to pass upon mental therapies, to advise his patients about them. Why doesn't he give advice on radio receiving sets too? It's a subject just as far from his forte as mental science is.

The public is daily sold on the idea that psychosomatic medicine is in the province of the medical doctor. Legislatures believe that only medical doctors should "treat the insane." Everybody is standing around pretending the problem of mental health is solved. And that is one of the most dangerous assumptions any culture could make. The people of the culture believing that today are shocked and surgiered into permanent insanities by medicos who know no more about the mind than an auditor does about broken bones.

The complacency of the A.M.A. in the teeth of this very dangerous assumption should be very alarming, particularly to the A.M.A.

Routinely and regularly Scientologists are now solving all branches of psychosomatic ills and all problems of shock and insanity save in those cases where physical impediments to communication are impossible. Since 1947 every effort has been made to put this data into the hands of the medical profession. *The Original Thesis* was written for and distributed to the major organizations who control healing in the United States. Yet each shrugged off any responsibility in the matter. The direction to go, then, was not down simply because those "in charge of healing" could not find value in Dianetics. The direction to go was out and up. Dianetics was broadly released to the general public.

The great mouthpieces of medicine such as Morris Fishbein in *Newsweek* have devoted pages and pages to a desperate effort to stop Dianetics. The raving and frothing done upon the subjects of Dianetics and Scientology by otherwise responsible men in *Life*, *Time*, and *Look*, in *Liberty* and cheaper publications has no real precedent in this century. Every piece of scandal that could be scraped up was hurled by medicine to stop Dianetics in its tracks.

That was a heavy push for a young, struggling science to have to face. Well, Dianetics and Scientology have faced it. This counter-effort has slowed markedly the speed of advance. But that was not unexpected. And the counter-effort is now almost entirely spent.

It cost a lot of money to slow Dianetics and Scientology down. But it was worth a very great deal to these sciences to be slowed down. For it made it necessary for me to work much, much harder and make them much, much better and the time that took was the same time that it required for the attack to wear itself out. Today we are very rich in knowledge. We can do things quickly which, yesterday, were all but impossible.

The ridge of resistance is still there. But it is not a very solid ridge. For we didn't fight back. Now that we are ready to march, it is rather like walking on the backs of an enemy which has slain itself.

Now what are we going to do to make OUR attack good? Well, we have to do several things.

The first of these is to discover in every one of us a level of performance and ability which in itself will set an excellent example. That one is "in" Dianetics and Scientology should be a synonym for being quick and able.

This one we had better remedy rapidly. And the answer to that is posed in the HAS program in Phoenix where for very, very little any auditor can have his case pushed right on up to the top.

The second of these several things has to do with ability in Scientology and with Scientology. This is being remedied by better training schedules in associate schools and in particular by our Advanced Clinical Course in Phoenix. (For they don't get out of HERE without knowing how!)

The third of these is to compel into the public knowledge the fact that LOW COST therapy now exists. That answer is the group answer. We have tapes here now which, if played to a group of strangers, would produce clears.

A fourth answer to our problems is with you. All you have to do is stop asking for agreement from your area and start to ACT with what you know and Scientology will go across wherever you are like a startled rocket. Who cares who agrees with you? A medical doctor never explains the remedy. He just uses it. Well, why don't you just USE Scientology and stop explaining it?

The main problem which faces us now is WHAT are we going to do to SAVE the medical doctor? He has all but ruined himself. We need bone and baby mechanics. We need somebody to sew up the maimed and mauled. We MUST be careful not to attack medicine. We MUST remember to be patient and gentle. Otherwise you and I in a few years will have to sew them up and deliver them and that's too much to ask.

Scientology is advancing just exactly the way it was intended to advance. Now let's all of us get able enough to make the able much more able and get this show on the road.

P.A.B. No. 23
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

2 April 1954

HAVINGNESS

(From the Researches and Notes of L. Ron Hubbard)

Starvation for energy is the keynote of any case which maintains facsimiles in restimulation.

The thetan who holds facsimiles to the body has chosen to have the energy in *spite of* the perceptions and significances in it. He is attempting to have the energy and not have the aberrative quality of it. Thus he is posed the problem of trying to reject the thought and accept the energy and thus he cannot do either.

In Dianetics we gave him the energy by processing out the significances (perception) in it.

When well exteriorized a thetan may have his energy so far reduced that he becomes unhappy. Having him create and snap in anchor points upon himself (not the body) will remedy this unhappiness.

Matched Terminaling, Admiration Processing and any other process which reduces energy, at length "starve" the thetan for energy.

All these conditions are remedied by remedying the "havingness" of the thetan.

As we saw in Acceptance Level Processing (PAB No. 15) only certain energy forms may be acceptable to the thetan. This is regulated by the screens he has erected against things. By setting up a resistance to certain energies, he creates an eventual appetite for them. He sets up screens to resist the form and the screen becomes plus for the form on the far side and negative for the form on the near side. As the screen caves in upon him (by being pounded by the unwanted form) it eventually causes an appetite (vacuum) for the form. Thus he actually starves for a form he once detested. This is the dwindling spiral of the MEST universe. The thetan believes he has to have the form to survive.

The remedy of havingness is necessary for all cases at and below Step IV of SOP 8.

An auditor remedies havingness by "starting an avalanche," by making the preclear begin an automatic inflow of acceptable things, then graduates the preclear rapidly to avalanches of stars, planets, heavy masses and spaces.

It is density and mass which count, not specific items.

Degradation begins when the thetan is interiorized into unwanted mass. It is completed when, having developed an appetite for heavy mass, he is exteriorized from it.

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In this lifetime the downfall of any thetan began with his loss of some heavy mass. The heaviness of the mass *was* the value of the mass. For instance, an auditor wishing to trace the feeling of degradation in a preclear would look for a time when the preclear lost or was removed from a massive object. The auditor then has the preclear mock up the object and change its quality better or worse until it “snaps in” automatically on the preclear. Then the auditor has the preclear mock up enough of the object to create an avalanche. The preclear must then add more and more to the inflow, then add planets, stars and black stars until the preclear can comfortably throw several dense objects away in mock-up. A reverse (outflowing) avalanche is then begun and

Outflowing and inflowing avalanches are run on the preclear until his “hunger” is satiated.

Numerous facsimiles may appear. The auditor continues with the dense masses in avalanches, not the facsimiles. The facsimile will “blow.”

This process, run for four or five hours, will create a Book 1 MEST Clear.

Perceptions are turned on by running “acceptable” smells, lights and sounds in avalanches. Masses are more important than perceptions.

[The above PAB is reissued as HCO B 3 May 1972, *Havingness*.]

5TH AMERICAN ADVANCED CLINICAL COURSE LECTURES

Phoenix, Arizona
30 March—7 May 1954

The 5th American Advanced Clinical Course convened in Phoenix, Arizona, on Monday, 29 March 1954, and ran through Friday, May 7th. L. Ron Hubbard delivered the following lectures and group processing sessions—including more on Universe Processing as well as SOP-8D.

During the 5th ACC, on Wednesday, 21 April 1954, L. Ron Hubbard gave a series of special group processing sessions. A listing of these is given on page 50. A further series of public lectures was given on 5 May 1954 near the end of the 5th ACC. These are listed on page 56.

5403C30	5ACC-1	Universes
5403C31	5ACC-2	Simple Processes
5404C01	5ACC-3	Basic Simple Procedures
** 5404C02	5ACC-4	Presence of an Auditor
5404C05	5ACC-5	Group Processing: Safe Place for Things
* 5404C06	5ACC-6	Lecture: Universes
* 5404C07	5ACC-7	Universe: Basic Definitions
** 5404C08	5ACC-8	Universe: Processes, Experience
* 5404C09	5ACC-9	Universe: Conditions of the Mind
* 5404C12	5ACC-10	Universe: Change and Rehabilitation
* 5404C13	5ACC-11	Universe: Manifestation
5404C14	5ACC-12	Universe: Manifestation
* 5404C15	5ACC-13	SOP-8D: Exteriorization and Stabilization
* 5404C16	5ACC-14	SOP-8D: Lecture
* 5404C19	5ACC-15	SOP-8D: Process, Universe Assessment
* 5404C20	5ACC-16	SOP-8D: Process, Remediating Havingness
* 5404C21	5ACC-17	SOP-8D: Elements of Auditing
* 5404C22	5ACC-18	SOP-8D
* 5404C23	5ACC-19	SOP-8D
* 5404C24	5ACC-20	SOP-8D: General Handling of Pc
* 5404C27	5ACC-21	SOP-8D: Anchor Points and Space
* 5404C28	5ACC-22	SOP-8D: Space and Havingness
* 5404C29	5ACC-23	SOP-8D: Space
* 5404C30	5ACC-24	SOP-8D
** 5405C03	5ACC-25	SOP-8D: Viewpoint Straightwire How to Do a Viewpoint; also issued as PRO-22
* * 5405C04	5ACC-26	SOP-8D: Be, Do, Have Straightwire
* 5405C06	5ACC-27	Anatomy of Universes
* 5405C07	5ACC-28	Energy—Exteriorization

ADVANCED COURSE
Phoenix, Arizona

DATA SHEET

(For use as basic information by students of the
Advanced Clinical Course as of April 10, 1954.)

GOALS: Life has solutions for many things. It has never had a solution for aberration until now. The target of the auditor is not simply the eradication of aberration. It is the relegation of aberration to the status of a solved problem.

Primary in auditing procedures is getting the preclear to change his mind. When he can shift postulates easily and at will he will continue to be in good condition. When he cannot his is a problem of other universes in which he is "trapped." In any universe one is subject to the postulates of the God of that universe. Therefore, when a preclear cannot be brought to change his postulates he must be having trouble with other universes.

A problem with universes is primarily a problem in spaces. Secondly it is a problem in energy and matter. Any preclear having difficulty with other universes is having difficulty with space.

The definition of space is "a viewpoint of dimension." Thus other universes are created by other viewpoints. When a pc has been changed in space a great deal by another viewpoint and when he has many impacts in common with it he may believe that he is in another universe and, mechanically, this is so. In such a way a preclear may be found in mother's universe, in father's, in a pet's, in his body's and is, of course, in the MEST universe where the postulates, he conceives, are those of God. The nuclear physicist studies God's postulates.

Whenever a preclear cannot change his own postulates easily, we conceive that he is operating upon other postulates than his own and thus, that he is in another universe. We resolve space only insofar as we need to resolve other universes.

Where the preclear is in a universe which operates upon psychotic postulates he is immediately pressed to face aberration.

This is an E-Meter problem, that of other universes and is resolved by asking the pc while on the meter whose commands he would obey, whether father's, mother's, etc. The meter will experience its biggest drop on those universes where he is having the greatest conflict. However, the meter will not necessarily respond on universes in which he is entirely enclosed. Removing the "reacting" (biggest drop) universes, one at a time, will exteriorize the pc from all universes.

The key command in all Universe Processing is "Where (father, mother, wife, pet) would be safe." The pc must then SPOT points in space where he is certain the person in question would be safe. Various regular phenomena then occur. The replies are not, of course, very rational. Getting the pc to spot spots in space is of the essence. He must be brought to spot spots in MEST space.

It will be found that spotting a spot in space is almost impossible for some pcs. They give conditions, not locations. Or, even in using Opening Procedure, they cannot easily spot a location in space without their attention flicking quickly to objects.

KNOW—SEX SCALE: There is a scale of behavior, patterned on the tone scale, which starts at the top with KNOW and goes as follows downscale. This is also a scale of tolerance of viewpoints or tolerance of space or interiorization in universes and furnishes a fast diagnosis. KNOW—can create space. LOOK—is creating space. EMOTE—is combining space and energy. EFFORT—is condensing space. THINK—is wandering in condensed spaces. SYMBOLS—has codified spaces into words and other significances. EATING—is content with spaces already condensed but belonging to others. SEX— finds no space tolerable for present beingness but looks to other and future beingnesses as the only chance for universes.

COMMUNICATION: The graph of communication is CAUSEto EFFECT. Or CAUSE—DISTANCE—EFFECT. Or C distance E. A perfect communication occurs when whatever is at Cause point is duplicated exactly at Effect point. Thus a perfect communication contains duplication. A thetan seeking to communicate seeks to send impulses or particles from himself at C to the receipt point at E, WITHOUT FORM. Thus, a thetan has NO-FORM as a condition of a perfect communication. A body, on the other hand, when it communicates, places the condition of FORM into any communication it sends. Thus a thetan, working obsessively, would seek to make NO-FORM at all effect points while a body would attempt to create FORM at effect points. A body seeks to make something out of every communication, hence, significance and deeper meanings and prior causes. A thetan seeks to make NO-FORM out of all communications, hence a nothingness. These are the mechanics of communication. They are also the mechanics of human behavior. The perfect duplication of a communication is seldom possible, hence the dwindling spiral. BUT harm in communication only occurs when there is no KNOWING about communication. Impulsive or obsessive communication alone takes exception, on the part of a thetan, to something, on the part of the body, to nothingness.

NON-EXTERIORIZED CASES: When cases are difficult to exteriorize the auditor is involved, basically, with a tangle of universes. The thetan cannot LOOK because he is in all other universe where looking (the making of space) is forbidden. Occlusion of various kinds, facsimile looking, are present only when the thetan is in another universe than his own. In his own he can easily look even into other universes. Occlusion and non-exteriorization are then stemming from the same cause. THE MORE DIFFICULT THE CASE, THE LESS TOLERANCE OF SPACE. This is resolved by having the pc spot space, using the body perception or not. He can do this via Opening Procedure as well as by spotting distant MEST spaces. The SPOT in space is more important than the object in space. Thus one has him spot spots until he can with ease. One then begins the task of separating him from universes using Universe Processing.

CHANGE OF SPACE: This process has been standard for some time. It is not used on pcs until they are exteriorized. It can be approximated by non-exteriorized cases by having them spot spots in space. The goal of Change of Space is bringing the preclear up to present time in all MEST spaces. Rapid spotting or changing into various locations where the pc has been in difficulty keynotes this process.

INTERIORIZATION-EXTERIORIZATION: The preclear must be able to interiorize into and out of objects and spaces at will. Drills which interiorize and exteriorize him rapidly time after time from the interior to the exterior of rocks, planets, animals and people remedy his ability. It must be noted however that this decreases havingness and this decrease must be remedied.

HAVINGNESS: The preclear has so long had that he believes he must have. This lack of havingness is run by discovering what is acceptable to the pc in the way of mass and having him pull many such objects in upon him. Pulling in enough mass will run out the engram bank. Engrams are in restimulation only because they represent energy which the pc or the body pulls in. Universe Processing, run correctly, DOES NOT

UPSET HAVINGNESS and is the one process which escapes it. Avalanches of planets and stars can be started inward and outward by remedying havingness. This is beneficial rather than otherwise. Such avalanches should be put into the control of the preclear with starting, stopping and changing their inflow and outflow.

GRAND TOUR: This is the process of taking the newly exteriorized pc to various locations in this solar system and is Change of Space and Interiorization-Exteriorization combined. The pc is sent to places near the Earth, the Moon, the Sun, Mars, etc. This is done rapidly and many times. He is then exteriorized-interiorized out of and into these heavenly bodies. He is made to move down to planet surfaces and to centers as opposed to being in positions but he is also made to be in positions. In other words, he is rapidly changed in space and is also, during other intervals, made to move through space. A grand tour is completed, actually, by change of space through all the important spots (where he has had experience on the whole track) of the MEST universe.

SOP 8-C: This process, as developed, continues to be successful in general hands and is recommended for instruction of auditors in other than the Advanced Clinical Course and for use by Book Auditors. It is a powerful weapon and is chalking up many successes.

OTHER PROCESSES: There are many patch-up and emergency processes. They are of varying value. None of them have been abandoned. Where an auditor has these as part of his know-how, he should use them in relationship to their effectiveness in his experience. He should not, however, compulsively continue with a process which he is not finding very useful in his hands simply because it “makes nothing” or “makes something” of the preclear. A case in point is the obsessive use, by many auditors, of the early processes of Dianetics. These auditors have fixated on “making nothing of pictures.” In Scientology we have better processes and have had better processes for some time. In fact Scientology processes are so much better than this that we terminated the temporary use of the word “Dianetics.” Older processes and emergency processes in particular have not been invalidated. Auditors would, for instance, discover that engrams can be made to vanish by having the preclear remedy his havingness or by “finding places where pictures would be safe” for a few hours. Any phenomena can be remedied by 8-C or Universe Processing. The results of these have the great advantage of being stable when attained.

ADVANCED COURSE PROCEDURE

Continually working with students in the Advanced Course I have been able to codify procedures in such a way that they work very consistently for auditors.

First: Establish a two-way communication with the preclear, either by discussion or questioning in generalities. Get him to talk a little. Then run next to last list of *Self Analysis* to measure his communication lag for future reference and to avoid falling into “one of THOSE cases” unawares.

Second: Run from ten minutes to two hours of Opening Procedure (a) until the preclear is happy to take orders from an auditor and (b) UNTIL THE PC CAN LOCATE SPOTS IN SPACE WITHOUT HIS ATTENTION SNAPPING ON TO MEST OBJECTS.

Third: Run SOP 8-C Step I. If at this point pc exteriorizes with certainty, run the remainder of this procedure (Advanced Course Procedure). If PC DOES NOT EXTERIORIZE EASILY he is having a major problem with universes. This problem with universes must be resolved somewhat before he can be made to exteriorize. Resolve some of the universe problems, then go to the second step (ACP) above, then run this step (8-C Step I) again. If he still doesn't exteriorize, resolve more universe problems. To

run Universe Processing, have pc, first, spot spots in space. Then have him find places where E-Meter reacting personnel (mother, father, etc.) “are safe.” This is actually all there is to the process. One stays with the person selected until the charge is greatly lessened or until the phenomena of “separating universes” takes place. The key command is “Where are viewpoints safe?” Have the pc actually spot spots in space and make sure that he IS certain that the viewpoint (or the person) is safe there. The clue to this “safe” is, of course, “Senior Survival.” The pc gets into the winning valence because that had senior survival. Thus he takes the viewpoints of MEST objects or people which have senior survival. Beingness Processing is another process similar to but less powerful than (but complementing) Universe Processing.

Fourth: Beingness Processing. By which the auditor has the preclear BE various things until he finds things the pc can be with certainty. The goal here is to get the pc able to be anything in any universe or to be any universe. Which is to say, to assume the viewpoint of anything. This clears up spots which the pc cannot tolerate, also forms of which he is afraid. When the pc is discovered being something compulsively, one finds where that “would be safe,” for it is a winning valence. This includes getting the pc to be his first piece of space, and his first piece of energy. The reason one does this last is to “undercut” his first period of “unknowingness.” The pc is asked to be the space, then himself, back and forth, many times. Then to be the energy, then himself, back and forth many times. A variation, when the pc is compulsively discovered being something, is to have him be that thing, then to find places where a thetan would be safe from the viewpoint of that thing he is being. Again the goal is to get the pc to a point where he can be any object or space in any universe.

Fifth: Universe Processing and Step I of 8-C on the EXTERIORIZED pc, alternating.

NOTE: When the pc goes into apathy on Universe or Beingness Processing, the auditor should take care that he himself, by communication breaks, has not brought on the condition. Running Opening Procedure on a case which has heavily bogged into apathy is a good repair measure. But apathy results in Beingness Processing when the thetan has been something compulsively and is just beginning to be himself in that situation. Asking him to be the object and then be himself will run out this apathy. The apathy is the halfway mark of coming out of a winning valence and is rather inevitable. Apathy is more alive than the object the pc was being.

Sixth: The Grand Tour (see earlier part of this data sheet). The Grand Tour now includes Change of Space to the entrance point of the MEST universe, etc., etc., etc. It also includes exteriorization-interiorization drills.

NOTE: If pc boils or gets dull, REMEDY HAVINGNESS. If this does not alter the condition, it is a problem in universes and Universe Processing should be used.

Seventh: Run SOP 8-C in its entirety on preclear including brief Opening Procedure.

Eighth: SOP-8-0 as released in April.

L. RON HUBBARD

LRH:-.rd
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April 15, 1954

S.O.P. 8 D

This procedure is for use by a trained Scientologist. It can be used in conjunction with ADVANCED COURSE PROCEDURE and its primary goal is the delivery of heavy cases; however, it can be extensively applied to all cases. It is better to run a Step I well on 8-C before using this process upon him.

OPENING PROCEDURE: Have pc move his body around the room locating SPOTS IN MEST SPACE. Have him locate many such spots and designate them with his finger. Have him do this until he can do it very well and until he obeys an auditor's directions easily.

STEP I: Ask preclear to be three feet back of his chair. This is the total step. The auditor does not press the matter further even if the pc is.

STEP II: Have preclear look at his environment and whatever he sees have him duplicate it many times. Then have him duplicate a nothingness he makes or finds many times.

STEP III: Have preclear hold the two back corners of the room (2 minutes at least or two or more hours). Then have him locate spots in space where he is not.

STEP IV: AN E-METER STEP. Give pc a full assessment by putting him on an E-Meter at this point and asking him to name the people with whom he has been associated since birth. The auditor writes these down and indicates by a symbol after each name whether the action of the needle is stuck, small, medium or violent. On a consistently stuck needle, use next to last list SA until needle frees. Then choose that person who got the biggest reaction on the meter and using this person have preclear find spots or spaces where this person would be safe. The preclear must be certain of the fact. The auditing command is, "Find some places where _____ would be safe." One continues this until the needle shows no further reaction, on just this first person. Then one goes to OPENING PROCEDURE and starts all the way through the steps again. Now one takes the same person as the auditor first chose and runs this processing question only: "Spot some things which your _____ does not own." This is the total question. (One to two hour communication lag may not be unusual.) The auditor continues to ask this question and the preclear continues to spot things which this person does not own until the needle is relatively inactive. Then the auditor goes to OPENING PROCEDURE above and continues through the steps. But now he takes a new assessment and proceeds exactly as before. "Places where _____ would be safe" is Universe Processing. "Things _____ does not own" is Ownership Processing. No variations of command of any kind whatsoever should be used by the auditor as these are not dichotomies and variation can be very hard on the preclear, even making him ill. The auditor should add "The spirit of Man", "The spirit of Woman", God, and the body. **STUDY THIS PROCESS WELL BEFORE USING IT. DO NOT DEPART FROM IT OR VARY IT UNTIL PRECLEAR IS STABLY EXTERIORIZED. THE ACTUAL GOAL OF THIS PROCESS IS TO BRING THE PRECLEAR TO TOLERATE ANY VIEWPOINT.**

L. RON HUBBARD

LRH:- jh
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THE JOURNAL OF SCIENTOLOGY

Issue 28-G

[1954, ca. mid-April]

Published by
The Hubbard Association of Scientologists, Inc.
Phoenix, Arizona

Scientology: A New Science

L. Ron Hubbard

1954 INTRODUCTION

Scientology: A New Science was written by L. Ron Hubbard in 1947 fifteen years after he began his studies of the mind, and was the manuscript offered to such organizations as the American Medical Association and the American Psychiatric Association. Instead of being accepted by these organizations, this thesis was accepted broadly by the public at large. Tens of thousands of copies of it have been circulated all over the world, mostly by the public itself, duplicating it, mimeographing it, even typing it with many carbons.

The basic science was named “Scientology” in 1938. In 1947 L. Ron Hubbard changed its name to “Dianetics” in order to make a social test of publication and popularity. That test completed, in 1952 he changed the science back to its original name, SCIENTOLOGY. This was done to inhibit its being monopolized for private purposes.

This work in its first manuscript form was called *Scientology: A New Science*. This was changed soon by L. Ron Hubbard to *Abnormal Dianetics* for offerance to the medical profession.

The first article, “Dianetics: The Evolution of a Science,” appeared months afterward [May, 1950 in the United States; June, 1950 in England, in *Astounding Science Fiction Magazine*].

It was in May of 1950 that *Dianetics: The Modern Science of Mental Health* was published. Although the latter is widely known as “the first book,” *A New Science* actually holds that honor by three years.

Seven years after its first appearance, *Scientology: A New Science* is issued again for its historical importance, its simplicity and its usefulness to those studying the evolution of the science itself. It is very simple and workable even in the early form presented here.

[For the full text of *Scientology: A New Science*, read the book under its current title, *Dianetics: The Original Thesis* by L. Ron Hubbard. The only difference in the text is that the above article used the word “Scientology” in place of “Dianetics.”—Editor, 1975]

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P.A.B. No. 24
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

16 April 1954

CERTAINTY OF EXTERIORIZATION

Are they exteriorized?

Perhaps one never appreciates the benefits which result from exteriorization until he runs, with a case which has been exteriorized, a drill of exteriorization-interiorization with solid objects. This step, the principles and operation of which will be covered in an early PAB in greater detail, demonstrates the great difference which can be achieved in a preclear who is made able at last to exteriorize from and interiorize into any and all objects and spaces at will.

An individual has to *have*, as long as he believes objects can be forced upon him and pushed around him—whatever his own determinism on the matter may be.

After a thetan has been unable to separate himself from a group or object for a considerable length of time he begins to believe that whatever it is is something he must have. He will then figure-figure a reason why he has this object.

After a thetan has been a body for a long period of time, he believes he cannot separate himself from a body, and believes, therefore, that he has to have a body. He will then add many reasons why he has to have a body.

Reasons always follow the fact. The fact occurs, and then purposes are originated in order to account for the fact. Explanations ensue from incidents. Necessities in havingness ensue from possession.

If an individual has to have something, it is certain that he has once possessed the object or one similar to it, or he is in the valence of something which has to have the object.

Contrary to all the rationale connected therewith, all possession derives on the basis of “Now that I’ve got it, what can I do with it?” “Now that I am doing something with it, I have to have it.”

The basics of this are contained in the Theta-MEST theory. This was the original theory of somethingness-nothingness. A thetan, being nothing, attempts to achieve nothingnesses. A body, being something, attempts to achieve somethingnesses.

The effort of a body to achieve somethingnesses continues long and arduously even into the field of reason. The effort to achieve somethingnesses includes “having to have a reason for.”

A person who is firmly convinced he is a body and is therefore being a body always has to have a reason for or a significance. Hence we get figure-figure-figure.

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Given a fact, there must always be a reason for the fact. Thus there must be other facts. And in this wise we get somethingness adding up to greater somethingnesses. In the case of the thetan we get a continuous effort to knock out the somethingnesses and achieve greater simplicities or nothingnesses. Basically this is a problem in communication. A perfect communication demands that that which is sent from the source point must be duplicated perfectly at the receipt point. The graph of communication is therefore C - - E. Here we have cause, a distance, and effect. A perfect communication would be one which found at the E point a perfect duplication of that impulse or particle which emanated from the C point. It should be very plain, then, that communication is, in a purity, a complete duplication.

Any communication resulting from a cause point which has no form, if perfectly duplicated, would contain as an integral part of its message "no form." Thus at the effect point of the communication line one would discover the message to be without form. Thus the impulse of the thetan in communicating is to make no form. In other words, being a nothingness so far as form is concerned, if balked in communicating one way and another, the thetan would eventually become obsessed with the idea of having no form at any effect point he was trying to reach.

Similarly, when there is a mass at the cause point of a communication line, the effect point would be expected by the cause point then to have mass. In other words, a body talking to a nothingness would tend, if it became obsessed upon the subject, to become upset because there was no mass at the effect point of its communication line. A thetan would tend to become upset if there continued to be a mass at the effect point of his communication line.

Completely rational behavior naturally permits a nothingness to communicate to a somethingness and a somethingness to communicate to a nothingness, a nothingness to communicate to a nothingness and a somethingness to communicate to a somethingness. These, being all possible combinations so far as mass and communication are concerned, are of course the requisites if anybody is to have a free feeling about communication itself.

Let us take, though, the case of a body obsessively communicating with a spirit. Here we have John Doe addressing a nothingness. John Doe believes he is a mass, therefore he seeks to give all of his communication mass. He continually seeks to communicate with a no-mass at the effect point. Inevitably he will begin to believe that there is something wrong with his communication since no mass appears at the effect point. Talking to God, John Doe would be most pleased if God were to step forward in a massive form, for this would be a more or less perfect communication. But John Doe, going on talking to God without God appearing, will eventually become obsessed and will believe, then, that he cannot communicate. Believing he cannot communicate, he believes that the line is now reversed and that the cause point is at the nothingness and the effect point is at himself. Therefore he will seek to become a nothingness. A nothingness will be communicating with John Doe. And this will make it necessary for John Doe to achieve a no-mass state if the communication is to be perfect. Thus John Doe could liberally interpret this communication system in various ways, and the least of his interpretations would be that he was unworthy or degraded, or that he should repent or abase himself—which is to say in all cases become nothing by the common interpretation of nothing.

But let us say that John Doe is totally aware of himself as a thetan. He begins to communicate to a mass such as an idol or a body or some other solid object. If he continued such a communication line without realizing the fundamentals of communication, he would soon begin to expect a nothingness to appear where the idol or the body or other mass was. The persistence of the mass at the E point would make Doe feel that he had never communicated. He would therefore believe that his power to

communicate was less, and he would believe that he therefore must become something. Thus he steps out of the role of being cause and becomes an effect on this communication line. This, at the very least, would tend to interiorize John Doe, the thetan, into the mass he was trying to communicate with, for he would not consider himself capable of reaching the distance necessary to communicate and would believe that this mass, now considered to be senior to himself, would have the power to reach him; therefore he would interiorize.

These, basically, are the mechanisms of communication. But they are also the mechanisms of interiorization-exteriorization. Duplication, you see here, is the effort. And duplication becomes the effort solely because communication is the effort. When a being loses grip on these principles he is then in for considerable trouble, for he will find himself unable in this universe to achieve a perfect duplication and so will be unable to achieve a perfect communication.

Now let us take this matter and apply it to auditors, and let us discover that an auditor who is not himself exteriorized and who still believes that he is a somethingness would actually feel thwarted and unsuccessful if he achieved an exteriorization on a preclear. His effort would be to continue to make something of the preclear, in other words a mass of the preclear. That the preclear was still interiorized would be gratifying to an auditor who is not exteriorized. You should see this very easily, then, that an auditor who is not exteriorized and who has no actual subjective proof of exteriorization would, whether he knew it or not, work towards more thoroughly interiorizing the preclear. In other words, he would continue to try to have something at the E point of the communication line between auditor and preclear. The auditor being something auditing from source point would attempt to gratify his desire for a perfect communication to have something always at the effect point.

Similarly, an auditor who was exteriorized would find it more or less intolerable, if he had forgotten these principles and had become obsessed about communication, that the preclear's body continued to sit there in the auditing chair.

In either of these cases, a conflict may possibly arise and the theta clear and the auditor still interiorized might alike (forgetting these principles) dispute whether or not the preclear was exteriorized, since either one of them would find fault with the preclear's condition. The basic fault that they would be finding, in the case of the theta clear auditing, would be that the preclear's body continued to be there, and in the case of the person not yet exteriorized, that the preclear maintained that he was not any longer there and was not in his body. An auditor, then, whether a theta clear or one still thoroughly interiorized, is likely to raise a very large point over exteriorization itself. This point would rise to the same violence that the individual himself would feel toward communication itself. If an individual, whether exteriorized or interiorized, has any arduous or frantic feeling about communication, he is likely to manifest that arduousness or franticness on the exact point of "Are they exteriorized?"

If any damage is to result in auditing it will be on the lines of invalidation of the certainty of exteriorization. By invalidating this, particularly to a preclear who has just achieved it, one is complementing thoroughly a continuous communication problem of the preclear; which is to say, he is a nothingness continuously in communication with somethingness. In order to remain cause on this communication line, and in order to be an effect and relaxed about it, the preclear has to attain a considerable serenity on the subject of being a nothingness trying to communicate with somethingnesses. People who are still interiorized have lost that serenity and find the communication with a nothingness intolerable.

Only an auditor who is ignorant of these principles and is still obsessed on the subject of communication would make the effort of invalidating exteriorization on the preclear's part a major activity.

How can you tell if they are exteriorized? The most recent and delicate E-Meters will register the fact. But much more than this, DOES THE PRECLEAR KNOW HE IS EXTERIORIZED? This last is the only true test. By questioning his certainty and by beating him into an uncertainty, one has undone a considerable amount of his knowingness.

L. RON HUBBARD

SPECIAL GROUP PROCESSING SESSIONS

Phoenix, Arizona
21 April 1954

On Wednesday, 21 April 1954, L. Ron Hubbard gave the following special Group Processing Sessions in Phoenix, Arizona:

* 5404C21	GP Spec-1	Exteriorization and Stabilization
5404C21	GP Spec-2	Exteriorization and Stabilization (cont.)
* 5404C21	GP Spec-3	Remedy of Havingness
5404C21	GP Spec-4	Remedy of Havingness (cont.)
* 5404C21	GP Spec-5	Certainty Assessment on All Dynamics
* 5404C21	GP Spec-6	Processing on Certainty
* 5404C21	GP Spec-7	Universes: Assessment
5404C21	GP Spec-8	Universes: Assessment (cont.)

P.A.B. No. 25
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

30 April 1954

BASIC PROCEDURES

There are several processes in use by professional auditors at this time which reach into and resolve even those cases which we used to consider difficult. As I have developed these one after another, I have discovered that each one missed on a small percentage of cases. A combination of these processes which I organized while teaching the Advanced Clinical Courses is apparently achieving, in the hands of capable auditors, the uniform resolution.

The auditor should realize something about case percentages. About twenty-two percent of all cases, which is to say all people, resolve, at least partially, with the application of almost any process Man has ever had. A new drug, a new tom-tom, a new god, anything serves to right any wrongness in these cases. Witch doctoring, medicine, psychoanalysis, when they advance case histories, normally have selected from this twenty-two percent. But then this twenty-two percent would have resolved on any process.

The first major break-out from this percentage was evidently Dianetics. Here we advanced sweepingly up to fifty percent. The first treatise on Scientology written in 1947 and entitled *Scientology: A New Science* (Issue 28-G, *Journal of Scientology [Dianetics: The Original Thesis]*) contains within it sufficient know-how to attain this fifty percent resolution. This percentage was bettered somewhat by *Dianetics: The Modern Science of Mental Health, Science of Survival, Handbook for Preclears* and *Advanced Procedure and Axioms* (all but *Science of Survival* available from the HAS).

On my discovery and use of the first exteriorization techniques it was found that the same fifty percent who would respond to Dianetics easily would exteriorize almost immediately. The effort of Standard Operating Procedures from 1952 forward was to better this percentage in the hands of a competent auditor.

In the hands of most auditors, SOP-8 still left more than ten percent of the cases unsolved.

By continuing to work while instructing the Advanced Clinical Units, and particularly through the discoveries of the basic principles of communication itself, I evolved SOP-8-C (*Journal of Scientology*, Issue 24-G, available from the HAS, 806 North Third Street, Phoenix, Arizona, 50¢). According to reports which continue to be received from auditors, any honest application of SOP-8-C resolves extremely difficult cases as well as very easy cases. The reason for this is that SOP-8-C reaches closer to truth, which is the reason for any efficacy in processes. SOP-8-C takes into account very fully the fact that the ability of a thetan to make postulates is senior to his concerns over space, energy and objects. In fact, so far as the thetan is concerned, all he has is an ability to make postulates. Certain postulates, agreed upon, have apparently become the various universes we know about. That certain of the postulates became "solid" is

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no reason that the thetan is incapable of making other postulates. The conclusions forced upon him by objects, energy and space are not the only conclusions there are, and these conclusions do not make the thetan junior to objects, energy and space. Thus we could study the behavior of space, energy and objects for a very long time indeed without freeing our preclear.

However, the percentage of cases who do not resolve easily have to have addressed in them the problem of havingness—which is to say, the problems of objects, energies and spaces. We also discover now that we are reaching a much higher state with those on whom the techniques originally worked. Our problem has been heightened by the fact that we are achieving states which are greatly superior to any states ever achieved by any therapy in the past. By reaching up toward higher states of beingness, we are actually exceeding our original proposition that we were trying to make men well. However, if these states are there to be reached then they should be reached, for unless we reach them our preclear cannot be guaranteed to be stable for the many decades to come. Thus our goals are now higher levels and greater stability.

In an effort to achieve these goals, I have been combining the most effective processes I know into an operating procedure called Unit IV Procedure.* This process, that is to say combination of processes, does not exceed the proposition that the thetan operates on postulates and does not exceed SOP-8-C. It simply reaches deeper into the strata of preclears available to an auditor's skill.

The keynote of any process is the skill of its application. Processes applied with variation are usually applied without knowledge of the background of the process. The safest way to apply a process is exactly as set forth. Of course, persons who are not yet exteriorized and who are not relaxed about communication will inevitably take a simple process and try to make it more complicated. In this effort it is quite commonly made ineffective. Processes are as good as they are simple. The direction toward simplicity is the direction toward nothingness. It happens, in life, to be the direction of workability because the individual himself is a static without mass or place in time. Thus, truly a very basic simplicity. Auditors who try to multiply and complicate processes are auditors who have not themselves been properly processed and who are not free from communication compulsions. The existence of these auditors and their twisted use of processes is responsible in large measure for their inability to obtain results with the processes.

Should auditors who have been having difficulty with cases simply take Issue 24-G of the *Journal of Scientology* and use exactly it as set forth, they would discover that their preclears whom they considered difficult would become extremely easy to work and would become theta clears.

In view of the fact that 8-C will achieve this result in competent hands and in view of the fact that it is very easily applied, one would seem to need no further advance in Scientology. But there are two problems into which a preclear can fall which are not immediately resolved by 8-C. These are the problems of BEINGNESS and UNIVERSES.

The preclear who is difficult to process is not in contact any more with his own universe. And the auditor processing him is actually processing the universe of somebody else for the preclear.

There is a rule involved in universes to which an auditor must pay attention, and that is that the universe is subject to the postulates of the god of that universe. In other

[*Refers to the 4th American Advanced Clinical Course, held February 15—March 26, 1954, in Phoenix, Arizona, see page 25.]

words, in the case of mother's universe, mother's postulates are effective and the preclear's postulates are not. When a preclear has closed terminals with and is existing in mother's universe (even though mother has been dead for fifty years) he is not operating on his own postulates. Therefore a technique which immediately and intimately approaches postulates, where it encounters somebody deeply enmeshed in somebody else's universe, of course has limited workability.

In the case of Beingness Processing we find that preclears are very often being things. A preclear who is being a bedpost may act perfectly rational but at the same time will think much as a bedpost thinks—which is not at all—and will have some flaw connected with trying to act with and use the characteristics of somethingness which he is compulsively being. A preclear who is in good condition can be anything at will. A preclear who is in poor condition waits for the environment to give him consent to be something or actually succumbs to the fact that the environment wants him to be something. Here again we have a failure of postulates, since a bedpost does not make very good postulates.

Unit IV Procedure handles such problems and includes within it as well many of the drills which swiftly heighten the awareness and ability of the preclear. Unit IV Procedure includes SOP-8-C in its entirety, but is an extension of other workable processes which I have used to free individuals.

As the first requisite of auditing is a communication line and as the worst thing wrong with a preclear is his communication system, it will be discovered that the earliest processes to be used are those of getting a preclear into communication. In view of the fact that his communication probably reverses on the principle of duplication (see last PAB), the auditor will often discover that the preclear is changing or altering or reversing directions given to him. This is an immediate failure on the part of communication, not on the part of the process being used. There is an additional process which remedies this fairly well, and that is the handling of machines which reverse communications. One simply tells the preclear to do one thing, and has the preclear consciously do something else until the machine is keyed out. As an example, one tells the preclear to lift his right hand and the preclear consciously having heard the command, walks across and lays his left hand on the table. This done for a considerable length of time will throw out of existence the command reversal machinery of the preclear. This is actually an integral part of Opening Procedure as contained in SOP-8-C, but is not covered in 24-G.

Auditor competence is the keynote in handling any process. But auditor competence depends upon the auditor being able to receive and give forth a process as it has been found to work. Thus we are apt to find difficulty with certain auditors simply in that they do not deliver the processes which are placed in their view. They take these processes, complicate them, and obeying some communication obsession or compulsion seek to make more of the preclear instead of exteriorizing him, or seek to make nothing of the preclear where the preclear is perfectly entitled to have something.

There is no question about the workability of Scientology in the hands of those trained in the Advanced Clinical Course. Nor is there any question of its workability in the hands of those who audit straightforwardly from the material presented. But there is a question of the workability of Scientology when a case which cannot receive a communication complicates or deranges some process and then delivers it in such a way as to complicate the case of a preclear.

Auditors have many explanations when they do this, and amongst these explanations is the fact that they do not like "to be a follower." These people are under the delusion that I have "invented" Scientology and that "Hubbard's theories and ideas" are Hubbard's. Scientology happens to be a description born out of twenty-five years

of investigation of how life and universes are put together. It is a description of a great deal of observation. There have been discoveries, yes, on the order of somebody suddenly seeing a mountain and telling somebody else about it. In addition to this description, a communication system has been originated in order to bring home to the preclear the truth of a situation so that by recognizing it he may alter it. One can only be lost in puzzles. A puzzle fully described ceases to be a puzzle.

It can be said now that a hundred percent of the cases are solvable given competent and interested address to the problem. Some cases take longer than others, depending upon how thoroughly mired down a case may be. Because of the time factor—wherein an auditor refuses to audit a case for fifty or eighty hours in order to remedy a psychosis—a percentage of non-solution will continue to result. But in eighty percent of the cases today we are auditing on an auditing span of twelve to fifteen hours where a competent auditor is involved. And there is a finite end to any case, a fact which I have been consistently demonstrating, and which Advanced Clinical Course people have been consistently demonstrating, for many months. However, in that one cannot force people (and there is no reason whatever to force people) to stay with cases as long as they remain unsolved, it can be expected that cases which go above twenty or thirty hours of auditing time will tend to remain unfinished. This does not, however, mean that such cases will not have received all those benefits which were ever expected from psychotherapy. For a competent auditor can achieve these with any case now in a dozen or two hours whether he finishes the case off to operating thetan or not.

We have arrived at the goal of operating thetan where we consistently strove forward to that goal. But more important, we have reached and passed any goal psychotherapy ever entertained as much as a year ago. Those goals on which we are now working with preclears so far exceed any goal set by Man that it is not fair to call Scientology any more a developing science, for we are well above the level of science and we are working with the factors which create sciences.

In subsequent PABs I will set forward the various steps of Unit IV Procedure, some of which can be self-audited. Seeing that Scientology can embrace a science, a religion, a psychotherapy, one of the wittier DScns recently invented Scientocracy, which is “Government of the people, by the thetans.”

L. RON HUBBARD

VIEWPOINT STRAIGHT WIRE

May 3, 1954

These questions, with small variation, are put to the preclear without regard to his anxiety or concern and without directing his attention to specific types of activity. Just these questions are used.

The goal of this process is to bring the preclear to tolerance of any and all viewpoints in any universe.

What question wouldn't you mind asking?
What question wouldn't you mind another (others) asking?

What wouldn't you mind knowing?
What wouldn't you mind another (others) knowing?

What wouldn't you mind looking at?
What wouldn't you mind another (others) looking at?

What emotion wouldn't you mind observing?
What emotion wouldn't you mind another (others) observing?

What emotion wouldn't you mind experiencing?
What emotion wouldn't you mind another (others) experiencing?

What effort wouldn't you mind observing?
What effort wouldn't you mind another (others) observing?

What effort wouldn't you mind experiencing?
What effort wouldn't you mind another (others) experiencing?

What wouldn't you mind thinking about?
What wouldn't you mind another (others) thinking about?

What symbol wouldn't you mind observing?
What symbol wouldn't you mind another (others) observing?

What eatingness wouldn't you mind viewing?
What eatingness wouldn't you mind another (others) viewing?

What wouldn't you mind eating?
What wouldn't you mind another (others) eating?

What sexual activity wouldn't you mind observing?
What sexual activity wouldn't you mind another (others) observing?

What sexual activity wouldn't you mind experiencing?
What sexual activity wouldn't you mind another (others) experiencing?

What sound wouldn't you mind hearing?
What sound wouldn't you mind another (others) hearing?

What motion wouldn't you mind observing?
What motion wouldn't you mind another (others) observing?

What (who) would it be all right to like?
What (who) would it be all right for another (others) to like?

What (who) would it be all right for you to dislike?
What (who) would it be all right for another (others) to dislike?

What (who) would it be all right for you to agree with?
What (who) would it be all right for another (others) to agree with?

What (who) would it be all right for you to disagree with?
What (who) would it be all right for another (others) to disagree with?

What (who) would it be all right for you to communicate with?
What (who) would it be all right for another (others) to communicate with?

What (who) would it be all right for you to refuse to communicate with?
What (who) would it be all right for another (others) to refuse to communicate with?

What would it be all right for you to remain ignorant of?
What would it be all right for another (others) to remain ignorant of?

Use each question many times.

Observe Auditor's Code.

Preserve Two Way Communication with preclears.

Observe Communication lag.

If Communication lag unchanged, go to next set of questions.

Don't make this process more complicated.

Don't change to SOPs until case completely able on Viewpoint Straight Wire, has full recalls and is exteriorized with excellent perception and sense of location.

L. RON HUBBARD

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PUBLIC LECTURE SERIES

Phoenix, Arizona
5 May—5 June 1954

L. Ron Hubbard gave the following Public Lectures in Phoenix, Arizona, in 1954:

* * 5405C05A	PLS-1	Efficacy of Processes
* 5405C05B	PLS-1	Remedying ReasonsWhy
* 5405C05C	PLS-2	Rundown of Processes
* * 5406C05D	PLS-3	Human Evaluation

6TH AMERICAN ADVANCED CLINICAL COURSE LECTURES

Phoenix, Arizona
10May—18June 1954

The 6th American Advanced Clinical Course began in Phoenix on Monday, May 10th, and ended on June 18, 1954, with time out June 5-8 for the Universe Process Congress (see page 59). L. Ron Hubbard gave the following lectures and group processes, including the Procedure 30 Series, to the 6th ACC:

* 5405C10	6ACC-1	Introduction, Materials and Publications
** 5405C11	6ACC-2	Affinity, Reality, Communication
* 5405C11	6ACC-3	Significance, Symbols, Orientation
5405C11	6ACC	Goals of Scientology in Processing
* 5405C12	6ACC-4	Goal of the Auditor
* 5405C12	6ACC-5	Basic Definitions
** 5405C13	6ACC-6	Definition: Cycle of Action and Time
5405C13	6ACC-7	SOP-8C by Definitions
* 5405C14	6ACC-8	Randomity, Beingness
* 5405C 14	6ACC-9	Remedy of Havingness
* 5405C17	6ACC-10	Simple Processes, Specifics
** 5405C17	6ACC-11	Simple Processes Summary
* 5405C18	6ACC-12	Barriers
** 5405C18	6ACC-13	Barriers, Processing of; PTP, Help
* 5405C19	6ACC-14	Third Dynamics
** 5405C19	6ACC-14A	Communication and the Dynamics
5405C19	6ACC-15	Imagination, Viewpoint Processes
5405C20	6ACC-16	How to Put Procedure Together
** 5405C20	6ACC-17	Definitions A-R-C
* 5405C20	6ACC-17A	First Dynamic
* 5405C21	6ACC-18	Consideration and Intention
** 5405C21	6ACC-19	Seminar
** 5405C24	6ACC-20	Conduct of the Auditor, Communication Lag
** 5405C25	6ACC-21	Conduct of the Auditor, Older Therapies
** 5405C25	6ACC-21A	Connecting Point Between Older Therapies and Auditing
* 5405C25	6ACC-22A	Valences
* 5405C25	6ACC-22B	Beingness Processing
* 5405C26	6ACC-23A	Third Dynamic ARC
* 5405C26	6ACC-23B	Command Process
5405C26	6ACC-24	Practical Aspects of Auditing
5405C27	6ACC-25	How to Do Viewpoint Straightwire
* 5405C27	6ACC-26	Demo Session
* 5405C28	6ACC-27	Demo Session
* 5405C28	6ACC-28	SOP-8D With Wheel, Know to Sex Scale

** 5405C28	6ACC-28A	Know to Sex Scale
5405C31	6ACC-29	Processing of Problems: Theta-MEST Theory
5405C31	6ACC-29A	Processing Attention, Beingness
* 5405C31	6ACC-30	Procedure 30 Series: Granting Beingness
* 5405C31	6ACC-30A	Procedure 30 Series: Issue I
* 5406C01	6ACC-31	Procedure 30 Series: Op Pro by Dup
** 5406C01	6ACC-31A	Problems
* 5406C01	6ACC-32	Procedure 30 Series: Granting Beingness; also issued as PRO-21—Granting Beingness
* 5406C02	6ACC-33	When to Use Procedure 30
* 5406C02	6ACC-33A	Procedure 30 Series: How to Process a Case
5406C02	6ACC-34	Procedure 30 Series: Granting Beingness
5406C03	6ACC-35	Study of Man: Demo of Procedure 30
5406C03	6ACC-36	Consideration: Time, Beginning and End
** 5406C04	6ACC-37	Know to Sex Scale: The Mind and the Tone Scale
5406C04	6ACC-38	Imagination and Abilities
5406C09	6ACC-39	Energy: Distractions of
5406C10	6ACC-40	Basic Elements of Scientology
** 5406C11	6ACC-41	Procedure 30: Handling of Cases
5406C11	6ACC-41A	Processing Solutions: Procedure 30, Issue III
5406C11	6ACC-42	Basic Impulses
5406C11	6ACC-42A	Basic Impulses (cont.)
5406C12	LECTURE	Ron's Life
5406C14	6ACC-43	General Lecture: Anchor Points, Viewpoints
5406C14	6ACC-44	Energy Machines, Survival
5406C15	6ACC-45	Functional Processes
** 5406C15	6ACC-45A	Types and Forms of Commands
5406C15	6ACC-46	Dependency
5406C16	6ACC-47	Capabilities of Thetan
** 5406C16	6ACC-48	Contact with the Public
5406C17	6ACC-49	Betrayal, Ridicule, the Game Cycle
** 5406C17	6ACC-50A	Assists—Part 1
* 5406C17	6ACC-50B	Assists—Part 2
5406C18	6ACC-51	Summary: Training Processing
5406C18	6ACC-52	Certificates and Degrees

UNIVERSE PROCESSES CONGRESS LECTURES

Phoenix, Arizona
5—8 June 1954

The Universe Processes Congress (also called the Fourth International Congress of Dianeticists and Scientologists) was held in Phoenix, Arizona, June 5 through 8, 1954. The delegates received fourteen hours of lectures and group processing from L. Ron Hubbard.

Seminar leaders group processed attendees from the *Group Auditor's Handbook* (first volume) which was introduced at the Congress. Condensing all the successful processes developed by L. Ron Hubbard in the previous Advanced Clinical Courses and tested extensively before its final codification, it contained ten action-packed group sessions in its 59 informative pages, as well as instructions for use.

* 5406C05	UPC-1	Opening Lecture—History of Dianetics and Scientology
* 5406C05	UPC-2	Procedure 30—Duplication
* 5406C05	UPC-3	Theta-MEST Theory—Tone Scale, Freedom, Space, etc.
* 5406C06	UPC-4	Group Processes: Procedure 30, Step 1 Opening Procedure by Duplication; also issued as PRO-19
* 5406C06	UPC-5	Lecture and Processing
** 5406C06	UPC-6	Group Processing (Look at that Object)
* 5406C07	UPC-7	Scientology Workbook—Journal of Scientology 31-G
* 5406C07	UPC-8	Processing Procedure 30, Step 3 (Granting of Beingness) Session I
* 5406C07	UPC-9	Processing (Granting of Beingness) Session II
** 5406C07	UPC-10	Group Processing (What Do—Didn't Have)
* 5406C07	UPC-11	Theta-MEST Theory—Being a Problem Aspect
** 5406C08	UPC-12	Group Processing (Solution to Something)
* 5406C08	UPC-13	Processes of Exteriorization
** 5406C08	UPC-14	Group Processing (Straight Exteriorization Process)

GROUP AUDITOR'S HANDBOOK

by L. Ron Hubbard

Published June 1954

The Group Auditor's Handbook, Volume One, was released in June, 1954, at the Universe Processes Congress given in Phoenix, Arizona, where it was made available to delegates and used by Seminar Leaders.

Condensing all the successful processes developed by L. Ron Hubbard in the Advanced Clinical Courses and tested extensively before its final codification, the *Group Auditor's Handbook*, Volume One, contains ten action-packed sessions in its fifty-nine informative pages

Complete with instructions for use, the Handbook contains everything from Group Opening Procedure to the remedy of boredom.

The *Group Auditor's Handbook*, Volume One, was also designed to be used individually by co-auditors, but was not intended for use on children.

Because of the tremendous popularity and success of the first *Group Auditor's Handbook*, a second volume was published in early September, 1954. It contained eleven more complete sessions, including group techniques tested and developed after the publication of Volume One.

Group Auditor's Handbook, Volume Two, contained more Opening Procedures and basic case opening processes than Volume One, and used before Volume One, made it possible to take full advantage of Volume One processes to get best results.

Although out of print and generally unavailable today, the original Group Processing Session tapes, from which these books were compiled, can be obtained directly from Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark.

P.A.B. No. 28
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

11 June 1954

Mr. D. M. Clouston, President
The John Howard Society
St. John's, Newfoundland

My dear Mr. Clouston:

I wish to thank you for your forceful letter on the subject of your testimony as it may be given before a Royal Commission of Canada on the subjects of "Insanity as a Defense" and "Criminal Sexual Psychopaths."

You state that the Royal Commission of Canada has been set up for the purpose of inquiring into and reporting upon two questions:

1. Whether there should be any amendment to the Criminal Law of Canada relating to "Insanity as a Defense."
2. Whether there should be any amendment to the existing Laws of Canada relating to "Criminal Sexual Psychopaths."

As I understand it, you intend to advance the fact that only a trained therapist with those detectors which may be at his disposal is competent to make a fair analysis of a person's degree of sanity and in the second case that you intend that, for arbitrary punishment now being imposed, periods of detention should be set during which the prisoner should receive therapeutic treatment (preferably Scientological) and discharged only when found free from the criminal tendencies for which he was detained.

It is very encouraging that a Royal Commission should see fit to inquire into these ranges of justice, and it is quite heartening to find that it would invite a man of your caliber to express his views. It may be that something definite may emerge from this and it would appear to be a very hopeful view.

You asked me whether or not I think your approach is sound and invited appropriate suggestions as I may care to make. And I wish to thank you for this opportunity and your courtesy.

On page 401 of *Dianetics: The Modern Science of Mental Health* there begins a three-page essay on "Judiciary Dianetics" with which, I believe from your letter, you seem to have some acquaintance.

For whatever they may be worth to you, may I give you my general comments on this matter.

The whole subject of "insanity" in law is adrift since it is a chip launched into the already existing definition of criminality. Any confusion as to where to place insanity

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in law comes about through the basic definition in law itself of insanity and criminality.

Law defines criminality more or less as “action despite knowledge of right and wrong” and “insanity” as an inability to differentiate between right and wrong. If law is based upon the idea that all people are selfish and self-centered, then we can differentiate between criminality and insanity. But if law were to consider Man a social animal, basically it would have to consider that any act which was intentionally harmful would stem from a frame of mind which omitted differentiation of right from wrong. No man, in other words, who was sane in the fullest sense of the word would be motivated by actions which victimized his group or community since he would realize that he, with the others, would suffer for these activities. And even in a practical sense it is apparent that the thief in committing criminal acts strengthens the necessary force of law in the area and so further inhibits his own freedom.

This is a problem, mainly, of the degree of enlightenment of law itself. It is a matter of what standard the law or the society, the will of which is represented by the law, is willing to recognize—a higher standard of conduct than that enforced by law these many years past. Society is more and more inclined toward the understanding of criminality as “antisocial.”

Jurisprudence may content itself to remain with its definition that insanity is the inability to differentiate right from wrong. But this view may be broadened through such inquiries as that of the Royal Commission and by the public’s own pressure, which actually such a Commission represents, to account insanity as, simply, the inability to differentiate.

In the United States certain patterns of thought of recent years have obstructed the growth of justice. Chief amongst these has been a dwelling upon the “criminal mind” as a mind which is strangely distinct and different from the minds of others who are not criminal. But a slightly clearer view should demonstrate that even the “criminal mind” falls within law’s own definition for insanity: the inability to differentiate right from wrong. It is obviously wrong for a being to harm his own species, his own group, his own society. Therefore, a being who would commit harmful acts is not differentiating between right and wrong and must at least savor of insanity.

Here we have a problem of “where to draw the line.” At what point does an individual cease to be sane and become criminal? At what point, then, does he cease to be criminal and become insane? Custom from which law itself was born has long proposed the solution to this problem in its own definition for insanity.

In order to classify criminals, we would have to classify crime. We would discover that crime was subdivided into accidental and intentional crime. Society punishes crime only when it considers the crime to be intentional. If the crime is intentional, then the intent also included the intention of harming the society. Thus a criminal action, by a broad sweep, could be said to be an insane action—and all within the definition of law itself. It could be defined that when a man descends to intentionally harmful action against his fellow he has descended at least into the upper band of insanity. Law could cleave open a path for itself by applying the classification of “insane” to criminals. In view of the fact that past systems of punishment have not reformed criminality or abated it, law seems more inclined to take this view and would take it could it be demonstrated to them that this inability to differentiate right from wrong could be altered to the betterment of society. As prison systems have been found to produce even more hardened criminality than they have remedied, it is entirely possible that law might comfortably entertain a change of view on the subject and treat criminals for what they are: mentally deranged persons.

With this other choice law finds itself often betrayed. That choice is the permitting of criminals to escape law by reason of "insanity." If a criminal is proven insane he is permitted, at least to some degree, to escape the penalty which would ordinarily be incurred by his act. Law, by retaining this segregation, defeats its own ends and deprives itself of its prey. Only in the face of an almost complete misunderstanding of insanity could the people engaged in government be persuaded that the label "insane" should permit criminals to escape punishment. Thus, to that degree, insanity itself seems to be feared and is tolerated.

The blunt and terrible truth is that so long as insanity can continue to be used as a defense it will invite criminals into that state of being. Further, such laws as provide an escape from punishment thus unharness the energies of many against their fellow men who would otherwise be curbed. For example, a slightly insane person by reason of his "mental state" might feel it unnecessary to obey law which actually was within his full understanding. It is far from right that law should provide an escape for the guilty on such grounds.

By concentrating its attention upon the fact that insanity, if proven, will permit a person to escape justice, law is overlooking the fact that crime apparently stems uniformly from an inability to differentiate to a degree which a sane man would ordinarily consider sane. Law is faced with the enigma of insanity as a means of thwarting justice. And thus insanity must continually be disproven in the field of criminality. Whereas, it is time that criminality be proven to be insanity. I have worked with many criminals and have been, in order to observe criminality, a police officer for a short time. And it is my very close observation that anyone subject to criminal tendencies is, in a much broader sense, insane, and that his insanity reaches much wider than the field of crime, but invades hallucination, persecution and mental disabilities which are in themselves symptoms of insanity.

The insanity of the criminal has its incidence in a conviction that the first group, the family, has no function or need for him and develops upon the recognition that the society does not want him. This is apparently the genus of that antisocialness we call criminality. The insanity is further developed by continuous association with others who are of the same conviction and who form groups, which groups are motivated by a need for revenge against the society. Current methods of punishment and police handling only deepen this conviction, and it can be said so far as jail sentences are concerned that the more punishment a criminal receives, the more insane he becomes on the very subject of his criminality. Thus the society victimizes itself by bringing from the realm of delusion into the starkness of reality the fact that the individual is not wanted by any of his fellows save a few of his most intimate associates. By joining hands in their thirst for revenge against the society which rejects them, these criminals then form societies of their own. And the final result of this dwindling spiral is the deterioration of the society as a whole under duress of laws which, seeking to repress the few, suppress the many. Without such criminal gangs people such as Hitler, who depended utterly upon them for his ascent to power, would themselves be powerless. Thus the subject of criminality moves intimately into the field of government.

We might find then that insanity should be prohibited as a defense, but that at the same time all criminality defined as intentional harm against the society should be classified as a greater or lesser extent of insanity and that the criminal should be, as you suggest, uniformly detained for treatment. And we find also, as we examine this problem and see the disastrous effects of early and unqualified releases from prison upon the society, that a criminal should be detained until it could be ascertained with great certainty that he would not further victimize the society. This last strikes directly at the parole system which is an unhappy one at best, and would make it the complete responsibility of parole boards to insure the society against further criminal acts on the part of the released prisoner.

In the absence of a remedying treatment and practical means to effect it, such a course as this would be considered inhuman in the extreme. Even a hardened judge might recoil from the idea that insanity should never be used as a defense, and the intention to incarcerate criminals for their lifetime, if necessary to insure society against their depredations. These are very strong measures.

Today, however, several experiments have demonstrated that treatment for criminality can be administered at very little cost to the state. This cost is as small as a few cents per prisoner. By means of group processing a great deal has been done in this field. The treatment itself is administered by magnetic tape recordings. The problem could not have been solved as long as individual application of therapy remained a necessity by reason of technology. But with the advance of group processing, the majority of criminals could be rehabilitated and freed by parole boards using sanity as their criteria without injury to the society. Even though this processing would not be effective upon all criminals to which it was administered, according to present standards and practices, it would at least be effective upon the majority.

With regard to the second part of the purposes of the Royal Commission of Canada, it is my own opinion that laws relating to "Criminal Sexual Psychopaths" should be no different from laws relating to other criminalities. For the sexual psychopath, as Sigmund Freud long ago recognized, is a mentally ill person.

In both these matters, we find the law capable of advancing to the degree that it is willing to accept its responsibility to the society at large. It is the purpose and function of law to safeguard the citizens of the society against the depredations or criminal practices of the few. If the law is totally responsible it would act to totally insure the citizenry against crime. This cannot be done by suppression of the citizenry at large, for this is the regulation of the many to monitor the few.

Even without Scientology, without adopting its practices, law could be far more effective in safeguarding the society as a whole simply by reclassifying what it means by "criminal" and firmly observing its own definition for "insane." With Scientology, once it has segregated out the criminals and the insane, once it has made its purpose distinct and clear, its detention of criminals until they were once more social could be resolved by the administration of tested processes to the criminals and the release of those who had responded on a group level. This, however, is a very long view and is far too firm a stand to expect from the judiciary, as these cannot but go by the customs of the people whom they serve. A long mile could be commenced upon this road, however, by demonstrating that groups of prisoners detained in prisons could undergo individual change by a rearrangement of their ideas and by releasing those so benefitted into the society and by tracing their course until it was firmly established whether or not they had become social. With this step and with the evidence thus brought into being it might very well follow that a broad evolution in law would ensue.

I wish to thank you very much for writing me. I hope you will let me hear more about this as I am intensely interested.

My very best,

L. RON HUBBARD

7 TH AMERICAN ADVANCED CLINICAL COURSE LECTURES

Phoenix, Arizona
21 June—30 July 1954

The 7th American Advanced Clinical Course convened in Phoenix, Arizona, on June 21, 1954. This was the last, and perhaps the most memorable, in a series of seven ACCs taught by L. Ron Hubbard, one after another, with no pause between them. Tapes from this ACC, together with some from the 6th ACC, were used for the 1st London Advanced Clinical Course (Mr. Hubbard was not present for the 1st, 2nd or 3rd London ACC) held September 6—October 15, 1954.

Most of the “Professional Course, July, 1954” tapes come from this ACC and are given an additional “PRO” number, together with the PRO title if it was different. This 26 half-hour tape series was made into the book *The Phoenix Lectures* (see Volume VI, page 240).

In addition, *Scientology: Auditor's Handbook including Intensive Procedure* (see page 71), which appeared at the end of the 7th ACC, was designed for use by graduates of this ACC unit.

* 5406C23	7ACC-1A	Opening Procedure 8C
* 5406C23	7ACC-1 B	Further Uses of Opening Procedure 8C
** 5406C24	7ACC-2	Summary of Plan of Course
5406C25	7ACC-3	Review of Procedure: PTP, ARC Straightwire, Two-way Comm
* 5406C25	7ACC-4A	Opening Procedure of 8D: Demonstration
* 5406C25	7ACC-4B	Opening Procedure of 8D: Demonstration (cont.)
** 5406C28	7ACC-5A	Exteriorization
* 5406C28	7ACC-5B	Exteriorization (cont)
* 5406C29	7ACC-6A&B	General Lecture: Straightwire, Communication
** 5406C30	7ACC-7	Rundown of Essentials
5406C30	7ACC-8	Group Processing and Lecture, Something, Nothing
* 5407C01	7ACC-9	Group Processing: Communication, Duplication, Spotting Spots
** 5407C01	7ACC-9A	Communication, Duplication and Spotting Spots
5407C01	7ACC-10	Exteriorization by Distance, Cause
5407C01	7ACC-10A	Exteriorization, Distance and Time
** 5407C05	7ACC-11	Things in Time and Space
5407C05	7ACC-11A	A Bright Resistive Case
** 5407C05	7ACC-12	Laughter in Processing
* 5407C06	7ACC-13	Remedy of Havingness and Spotting Spots; also issued as PRO-23
** 5407C06	7ACC-14	ARC, Time, Life and Universe
** 5407C07	7ACC-15	Intensive Procedure: Lecture 1
** 5407C07	7ACC- 1 5A	Intensive Procedure: Lecture 2
** 5407C07	7ACC-16	Intensive Procedure: Lecture 3
5407C07	7ACC-16A	Intensive Procedure: Lecture 4, Basic Processes, Patter
** 5407C09	7ACC-17	The Nature and Effect of Communication in Games

** 5407C09	7ACC-17A	Communication and Barriers in Society and the Pc
5407C12	7ACC-18	Two Types of Cases
** 5407C12	7ACC-18A	Time: Havingness
5407C12	7ACC-19	Intensive Procedure: Nothing-Something
** 5407C13	7ACC- 19A	Auditor's Code in Practice
5407C14	7ACC-20	Power of Life and Death
** 5407C15	7ACC-21	The Difference Between a Good and a Bad Auditor, Part I
5407C15	7ACC-22	The Difference Between a Good and a Bad Auditor, Part II
5407C15	7ACC-22A	Training of Auditors
5407C16	7ACC-23	Teaching Formula: Duplication
** 5407C19	7ACC-24	Duplication: Religious Aspects of Scientology; also titled—Scientology: Its General Background (Part II as PRO-2)
** 5407C19	7ACC-25	Scientology and Civilization; also titled—Scientology: Its General Background (Part I and Part 111 as PRO-1 and PRO-3)
** 5407C20	7ACC-26	Bridge Between Scientology and Civilization
** 5407C20	7ACC-27A	What a Student Should Know; also issued as PRO-4—Consideration, Mechanics and the Theory Behind Instruction
** 5407C20	7ACC-27B	What a Student Should Know (cont.); also issued as PRO-5—Consideration and Is-ness
** 5407C23	7ACC-28A	The Four Conditions of Existence; also issued as PRO-6—Isness
** 5407C23	7ACC-28B	The Four Conditions of Existence (cont.); also issued as PRO-7
** 5407C23	7ACC-29A	The Four Conditions of Existence (cont.); also issued as PRO-8
** 5407C23	7ACC-29B	The Four Conditions of Existence (cont.); also issued as PRO-9
** 5407C23	7ACC-30	The Four Conditions of Existence (cont); also issued as PRO-10 and PRO-11
** 5407C27	7ACC-31	Two-way Comm and the Present Time Problem; also issued as PRO-17; and Opening Procedure of 8C; also issued as PRO-18
* 5407C ..	7ACC-32	Afternoon Lecture remarks especially on Telepathy and ESP
5407C ...	7ACC-33	Title unknown
5407C ...	7ACC-34	Title unknown
** 5407C28	7ACC-35A	Descriptive Processing; also issued as PRO-24
** 5407C28	7ACC-35B	Group Processing; also issued as PRO-25
5407C ...	7ACC-36	Title unknown
** 5407C ...	7ACC-37	Time; also issued as PRO-12
5407C ...	7ACC-37B	Types of Processes
5407C ...	7ACC-38	Title unknown
* 5407C ...	7ACC-39	Scientology and Living; also issued as PRO-26
* 5407C30	CONF	Certificates of Dianetics and Scientology

July 15, 1954

To: All HASI Schools and British Associates

Subject: **TRAINING**

The training program of the HASI was stabilized during the seven Clinical Course units. This has been developed into the HASI training schedule, and it is expected that this schedule will be fitted into the training programs under use with no further modification than is absolutely necessary to fit the peculiar needs of the school.

This training course embraces the grade of Hubbard Certified Auditor, Hubbard Professional Auditor, Bachelor of Scientology and Doctor of Scientology. There is no difference amongst these degrees as to the procedures employed or methods of instruction. The difference of course level amongst these ratings consists of the amount of theory and expansion given to the subject of Intensive Procedure. In all cases, for all courses, we wish at the end of a course to have an auditor in good personal condition who understands thoroughly that the processes enumerated in Intensive Procedure are workable and that they will resolve the problems he faces in preclears and groups and the conviction on the auditor's part that at least some of these processes can be used expertly by himself. The auditor's examination for certification in any grade is based upon the definitions and theories underlying those processes contained in *Scientology: Auditor's Handbook Including Intensive Procedure*. The examination should include history, general theory, and conversance with the various publications of Scientology as well as Dianetics. The primary goal of an HCA or HPA school is outlined in the first sentence above. When this has been accomplished, that level of school can consider that it has accomplished its mission.

The primary text of any school of any level is now *Scientology: Auditor's Handbook*. A secondary text, but almost equal in importance, is *Scientology: Group Auditor's Handbook*. Concentration on these two publications should be extreme. Only those tapes which will actually supplement these manuals should be employed. Particularly in the HCA-HPA course, the instructor should be severely reluctant to impart any further data of any kind than that contained in these manuals and the tapes supporting them. A forthcoming popular text book on Scientology is designed to embrace little more in theory and practice than that found crowded into the two handbooks; thus when a person who has read the popular text turns to a school or auditor for training he will discover himself studying in a far more intense form that material on which he has already agreed.

The basic theory in which the student is to be instructed is as follows: Considerations take rank over the mechanics of space, energy and time and that these mechanics are the product of agreed upon considerations which life mutually holds. That the mechanics have taken such precedence in man that they have become more important than the considerations and overpower his ability to act freely in the framework of mechanics, which is to say that the picture man presents is an inverted one. That the goal of processing is to bring an individual into such thorough communication with the physical universe that he can regain the power and ability of his own postulates. That Scientology is the science of knowing how to know answers and that a Scientologist is expected to be able to resolve problems in a great many specialized fields of which auditing is the first field he addresses so as to be conversant with and capable in the phenomena of life. That in a world every day more violently impressed with mechanics, chaos may be expected to ensue on a national and community level by many reasons which incidentally include atomic fission. That the role of a Scientologist is to impede this disintegration if possible, but if it occurs to be ready to pick up the pieces. That the Scientologist has no specialized political or religious convictions

beyond those dictated by wisdom and his own early training. That the total empire to which a Scientologist aspires is the empire of wisdom. That an auditor is expected to follow the Auditor's Code 1954 and the Code of Scientologists, and that he is expected to know these Codes by heart. That the only scarcity of preclears which will occur is through his own indigence, and his procurement of preclears or groups does not depend upon the industry of other auditors but of himself. That L. Ron Hubbard is a human being. He should be instructed as well in the organization and functions of the HASI in various certifications and their meaning and in his legal status.

His instruction should begin with the lecture on Scientology and what it is and with an immediate assignment to auditing. This assignment should consist of the most elementary possible technique in order to accustom the auditor into achieving a two-way communication with the preclear. He should be maintained on such an assignment until such time as the instructor is satisfied that he can deliver the auditing commands and maintain his two-way communication with the preclear without falling into any deeper significances and until he has a complete and positive understanding of a communication lag and how to flatten one out. The auditing commands to be used in this first step are, "Something you wouldn't mind remembering" "Something you wouldn't mind forgetting". It is COMPLETELY VITAL that the student understand the mechanism of communication lag and its definition, that it is the length of time between the moment the auditor poses the question and the moment when that exact question posed is answered positively by the preclear no matter whether silence or talk or incorrect answers occurred in the interim.

Only when the student has become at ease with the above and perfectly comprehendent is he permitted to go further in his training. The next step consists of Opening Procedure of 8-C. The three parts of this are given him one at a time to audit on his fellow students until he has become expert and assured in performing each part. At this same time he must become assured as well of the workability of this process and that it is the only process he must ever employ on psychotics and neurotics. The student must also be made to understand physical communication lag as just another kind of communication lag. And he must become convinced that he must flatten physical communication lags by continuing to use the command which produced them. He must develop precision in his rendition and all sloppiness or carelessness in the running of this process must be ironed out by the instructor. The lecture material at this time should strenuously and repetitively take up the Auditor's Code with examples until the student understands it thoroughly.

The next process in which the student is to be indoctrinated is Opening Procedure by Duplication. He is expected to do this for many hours. He is expected to have this run on him for many hours. After this the Auditor's Code is taken up again. And only at this point should general theory or other data subjects be undertaken by the instructor, either in his own lectures or by tapes.

Once the student is entirely comfortable and familiar and precise with Opening Procedure by Duplication he is instructed in Remediating Havingness and Spotting Spots in Space. Remediating Havingness is emphasized and is senior to Spotting Spots in Space and is taken up in lecture in its various forms before the auditor is permitted to run Spotting Spots in Space. When the auditor has mastered Acceptance Level, Rejection Level and "Things that you wouldn't mind occupying your space" he is then turned loose to audit Spotting Spots in Space and the Remedy of Havingness using this to clean up various areas or old auditing in his preclears. He is to run this process until he is convinced of its workability and his ability to use it and until he can honestly classify it as his chief emergency assist tool.

Now that the student can remedy havingness on preclears, he is permitted to run Consideration in the form of Significances, having preclears put significances into things. Only when the student has learned to audit significances and has had all the processes he is being taught as above run upon him is it particularly safe to engage upon much theory or upon more complex processes, for the student turned loose to consider at will may otherwise begin to make nothing out of preclears and mountainous somethings out of processes.

At this point, Granting of Beingness in the form given in the Appendix of Issue One of the *Auditor's Handbook** should be run thoroughly by the student and on the student and he should hear the LRH lecture on that subject from the Seventh Clinical Course. For until this is remedied, our student will have difficulty, most likely, with his fellow students by being himself "the only one" who can grant life. He will also, to some slight degree perhaps, be at war with the subject and his instructors until this is remedied.

Only when all of the above has been accomplished, and with certainty, should the student be embarked upon the use of Intensive Procedure as given, be initiated into the mysteries of exteriorization and the general data of earlier Scientology. We must be very definite at this point that it would be far, far better to turn out a student who had learned the steps prior to studying the Handbook itself, as given above, and graduate with those steps firmly in his grasp than to cover a multitude of subjects and processes in Scientology on which he had a poor reality by the end of the course.

Our course goal is to push the student of the HCA-HPA level as far forward as possible in his period of training into the *Auditor's Handbook* and the *Group Auditor's Handbook*, but to progress him in such a way as to teach him nothing further than he has been taught until we are sure that he has excellent data workability and use reality on what he has been taught at that point. This we learned in the Advanced Clinical Courses was an absolute necessity in order to turn out auditors. It is better for us to have auditors able to use well Opening Procedure of 8-C than auditors who can use every technique we have poorly and ineffectually.

The training materials for the HCA-HPA course should include the "Professional Course Lectures" by LRH made in July, 1954. [See page 65.]

The student should clearly understand that training which has been done is not necessarily the training which is being and will be done. He should understand that the exigencies of Scientology were such as to turn out as good auditors as we could with what we had to hand and that we are just now stabilized in training and that we expect far more from him than we have ever expected from any auditor in the past.

Sincerely,

L. RON HUBBARD

LRH :rd
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[* *Auditor's Handbook*, Issue One, Appendix regarding Granting of Beingness:

"R2—21: A basic difficulty in auditing and in the case of any preclear lies in the preclear's unwillingness to permit anyone else to grant beingness, particularly the auditor.

"Where a preclear is making no progress he is proving that 'they could grant only death.' This is far below even, 'I grant death.' This condition can be remedied in R2—21 by improving the preclear's considerations of the giving of life and death as follows: 'Name some beings you would permit to grant life.' 'Name some beings you would permit to grant death.' 'Name some things to which you could grant life.' 'Name some things to which you could grant death.' This should be run until all comm lag is flattened. Then the preclear will improve further."]

GROUP AUDITING SESSIONS

July 23, 1954

Group Auditing Sessions to audiences which contain new people must always begin with a talk about Scientology, giving its definition, purpose, goals and background. This talk must occupy at least ten minutes of the first hour. The descriptive material of 31-G of the *Journal of Scientology* is acceptable. The auditor should not encourage floor discussion but should then promptly begin his processing.

Floor discussion is avoided by informing the audience member who wants to talk, "I would be happy to discuss that but these others wish to get down to the serious business of processing," and so begin.

The group auditor before he begins his talk must get everyone's individual name on a card. If husband and wife are present, each writes his name. The cards are always collected promptly on being filled out and a piece of literature must go out to people attending within 24 hours.

L. RON HUBBARD

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SCIENTOLOGY: AUDITOR'S HANDBOOK including Intensive Procedure by L. Ron Hubbard Published August 1954

The **Auditor's Handbook** was designed for use by graduates of the Advanced Clinical Course, and when first released its popularity was a surprise, selling out its first and second printings in three weeks. It was intended as a concise navigational aid for the advanced auditor, but was eagerly acquired by the less experienced auditors.

In his introduction to the book, L. Ron Hubbard said:

"Dear Auditor,

" I have written this book for you to help you with your processing.

" It combines all the procedures of major workability developed and tested during seven Advanced Clinical Course units. As processes were developed and tested, I discovered that more and more workability was to be found in communication alone. Thus Intensive Procedure was not developed straight from theory, but was evolved out of theory where it agreed with workability. The stress is upon certainty of communication on the part of the preclear with objects in the physical universe. The formula of communication itself, in all of its parts, must be entirely rehabilitated with the preclear in the physical universe before the preclear can then begin with his own universe. The goal of Intensive Procedure is to bring about a complete tolerance and comfort on the part of the preclear for the physical universe, his exteriorization, and general rehabilitation.

" You will assist me if you will, from time to time, let me know your successes and failures with these processes, by their proper number, so that I can add to my catalogue their relative effectiveness in the hands of auditors.

"Best regards,
L. Ron Hubbard
July 15, 1954"

Although out of print, and generally unavailable today in its original form, the data it contained will be found in *The Creation of Human Ability*. In addition to the various Codes of Scientology, it contained Intensive Procedure through Route 2—29, most of the "L'Envoi" chapter, SOP-8D, and the Outline of Lectures 1-3 of the July 1954 Professional Course, as now published in *The Creation of Human Ability*.

P.A.B. No. 32
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

7 August 1954

WHY DOCTOR OF DIVINITY?

There has been some stir amongst auditors concerning the fact that Scientology has allied itself with the Church of American Science, why a Church of Scientology has come into existence and why auditors qualified by training and personal attainments are applying for and have received ordination as ministers in these churches.

To some this seems mere opportunism, to some it would seem that Scientology is simply making itself bulletproof in the eyes of the law, and to some it might appear that any association with religion is a reduction of the ethics and purposes of Scientology itself. The broad majority of those interested have accepted this step, but not all have entirely understood it.

First, let me briefly take up with you the history of knowledge on this, our planet Earth, in the last three and one half millenia. At the beginning of our written history there was only one trace of workable knowledge which had been handed down from prehistoric times. This was contained in the Vedic hymns. The Vedic peoples are directly responsible for that principle known to us in Scientology as the Cycle of Action. The invaluable observation that birth proceeded into growth, that growth proceeded into an unchanging state and that this unchanging state then proceeded into decay and finally concluded with death, gives to us in Scientology our create-survive-destroy curve. Although it was not originally apparent that our dynamic principle of survive was an inherent part of this cycle of action, the usability of survive was discovered some time ago to be materially expanded by the recognition of the beginning and end of the cycle-of-action curve. Here we find a principle extended to us from a religion. The Vedic hymns are religious hymns. Yet the material in them contains all that is to be found in the works of Charles Darwin and even in the works used today by nuclear physicists. A survey of these hymns as they are now written and available in your local library would astonish you. It demonstrates clearly that our earliest indebtedness was to a religion.

The next single most important philosophic advance within our written history was accomplished by Gautama Sakyamuni. This work was part of a religion known as the Dharma. The Dharma, existing some time before the advent of Gautama, is a religion preached by individuals known as Buddhas. The Western world knows this as Buddhism and variously believes it to be a superstition or idolatrous practice or believes that it was founded by a man named Buddha, none of which are true. A Buddha is simply one who has attained *Bodhi*. A *Bodhi* is "one who has attained an ideal state of intellectual and ethical perfection by purely physical means." There have been many Buddhas and there are expected to be many more.

A very cursory glance at the Dharma discovers that it embraces these facts. "All that we are is the result of what we have thought; it is founded on our thoughts, it is

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made up of our thoughts.” “By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another.” “You yourself must make an effort; the Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin.” “He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to enlightenment.” “Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful are as if dead already.”

In the “Surangama Sutra” giving a discourse to one Ananda, Gautama said, “If you simply do not follow after these twelve notions of conditioning phenomena, namely: motion and stillness, separation and contact, variability and constancy, appearing and disappearing, passing or impenetrability, brightness and darkness, or should ignore any pair of them you will be freed from bondage to all mental contaminations. “

Although the Dharma does not give and does not contain, as it is handed down to us, any real or workable methodology to accomplish the state of *Bodhi*, it cleaves very strongly to a scientific rationale which, coming to us from two and one half millenia ago, is startling in view of the fact that it is more delineative, more exact, more comprehensive and more comprehensible than any and all psychological doctrine as known to us in this Twentieth Century.

Here is an amazing body of scientific-philosophical-religious truth. These texts written about 600 B.C. outline a scientific religion of compassion and magnitude.

What has been the fate of the Dharma in these past centuries? What mark has it left upon Earth? The Dharma rose in an Asia enslaved by animism, superstition, idolatry, cannibalism and slavery. It was a barbaric world in 600 B.C. Gautama Buddha and his handful of followers, pretending nothing to the supernatural, using only wisdom, teachings and the technologies of civilization, spread through India the doctrines of the Dharma and brought to these hundreds of millions a much greater civilization than they had known. Penetrating into China, the Buddhist priests spread civilization before them. Penetrating into Japan, they taught the Japanese to read and write, to weave and sew, until two-thirds of the Earth’s population had attained higher levels of wisdom. Spreading westward, the Dharma came into the Middle East and there presented its message of “love thy neighbor” and general compassion for life. And the parables of Gautama Buddha were re-expressed with some differences and additions to spread westward again as Christianity. And today, the entire Western Civilization lies under the spell, if at a lower intellectual level, of the teachings of the Dharma.

You are left to conclude what you will concerning the actual foundation of religion on this planet and of the factual structure underlying Christian churches. Our only concern here is with the fact that religion is basically a philosophic teaching designed to better the civilization into which it is taught. Backed fully by the precedent of all the ages concerning teachings, a Scientologist has a better right to call himself a priest, a minister, a missionary, a doctor of divinity, a faith healer or a preacher than any other man who bears the insignia of religion of the Western world. And remember that it is precedent which masters the opinion of multitudes and nations.

Why should Scientology ally itself with religion or use the word religion in connection with its philosophy?

There are many, many reasons. Amongst them is that a society accords to men of the church an access not given to others. Prisons, hospitals, and institutions, and those

who manage them, cannot do otherwise than welcome men of the church. We are talking now about more than simply expediency or protection under law. We are talking about urgency indeed. For to my hand is a document written to me by one of our auditors concerning a woman who had remained senseless for three months following an accident. Her husband was desperate and desired a Scientologist to do what he could to return this woman to consciousness. The Scientologist did so and made excellent progress simply by putting the woman into communication by hand pressures. Although she could not speak, she could yet express herself and respond and even do mock-ups. The terrible condition of her body bettered and when she was returning to the world of speech and action, the medical doctor in charge of the hospital who heretofore had granted grudgingly, on the husband's persuasion, interviews between the Scientologist and the patient, seeing the improvement, turned on the Scientologist and forbade him to touch the patient or see the patient or have anything more to do with the patient even though he could find nothing in the case but improvement and although no incident of any kind other than improvement had occurred. The Scientologist was turned out of the hospital and a few weeks afterwards the woman, relapsing into the apathy of unconsciousness, died. We will not charge this medical doctor with murder. We can only charge him with ignorance and barbarism. For we live today in what is at best, so far as social usages are concerned, a barbaric society. Those who profess to heal more often than not exist to collect. Those in charge of the insane are little better themselves than their patients. We live in a society where dreadful and terrible weapons and controls are commonplace, yet which is without many of the benefits of compassion, mercy and charity.

If we in Scientology had to hand only the weapon of better knowledge, if we had no technologies, if we could not—other than give him wisdom and hope—make any man well, we could still take what we know about life and with that as our message effect a wide and compelling influence upon the civilization of our times. For any message carried forward to a people which gives them hope cannot but reflect to the betterment of their culture.

But we have more than a message. We have more than a handful of axioms or explanations of behavior. We have in this year of 1954 processes which, even when worked upon groups, produce en masse a state of beingness which 2500 years ago was being groped for by the select few. We have more command over the phenomena of life than any have ever had before.

Were we to accept our rightful role, were we to accomplish our teachings and deliver to our culture this bettered state of beingness, we would have changed at least the entire pattern of the Western world.

If we can accomplish psychotherapy, this does not mean that we are psychotherapists. If we can accomplish better communications in business, this does not mean we are business specialists. It may be that we could conceive ourselves as emissaries to a barbarism grown lawless in the possession of weapons too powerful for the understanding of their wielders.

In another time, in another place, those men (the Buddhas) responsible for what Western culture calls their religion, called themselves priests. I do not see, then, any inconsistency of any kind in the issuance to those well-schooled and well-skilled in Scientology the degree of Doctor of Divinity as a passport into those areas where they are needed. Only a barbaric minister is a "Man of God." In all enlightened religions such men are called "Men of Wisdom."

I do not mean to tell you that Scientology is an extension of the Dharma, or that the forecasts of the Tibetans concerning the Western world are now coming true, or

that you should embrace Asiatic philosophy, or even that the efforts of the Buddhas and the Scientologists are comparable. I am telling you this mainly because Western civilization is extremely ignorant of its sources and because these facts, no matter how true, are probably very little known in America and Europe. And I am telling you this to dispel some of your shyness and to increase your boldness and overtness where the society itself is concerned. No door need be closed to you, nor need you apologize should you accept through the Church of American Science or the Church of Scientology any degree or title for which you are qualified. Western civilization is engaged in a worship of superstition, the supernatural and the miraculous even as other nations long ago. Its only other worship is that of the machine. Where else could men and women of compassion and skill serve better, and what else should they call themselves but Teachers of Wisdom?

L. RON HUBBARD

AXIOMS LECTURES

Phoenix, Arizona
20 August 1954

On Friday, 20 August 1954, L. Ron Hubbard gave the following half-hour lectures in Phoenix, Arizona. They were included in the "Professional Course, July, 1954" lecture series (as PRO-13 through PRO-16), and thus are part of the book *The Phoenix Lectures*.

- ** 5408C20 AX-1 Axioms, Part I; also issued as PRO-13
- ** 5408C20 AX-2 Axioms, Part II; also issued as PRO-14
- ** 5408C20 AX-3 Axioms, Part III; also issued as PRO-15
- ** 5408C20 AX-4 Axioms, Part IV; also issued as PRO-16

P.A.B. No. 34
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

4 September 1954

With this issue of the Professional Auditor's Bulletin begins a new series by L. Ron Hubbard entitled A BASIC COURSE IN SCIENTOLOGY. The bulletins in this series are planned to cover the period of at least one year. This Basic Course consists of numerous articles by Ron on the theory and techniques of present day Scientology. The experienced professional auditor will find this an excellent source of review; the newcomer will have available a wealth of new data in easily used and highly understandable form.

OPENING PROCEDURE, SOP-8-C

A Basic Course in Scientology—Part 1

Because many people write to me requesting information on how to run a particular technique, and because the greater portion of such inquiries are on how to get a case running, this process is here outlined for your use as the first part of the Basic Course. Having once run this Opening Procedure, SOP-8-C on a so-called "tough case," you will not require any further reassurance or sales talk about it. And having it run thoroughly on yourself by an auditor skilled in its use will adequately demonstrate its workability.

IMPORTANT: IN PROCESSING PSYCHOTICS AND NEUROTICS OF WHATEVER DEGREE OR THOSE HAVING PSYCHOSOMATIC AILMENTS OF ANY TYPE, USE ONLY OPENING PROCEDURE, 8-C, EACH PART, UNTIL THE PERSON IS SURE WHO IS DOING IT. USE ONLY OPENING PROCEDURE, SOP-8-C UNTIL THE CASE IS FULLY SANE. USE NO OTHER PROCESS OF ANY KIND.

The entire modus operandi of Opening Procedure 8-C consists in having the preclear move his body around the room under the auditor's direction until (a) he finds he is in actual communication with many spots on the surface of things in the room, (b) until he can select spots in the room and know that he is selecting them and can communicate with them, and (c) select spots and move to them, decide when to touch them and when to let go. Each one of these steps is done until the auditor is well assured that the preclear has no communication lag.

The auditing commands for part (a) are as follows: **"Do you see that chair?" "Go over to it and put your hand on it." "Now look at that lamp." "Now walk over to it and put your hand on it."** This is done with various objects, without specifically designating spots of a more precise nature than an object, until the preclear is very certain that he is in good communication with these objects and walls and other parts of the room.

The above is run until the following manifestations of communication lag (and any others you may encounter) are well erased: the preclear just brushing the object he

is told to touch, looking away from it very quickly, not looking at it at all, looking at the auditor instead of the object he was told to touch, carrying out the command before it is given such as going over to touch the lamp when all the auditor has said is **“Do you see that lamp?”**, complaining about the process in any way, objecting to being ordered to do the actions, unwillingness to touch the items designated, putting all his attention on creating an effect on the auditor, and apathy, grief, anger, fear and boredom turned on by this process.

When the above has been accomplished the auditor can say anything he pleases, or seemingly introduce any significance he wishes to so long as he hews very closely to the actual thing in this method which makes it work—which is to say perceiving the physical universe and making contact with it. At this time the auditor can become very specific about the selection of spots for the preclear to touch. **“Do you see that black mark on the left arm of that chair?” “Go over and touch it with your right index finger.” “Now take your finger off it.” “Do you see the lower bolt on the light switch plate?” “Now go over to it and touch it with your left ring finger.” “Now take your finger off it,”** and so forth until the preclear has a *uniform perception* of any and all objects in the room including the walls, the floor and the ceiling. This step can be kept up for a long time. It has an infinity of variations. But it is not the variations which work, it is the making and breaking of communication with the actual designated spots. You *can* do the following at this point: make certain the preclear is doing the process by asking questions such as, **“Are you touching the door knob?” “Where is the door knob?” “What is its shape?” “What is its color?” “What sort of texture does it have?” “Are you sure you are touching it?” “Can you feel it?” “Look at it.” “Who is touching it?” “Whose hand is on that door knob?” “Who is holding your hand there?” “Where is that door knob?” “When is it there?”** You can badger the preclear in the above fashion until his actions show that he is in communication with the object and until he is not angered by your questioning and direction.

IF AT ANY TIME THERE IS ANY DOUBT ABOUT THE PRECLEAR’S CASE DO THIS STEP [PART (a)] UNTIL SATISFIED THAT COMMUNICATION IS GOOD. A CASE WHICH WILL NOT OBEY 8-C (a) ORDERS WILL ALWAYS PERVERT OR ALTER COMMANDS TO BE PERFORMED WITH LESS SUPERVISION THAN PERCEPTION OF HIS BODY.

Part (b) has these auditing commands: **“Find a spot in this room.”** No further designation is necessary for this spot. Spotting procedure gives the preclear determinism of selection. When the preclear has done this the auditor says, **“Go over to it and put your finger on it.”** When the preclear has done this the auditor says, **“Now let go of it.”** It must be emphasized that the preclear is not to act upon a command until the command is given and must not let go until told to let go. The preclear is permitted to select spots until such time as all communication lag is flat and until he is freely selecting spots on the walls, objects, chairs, etc., with no specialization whatsoever— which means that his perception of the room has become uniform. Many things turn up in running this procedure such as the fact that the preclear cannot look at walls, etc.

Part (c) of this procedure is run with these auditing commands: **“Find a spot in the room.” “Make up your mind when you are going to touch it and then touch it.” “Make up your mind when you are going to let go of it, and let go.”** A variation of this process is to have the preclear make up his mind about a spot and then have him change his mind and select another spot.

The trouble with most cases, and the trouble with any case which is hung up and is not progressing, is that an insufficient quantity of Opening Procedure 8-C has been used by the auditor. This has been found to be an invariable rule. Preclears will pretend to run commands of a subjective nature but not run them at all. In other words, the auditor is saying do one thing and the preclear is doing quite another. Thus the process

is not actually being used on the preclear. The difficulty in this case is a specific difficulty in communication where the preclear cannot duplicate. But more important than that, any preclear whose case is hanging up is out of touch with reality and the environment to such an extent that he has begun to do processes on mock-ups rather than on the actual physical universe. It will be discovered that doing processes on mock-ups such as finding spots in them, finding distances to them, and so forth is productive of no gain, and even negative gain. Only processes which directly address the physical universe are found to raise the tone of the preclear. He has to come to full tolerance of it before he can get out of it. Thus any case bogging down somewhere in more intricate procedures can be relieved and brought into present time by Opening Procedure 8-C. The only caution on the part of the auditor is that he must be very precise about giving his orders and must insist on the preclear being very certain that he is actually seeing spots and touching them and inhibiting the preclear from executing the commands before they are given.

L. RON HUBBARD

LRH TAPE LECTURE
Phoenix, Arizona
14 September 1954

** 5409C14 LECT Dianetic Group Processing

P.A.B. No. 35
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

18 September 1954

“WHAT I LEARNED IN TRAINING”

A Basic Course in Scientology—Part 2

For the last ten months, ever since the Philadelphia Congress in 1953, I have been engaged in a research as thoroughly fundamental as the actual subject of Scientology. This research was directed toward the training of auditors. The immediate question asked in this research was one which has remained relatively unanswered for four years: “How do we train an auditor so that he will apply the processes known to be workable in such a way as to make the subject work for him?”

A major difficulty lay in the subject itself, for it was in a state of change. Certain processes would be found quite workable, better each time, and these would be published, but this continuing parade of processes had a tendency to invalidate auditors who had been trained earlier. Thus it began to appear, I am well aware, that an auditor was expected to be in a constant state of training, and that unless he had the “latest dope,” he was not to be considered top-notch. At almost any time from Book One on I could have levelled off in research and investigation, as each Foundation Board pleaded with me to do, out of their financial desires, and could have trained intensively on the processes which existed so that auditors would do them as they were given. There is no doubt, however, that this would have been a losing program, for life kept unfolding new data before me, and a greater and broader understanding of the entire picture was progressively easier to view, and the actual goal of processing kept advancing. Processes, when issued, if done by an auditor as issued, each time would have raised the majority of individuals to whom they were addressed up to the goal which was at that moment envisioned for Man. But the goal kept advancing, higher and higher levels of beingness continued to come into view, and so there was no choice for it. One could not agree with people who, out of financial need, sought to stop research; and although one was very conscious that a hardship was being worked upon trained auditors by releasing continually new processes for them to learn, there was no choice for it but to continue in the research and investigation of the subject of Man and of Life.

We passed out of the field of homo sapiens in late 1950, for it was obvious that we could make people saner than people had ever been. After I had completed, through 1951, my examinations of the whole track, it was obvious that the individual, the “I,” the personality, was not the body, and in early 1952 I was able to make the first announcements concerning exteriorization. By September of 1952 processes had been developed which made exteriorization much better and more stable, and using these processes I had no great difficulty in exteriorizing cases. After training the first group of auditors in Great Britain (September, 1952, the time of issue of SOP-1) I began to realize that there was a considerable nervousness on the part of auditors to face the fact of exteriorization. Indeed, exteriorization as an accomplishment or an existing state has never been very acceptable simply because the average public,

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indoctrinated to believe that one stepped out of the body at death and went to Hell or some such thing, found it too incredible. Man had been trying to do this thing for at least 2500 years, and although he had some cognizance of it he had never achieved any uniform success in making it come about at will. The experience of training these British auditors demonstrated that whenever an individual is low on havingness the effort to get him to face the no-mass character of a thetan becomes impossible unless one brings up the havingness of such people to a point where they can bear to view "nothing." Such people, those low on havingness, actually get sick at their stomachs physically, and very uncomfortable, at the thought of exteriorization, or the exteriorization of others.

Then proceeded the various Standard Operating Procedures from 1 up through 8, and more recently, including 8-C and 8-D. All of these were routine, aimed in the direction of bringing up a person's ability to handle space and nothingness to a point where he could bear the thought of exteriorization, and so exteriorize. But having many auditors, and being unable to process each one individually, there was a considerable scramble of ideas and technique applications. As an example of this, for a while in Great Britain all of the thoroughly "stuck in" cases had a general agreement amongst them that there was such a thing as a "white five." This strange beast was actually a psychotic who merely had the idea that he could exteriorize, but actually wasn't exteriorized, but anybody who did exteriorize was crazy. This stemmed immediately from the discomfort entailed for a no-havingness case in viewing "nothing." Any time they were asked to view nothing, they became sick and so they invented an explanation to keep them from looking at nothing, which is to say, to keep them from exteriorizing people.

In view of the fact that exteriorization alone brings about a rapid recovery of a case, and in view of the fact that the thetan stuck in a body is not unlike a thetan stuck in a theta trap to a degree where he has inverted and become the trap, one had to carry forward with exteriorization if one were going to deal with illness on any broad scale at

In training over a hundred auditors in America in the Advanced Clinical Courses, I was learning every day, every week, every unit, better means of bringing an auditor up to exteriorization as a case, and bringing up his willingness to audit people into an exteriorized state. By the time we had reached Unit VII [7th ACC], and well before it was completed, I discovered that we actually had achieved, not a process designed to immediately exteriorize people, not even a process to run out engrams, but a process which could be handled by an auditor after relatively little training. So here we had a slight disparity of goals. Here we had my goals, which consisted of an achievement of an understanding of Life sufficient to bring about a higher level of beingness and livingness, here we had exteriorization, here we had all the SOPs, and here we possessed techniques innumerable with which to achieve these goals, and on the other hand, an abrupt dichotomy, I discovered I had invented a process some months previously which could actually be communicated with sufficient ease to auditors so that they would use it as given, and with which they could produce some astonishing results. But this process actually was not aimed at exteriorization. This process would be recognizable to anyone thoroughly conversant with Dianetics. This process could have come into existence in June of 1950 except that then one would not have had the least idea of keeping this process up long enough so that it would actually work.

Now let me tell you something about this process. I have known since 1947 that getting an individual into present time was the most convincing and abrupt therapy which could be performed. I have been in institutions and have told inmates simply, "**Come up to present time**" with a resultant regaining of a stable sanity on the part of these inmates. Anyone in the field of Dianetics was familiar with "**Come up to present time.**" One always ended sessions that way. But after a considerable study, I had found

by 1949 that the anatomy of present time consisted of the ground, sky, walls, objects, and people of the immediate environment. In other words, the anatomy of present time is the anatomy of the room or area in which you are at the moment when you view it, and this is present time. Putting a person thoroughly into communication with this environment, which was present time, was, of course, indicated. But processes of that time were mainly subjective, addressed to the mind, on the mistaken idea that the mind was a brain, and that the body had something to do with thinking processes and personality, and so, beyond bringing people to present time by telling them to be aware of their surroundings, as I was doing in early 1950, this principle was not used.

Actually, not until I developed SOP-8-C did I begin to understand what it might take to put a person into communication with their immediate environment, simply by looking at it, touching it and becoming aware of it. All manner of liabilities ensued in the way of somatics and various other phenomena, and it was not until I had made many exhaustive tests that I was willing to accept the fact that somebody could be brought into present time by making him contact the walls, floor, ground, ceiling, sky, trees, people, of the exact moment in which he was, for many, many hours, with stable therapeutic results.

Applying this broad awareness and communication with the environment for tens or scores of hours as a total process, Scientology came into possession of Opening Procedure of 8-C.

In Issue 24-G of the *Journal of Scientology*, we find SOP-8-C complete, but we find, heading it, the following:

OPENING PROCEDURE: (Ten minutes to two hours, with MEST body).

Part (a): Send preclear to exact places in room, one place at a time.

Part (b): Have preclear select places in the room and move to them one at a time, still under the auditor's direction.

Part (c): Have preclear drill in physically holding on to and letting go of objects and spaces on his own decision to hold on, decision to let go.

In the *Auditor's Handbook* as published by the HASI, printed edition, \$5.00 [incorporated in *The Creation of Human Ability*; see page 44], we find "R2—16: RUN PRECLEAR THROUGH OPENING PROCEDURE OF 8-C, Parts (a), (b), (c), EACH ONE UNTIL THE PHYSICAL COMMUNICATION LAG STABILIZES." Now go over to the end of Intensive Procedure in the *Auditor's Handbook* [*The Creation of Human Ability*, page 166] and find that we are not now running Opening Procedure of 8-C from "ten minutes to two hours," but we find: "As a summary comment on these processes, it cannot be indicated too strongly that a preclear who is psychotic, neurotic, or who is having any psychosomatic difficulty must be run on Opening Procedure of 8-C (R2—16) for many, many, many, many hours."

Thus we have considerable importance being placed today, as a direct result of my experience with the Advanced Clinical Units, on Opening Procedure of 8-C. If it were not effective I would not put any stress upon it. But continuous test has demonstrated that the final remark at the end of Intensive Procedure in the *Auditor's Handbook* means exactly what it says. Anyone who is psychotic, neurotic, or who is having any psychosomatic difficulty can best be run, and should only be run, on Opening Procedure of 8-C, with the commands as given in the *Auditor's Handbook* and in the PAB prior to this one. *But*, the most cheering and wonderful thing about this process is that for the first time in all these years we came into possession of something which could be *taught*, and which auditors, as represented by those in the Advanced Clinical Units, could use, would use, which they understood, which they did not vary, which they would keep up with, and with that process we entered into training.

Immediately after this discovery, I found that “Duplication: Difficulties of” was the bugbear back of training. Thus, Opening Procedure by Duplication, completely aside from its terrific therapeutic values, brings a person upscale to a point where he is actually able to follow and duplicate processes.

Thus, with these two Opening Procedures we discover that we are indeed into the strata of training, and today we can guarantee that processes released are effective and, more important, that they will be done as released. And now, and only now, is Scientology capable of going forward as Scientology, and only now can we consider that an auditor, when he has been trained, will not have to shift and vary that training.

As a result I am devoting the next many PABs to the subject of training, and making out of them what amounts to a course to be used by auditors who themselves are doing training, and for the use of auditors who wish to come up to date, in such a way as to be from there on “in date.”

Thus I feel that we have accomplished something.

L. RON HUBBARD

LRH TAPE LECTURE

Phoenix, Arizona
28 September 1954

* 5409C28 LECT Church of Scientology Training Program and Lecture on Group Processing

THE JOURNAL OF SCIENTOLOGY

Issue 36-G

[1954, ca. late September]

Published by
The Hubbard Association of Scientologists, International
Phoenix, Arizona

Dianetics and Scientology Organizations United Again

Some months after the closing of the Wichita Foundation, Don G. Purcell returned to L. Ron Hubbard and the Hubbard Association of Scientologists, International, the corporations and Foundations of Dianetics, the various books (including *Science of Survival*) and copyrights, and the various rosters and correspondence files of the organizations. This meant that the entire and complete control without contest of Dianetics, as well as Scientology, was henceforth in Phoenix, Arizona.

When asked about this action by Don G. Purcell, Ron said, "Most men act because they have reason to act. At one time, Don honestly thought, or had been persuaded to think, that Dianetics could be more rapidly advanced in this society under an entirely business control. As time went on the difficulties of conducting the Foundation bore heavily upon his time and the progress he expected was not being made. But I don't believe that there were either business or other expedient reasons behind this. I believe that Don extended this gift of the Foundations and all their publications and material—a rather considerable amount—because he felt that the public in general, and Dianeticists and Scientologists in particular, would benefit greatly from a renewed unity, and that he did it because he thought it was the right thing to do. I appreciate it a good deal because it clears the communication lines and makes it possible for us to utilize, to the fullest, the considerable public which was generated by my first book and because it permits us to integrate on two levels—one of them on a mental therapy level and the other on an entirely religious level.

"Dianetics is very far from dead. The first book published in 1950 still sells as well as most current 'best sellers.' Even the contract and plates for that book are being held for me now by Hermitage House, and it will shortly be republished and issued on an even wider front. I admire Don very much for this gift. I think he has done the right thing, and I think it took a real man to do such a thing. There has been no animosity of any kind on my part since Don and I went into communication again while I was in Spain last year."

Questioned further concerning the future of Dianetics, Ron said, "All the time I have been working on Scientology I have also been working on Dianetics and laying it back on the shelf. Actually, the subject has advanced enormously since 1951, when the last publications on it were released by me. The various difficulties encountered in the early days when we were trying to erase engrams have been examined by me and various modifications made in theory and practice. There is a practice now called 'perfect duplication' which erases engrams in a few seconds when you have educated the preclear to do it. This sounds far fetched, but so did *Dianetics: The Modern Science of Mental Health* sound far fetched in 1950, and it is now so widely accepted that prenatales have become the subject of many a popular magazine article such as one in the *Ladies Home Companion*, another in *Reader's Digest* and many others in professional publications.

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“Quite in addition to prenatales, there is wide medical acceptance now of the dynamic principle of existence: Survive. It takes a certain length of time to get acceptance of the data, and the basics of Dianetics have not changed.

“Those preclears who in the past suffered from Dianetic processing were only those who could not handle heavy material and who considered force too great for them to touch. There exists now means by which this factor can be eliminated.

“Although some of this material has been released to Scientologists, there was no communication line extant for its general publication to the public. Thus, the removal of this communications diversion will mean a considerable amount of new material released in the very near future.”

According to Ron, “Don Purcell has offered us an opportunity for unity of all groups, all Dianeticists and Scientologists. We must now show our appreciation of his gift and use it as he intended.”

FIGHTING PROCESS

ROUTING:

All HASI instructors: Horner and Richards, London; Al Kozak, Camden; L. Ron Hubbard, Jr., Phoenix; and all Doctors of Scientology, and no others.

SUBJECT:

Techniques, Dianetics.

No doubt you have all heard of the sudden change by reason of the reacquisition of the Hubbard Dianetic Foundation, or have read of it in Issue 36-G.

We will continue the campaign and program of Dianetics as originally designed, and will continue as designed all the programs of Scientology.

The solution to Dianetics as a Science is contained in the following, which has been withheld pending the disposition and contest of the subject itself:

Waste Fighting, in brackets, until communication lag is gone.

Inhibit Fighting, in brackets, until communication lag is gone.

Enforce Fighting, in brackets, until communication lag is gone.

Desire Fighting, in brackets, until communication lag is gone.

What would it be safe to fight?

What would others find it safe to fight?

What thoughts, emotions, efforts, would it be safe to fight? (Until communication lag is gone.)

Indicate some things (in the environment) which are fighting themselves.

Indicate some things which are fighting. (Until all communication lag has gone. but a minimum of one hour.)

Spot all the spots where you had to stop fighting them.

Spot all the spots where you won.

L. RON HUBBARD

LRH:mb.bh

P.A.B. No. 36
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

1 October 1954

THE USE OF SCIENTOLOGY MATERIALS

A Basic Course in Scientology—Part 3

The first thing a Scientologist should know about Scientology is the use of its materials.

The materials of Scientology are not its tools. Its tools are processes—its materials are books, tapes, *Professional Auditor's Bulletins*, *Journals*, letters and experience.

Now that we are operating from the standpoint of a known subject and known processes, we can handle material much better than before. Now that we know that auditors can be trained rather easily to use Standard Operating Procedure 8-C, Opening Procedure, and that they are happy to learn it, and that it will produce results for them, we would be very foolish, as schools, as auditors, as individuals, to abandon this gain.

The materials of Scientology are designed to communicate. That is all very well, but TO WHOM—AND WHEN? Certain of the materials of Scientology can be communicated with ease to people that never before heard of the subject. Certain others can be communicated to people who have been in association with Scientologists but who are not auditors. The higher level of material and data can be communicated to people who are in training to be auditors. Certain other material can be communicated to people who have been trained as auditors. And if we do not recognize this fact, and if we do not follow it, then we are going to produce a confusion with Scientology, and we are going to turn people away from Scientology, and we are going to defeat Scientology in doing what it is trying to do.

For a long time Scientology was in a state of change sufficiently rapid to be bewildering unless viewed as an orderly whole, taken with cognizance from the *Original Thesis* through Book One, up *through Advanced Procedure and Axioms*, through 16-G, 24-G, and Professional Course Tapes. But now there is no further excuse for using this material in a muddled fashion. To give you some example of this, I recently received a bulletin from an area in the United States which has a history of being confused and introverted on the subject of Scientology. This bulletin was from two auditors who should know better. It was an announcement. It had been mailed to a hundred and fifty people who were more or less interested in Scientology, including some auditors in that area. And this bulletin proclaimed that the Professional Course Tapes, July, 1954, intended for the training of HCAs, would be played as public lectures for these people over a few evenings. A telegram was sent to these two auditors, telling them that if they committed this crime against themselves and Scientology, their training privileges would be suspended for five years.

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What would happen if they did this thing? Here are the Professional Course Tapes, designed to be played to a student after he has been thoroughly taught Opening Procedure 8-C, Opening Procedure by Duplication, Remedying Havingness, and Spotting Spots in Space, as well as Significances. After the many weeks which would be spent in teaching the student these named items, it would then be possible to communicate to him with the Professional Course of July, 1954, and only after a student has been so trained would he be further trained by playing these tapes to him.

Why is this? It is because one is talking as an instructor when he is talking to any public audience. He is talking as a teacher. Is his purpose, then, simply to confuse his audience and make them turn their backs on something which is confusing, or is his purpose to degenerate what he knows into the same level with all other confusions, or is it his purpose to inform his audience? If we in the HASI have learned over ten arduous months of communicating Scientology directly, face to face, with people who are there solely for the purpose of learning, and in communicating Scientology less directly to the American public (as in Operation Phoenix*); if we know now, and assert that we must either communicate data as data and skill through the stages of Opening Procedure, Opening Procedure by Duplication, and the rest, to bring a student into any understanding of what Scientology is all about; and if we assert that we have not been able to communicate to the general public intelligently except by using the mildest and most permissive data—then this, representing the combined efforts of myself and some of the most trained and skilled auditors in Dianetics and Scientology, should be taken with some weight.

Bluntly, you cannot avalanche data onto the heads of partially trained, poorly comprehending people, or people who have no real conversance with auditing at all. And if you try to do so, you will fail, and Scientology will fail, and the people in the area will not have the least idea what you are trying to do. And they will walk away from your meetings, and they will walk away from your group sessions completely confused and vowing to themselves to have nothing further to do with Scientology. And they will not tell their friends about it, and people who should be brought in to be helped will not be brought in to be helped. And so a great many people, by this misunderstanding of the uses of the materials of Scientology, are being denied the benefits of Scientology simply because these materials have not been handled with intelligence.

Yes, I know that we have just learned this, but that we have just learned it makes it no less emphatic. However, one supposes that somebody who has been trained should have better sense than to use something with as much dynamite in it as the Professional Course of 1954 as fit diet for cursorily interested people.

Another shocking incident occurred in another area where a person who had finished an Advanced Clinical Course Unit actually permitted a mailing piece to go out to a great number of auditors from old Dianetic days, which had scrawled all over the back of it in large letters, "The meat of an \$800.00 course for \$38.50," and this refresher course pretended that it would, in five evenings, bring these auditors up to date on Scientology, and pour into them material which it had taken this graduate of the course four hundred and thirty-two hours of hard study to begin to assimilate. The course graduate did not do this, but permitted it to be done. Of course there were considerable repercussions because of this. A Professional Course graduate was an HCA or BScn before he began the Advanced Professional Course. Most of the people in these

[* Operation Phoenix was started by the HASI in July 1954 to establish such things as the most acceptable mailing pieces, the best means of dissemination, the most worthwhile activities to which Scientology could be devoted and the best means of enrolling and group processing very large numbers of people. Group processing sessions on Sunday at the Church of Scientology were part of this program as were visitations by ministers of the Church of Scientology to hospitals, private homes, jails, etc.]

units extended their training from the six weeks minimum up to twelve and fifteen weeks, since this could be done without further charge. Nobody is going to relay the material these people received in any five casual evenings.

In the first instance, where the Professional Course was going to be played in four or five nights as social entertainment, only chaos would have resulted. The two auditors doing this have often wondered what was the matter with their area, why more auditing was not done in their area, why, when they brought groups together the groups did not stay together. The reason is very plain. Instead of actually teaching these people something, these two auditors had been falling back on material taken from courses designed for people who were there to be trained and who had already spent considerable time in training. These auditors had done, previously, with other material, the same thing they were trying to do with the Professional Course. As a net result, the people in their area who came to them for a night, or two nights, would find only a steady avalanche of data far too technical for their assimilation. And out of those recordings would come sufficient restimulation to send them away, never to return.

On the other hand, think what would happen to an auditor, interested in the quality of auditing and the reputation of Scientology in an area if, after leaving such a thing as the Professional Course or finishing his training with a Doctor of Scientology, he should reach out for all the people who had ever been interested in auditing in the area, bring them in, and teach them how to run Opening Procedure of 8-C. In other words, to teach them, step by step, painfully and painstakingly, until they had it as a complete purity, until they had it drilled and ingrained into them so that they could not avoid doing it right, think what would happen to the auditing skills, and think what would happen to the reputation of Scientology as an immediate result.

Where public lectures are concerned, the HASI has a series of eight hours of tapes which describe Scientology, its various efforts and benefits. These are designed for the public at large. They do not so deluge individuals that they create a confusion, but simply spark their interest and curiosity sufficiently to bring them to a level where they will at least wish to experience some of the benefits of Scientology or desire to pursue it further.

There seem to be certain rules forming here about the use of such material, and these would be more or less as follows:

1. Express to the general public only as much concerning the benefits, organization and practice of Scientology as would give it hope, without confusing it or embattling it with its prejudices.
2. When giving Scientology to people to use, give them only the simplest tools, render them completely practiced and conversant with those tools, and only when they are expert in them give them data.
3. Instead of talking about Scientology, apply it.
4. The simplest processes are the best processes.

One could say that Man was a complicated animal simply because he is a simple animal and will not face it. When you have seen what we have seen here at the International Headquarters of the HASI, result from a continuous application to a psychosomatic illness, to psychosis and neurosis, of Opening Procedure 8-C, you will only *then* begin to understand what an essentially simple mechanism Man is, and how hard he works to be a complex one.

But only when you have been trained to use such a thing as Opening Procedure of 8-C, arduously enough to demonstrate that it is done just exactly the way it is done and no other way for hours and hours and hours and hours, will you understand what we mean by training, and will you discover that people can be trained.

The Director of Training in London who is, at this writing, completing the first course of this new type of training writes: “The present course is going well. The students have had days of Opening Procedure, both of 8-C and by Duplication. It has been exceedingly interesting to watch. We have spent about a month now getting across the simplicities in actual practice, spending, for example, a whole day on ‘Something you wouldn’t mind remembering’ and ‘Something you wouldn’t mind forgetting’ and two whole days on Spotting Spots in Space and Remediating Havingness. The spirit is very high and I think we will turn out the best bunch of HPAs ever. We have hammered home auditing by observation of communication lag. It certainly is a wonderful system, because auditors surely cannot miss with it. I know the students going through now will not.”

The grades of Scientology are: General Member, HASI; Scientology Group Leader; HCA (HPA); BScn and DScn. These are grades of knowingness of the subject. They demonstrate levels of skill in the subject and they very adequately demonstrate the results which can be expected, for these skills show up in terms of preclears.

Group auditing sessions, when done by the simplest of commands, reducing every communication lag for every member of the group, are the most effective group sessions. Here again we have simplicity at work. Here we have processes being used right.

If we expect Scientology to communicate itself throughout the populace of the world, it had certainly better be communicated as it can communicate. If this is not done we will be standing here talking to ourselves.

L. RON HUBBARD

8TH AMERICAN ADVANCED CLINICAL COURSE LECTURES

Phoenix, Arizona
4 October—12 November 1954

L. Ron Hubbard conducted the 8th American Advanced Clinical Course in Phoenix, Arizona, from October 4th through November 12th, 1954. During the time period of the 8th ACC he also gave on October 8th and 10th the Route One Lectures (see next page) and during October, November and December did a series of Public Lectures and Group Processing Sessions (see page 95).

** 5410C04	8ACC-1	Introduction: Organization of Scientology
** 5410C05	8ACC-2	Two-way Comm, Straightwire, 8-C
** 5410C05	8ACC-3	Basic Elements of Processing
** 5410C06	8ACC-4	Two-way Communication
** 5410C07	8ACC-5A	Elementary Straightwire
* 5410C07	8ACC-5B	Intensive Processing
** 5410C08	8ACC-6	Opening Procedure of 8-C
** 5410C11	8ACC-7	Opening Procedure by Duplication
** 5410C12	8ACC-8	Remedy of Havingness
* 5410C13A	8ACC-8	Step II SOP-8
** 5410C13B	8ACC-9	Spotting Spots
* 5410C13C	8ACC-9	Demo of SOP Step II
* 5410C14A	8ACC-10	Creation of Human Ability, Route II
* 5410C14B	8ACC-10A	Group Processing
5410C15	8ACC-11	Creation of Human Ability, Route I
5410C18	8ACC-12	Creation of Human Ability, Route I
** 5410C19	8ACC-13	Axioms of Dianetics
** 5410C20A	8ACC-14	The Parts of Man
5410C21	8ACC-15	Route 2: Overt-Motivator Sequence
** 5410C21	8ACC-16	Route 2-61, Good and Evil—Spotting Spots; Route 2-62, Overt-Motivator—Remedy of Havingness
** 5410C22	8ACC-17	Two-way Communication
** 5410C25	8ACC-18	Communication and Straightwire
* 5410C26	8ACC-19	Survive
** 5410C27A	8ACC-20	Hypnotism
* 5410C28	8ACC-21	Process: What Would You Do If . . . ?
** 5410C29	8ACC-22	The Factors
** 5411C01	8ACC-23	Two-way Communication
** 5411C02	8ACC-24	Homo Sapiens
* 5411C03	8ACC-25	Shame, Blame and Regret
5411C04	8ACC-26	Title unknown
** 5411C05	8ACC-27	Factors Present in Good and Bad Auditing
** 5411C08	8ACC-28	Non-verbal Communication
* 5411C09	8ACC-29	Application of Axioms to Auditing
** 5411C10	8ACC-30	Definitions: Axioms

* 5411C11	8ACC-31	Scope of Dianetics and Scientology
* 5411C12	8ACC-32	Question-and-Answer Period, Dissemination

ROUTE ONE LECTURES

Phoenix, Arizona
8—10 October 1954

The Route One Lectures are twelve fifteen-minute lectures given by L. Ron Hubbard on October 8th and 10th, 1954 at Phoenix, Arizona, on Steps Four through Fifteen of Route One, Intensive Procedure (Ref. *The Creation of Human Ability*).

* 5410C08	PIP-1	Route 1, Step 4
* 5410C08	PIP-2	Route 1, Step 5
* 5410C10	PIP-3	Route 1, Step 6
* 5410C10	PIP-4	Route 1, Step 7
* 5410C10	PIP-5	Route 1, Step 8
* 5410C10	PIP-6	Route 1, Step 9
* 5410C10	PIP-7	Route 1, Step 10
* 5410C10	PIP-8	Route 1, Step 11
* 5410C10	PIP-9	Route 1, Step 12
* 5410C10	PIP-10	Route 1, Step 13
* 5410C10	PIP-11	Route 1, Step 14
* 5410C10	PIP-12	Route 1, Step 15

P.A.B. No. 37
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

15 October 1954

THE COMMUNICATION LINES OF SCIENTOLOGY

A Basic Course in Scientology—Part 4

There are several levels of communication in Scientology, and these should be known and observed by an auditor in his selection and use of materials.

The first of these which we should consider is the communication from the general public to the general public. Here we have word of mouth. This is the most important communication channel where promulgation and dissemination are concerned simply because it is the broadest and is the one which ultimately will reach the most people. Thus it is that we must be intensely interested in what Scientologists release, and what Scientologists do, and what the press says about Scientology. It would be thought by many with no great background in public relations that the proper method of obtaining word of mouth is through the public presses. This is not the case. Newspapers and magazines do not furnish the material which the public is discussing. The newspaper would love to think that it furnishes all the material which people talk about, but this is not the case, and actually on a check-up you will discover that you have today spent only a moment or two mentioning current events to your neighbors. It is of considerable interest to Scientology and Scientologists that no news stories be released. In the first place newspapers and magazines are incapable of duplication and cannot put forth a straightforward story, and have no cognizance whatsoever of ethics. The level of journalism today, if you care to look it up on the Chart of Human Evaluation, is found to be 1.5 and below, and I invite your attention to the accompanying columns of that level. This is a highly untrustworthy form of communication. It is not a particularly broad form.

What the public says to the public, if it were to be duplicated, and if it were to be regulated in any way by Scientologists and the organizations of Scientology, would have to be brief indeed, and would have to be uncomplicated. Otherwise it would not be duplicated by word of mouth. A central message, properly formulated, would be distributed by word of mouth if it could be embroidered into sufficient material to permit discussion. Without discussion being possible no word of mouth would ensue, since people use word of mouth material simply to be interesting themselves, and their method of being interesting is by taking some simple principle which is being talked about, which is yet controversial and embroidering it. Thus, by adding their opinions to it, they themselves become interesting. Thus, if you have something to which no opinions can be added you have something which will not be talked about.

For example, we have one piece of information, which, variously stated and in various forms, seems to communicate and which is communicated, and that is to the effect that for two thousand years Man has not had health, happiness, or immortality, yet these were promised to him two thousand years ago, and Scientology is delivering them today. Well stated, poorly stated, summed up, rephrased, this is still something

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that people will talk about. They may only use part of it, to the effect that Man has not had health, happiness, or immortality for two thousand years. Another piece of information which people will talk about, when it gets into circulation, is that a nuclear physicist, in trying to research matters of physics, found the human soul and discovered how to free it. One rather astonishing piece of information which was handed out was found to travel fairly well, and that was to the effect that God did not like unhealthy people. He made Man to be healthy, and Man got unhealthy. This, without any Scientology connected to it, was found to travel. Thus, the information which is put on the communication line from the public to the public has to be simple enough at its core to bring about discussion, so that by being embroidered it yet does not lose its core.

The Scientologist subscribing to the Code of Scientology is also subscribing to some control over this communication line from the public to the public. By staying out of the press, by refusing to engage in unseemly conversations over the subject, he is aiding and abetting the flow of word of mouth.

As any science which betters people gathers unto itself considerable numbers of people who can dramatize only how bad it is over there, we get a great deal of crank, squirrel, neurotic, and psychotic communication flow. We have an incidental communication line, then, which does not at all help the public's word-of-mouth communication from this entheta line. We call this an entheta line simply because people use Scientology to explain to others how bad it all is over there, how bad auditors are, how bad courses are, how bad Hubbard is, how bad rain is, how bad cats are, how bad the other person is, etc., etc. We even have publications which pretend to be part of Dianetics and Scientology which couldn't possibly print anything but bad news. That there is not one word of truth in all this news so far detected by the most searching inspection here, that these rumors and perjuries and falsehoods haven't even the dignity of a background in fact, does not stay their passage.

For instance, a character in that city of characters, Los Angeles, recently wrote to a publication which had no better sense than to print it, that the Supreme Court had many times decided that ministers who charged a fee for whatever they did were practicing medicine without a license. The writer of that letter refuses processing and happens to be connected with persons of a religious faith which is not Christian, and to be himself no Christian, and has a definite stake in religion which he does not mention in his letter. This is overtly slanderous, stated with malice and intention to squirrel up the field. However, many people, simply by driveling along about how bad it all is, put out unconscious dramatizations about how bad it all is, put out unconscious dramatizations about Scientology.

But the HASI, having been free to a large degree of the burden of investigation, has come alertly forward to police these lines, for there is a great deal of difference between free speech and slander. The first notable example the HASI made has come off very successfully. A piece of uncalled-for publicity which, like all the rest, was nothing but a lie, was published; its author was promptly and immediately threatened with suit if he did not instantly apologize, and seeing for the first time the difference between slander and free speech, this person hastily apologized and cut his communication line.

But unless all Scientologists fall into the habit of ascertaining the source of their information, and policing this entheta line, then the word-of-mouth advertising from the public to the public is seriously threatened, and there will be no great advance of Scientology in the public itself. For the very best communication line there can be for Scientology is being continually destroyed by irresponsible, if not insane, people who may not know anything else, but they certainly know how bad it is over there.

L. RON HUBBARD

HUBBARD PROFESSIONAL COLLEGE ANNOUNCEMENT

1954 [ca. October]

Official Publication of
The Hubbard Dianetic Research Foundation
Phoenix, Arizona

Dianetics and Scientology . . . a Crusade

L. Ron Hubbard

Dianetics and Scientology are more a crusade for sanity than they are a business.

The Foundations and other organizations in Dianetics have suffered only when the insistence that they be run as “business” overpowered their will to help humanity.

If all we wanted to do with Dianetics and Scientology was make money, we would all be rich, for it is an easy thing to sell those hitherto unpurchasable things health, long life, and happiness.

But there is the extreme of charity which neglects the first dynamic. An optimum solution would be that one which brought the greatest good to the greatest number of dynamics. Thus the auditor must not neglect the first dynamic—himself. Too many have. And their work has been impeded by lack of funds.

The Foundation is not a business, the auditor is not a businessman. But both the Foundation and the auditor must live and work in a commercial and economic conscious world.

It is no disgrace for an auditor to earn several thousand dollars in a few weeks. It would only be a disgrace if he worked only to earn it. With money made from those who can afford auditing, an auditor can himself afford to undertake the assistance of those in hospitals and asylums or who have lost in life.

It is a luxury to be so generous. It is not a luxury to earn, only—who was it said that he who is without charity is as empty as sounding brass and the tinkling of the temple bell.

But remember, there is a happy mean between an overburden of wealth and an overburden of charity. Either way loses.

And so, when we speak of an auditor’s income, we speak of his potential charity. And when we speak of an auditor’s charity, we hope he can have enough paying preclears to afford it.

An auditor is wasted on a routine job—his time is lost. He is also wasted processing nothing but movie stars and millionaires—if he forgets that these can only buy him the luxury of charity in the backwaters of the world.

PUBLIC LECTURE AND GROUP PROCESSING SERIES

Phoenix, Arizona

20 October—15 December 1954

L. Ron Hubbard gave the following public lectures (PLS) and group processing sessions (PPS) in Phoenix, Arizona, in October, November and December 1954:

5410C20	PLS	On Comprehending the Incomprehensible
* 5410C20B	PPS-1	"Rising Scale" on the Tone Scale and "Find Something Incomprehensible"
* 5410C20C	PPS-1 A	Group Processing
* 5410C27B	PLS	Principal Difference Between Scientology and Dianetics
* 5410C27	PPS-2	"Electing Cause"—"Something You Can't Control"
* 5411C03B	PLS	Organization of Scientology
* 5411C17	PPS-3	"Accept" and "Reject"
* 5411C17	PLS	The Wrong Thing to Do Is Nothing
* 5411 C24	PLS	Creation of Human Ability
5411C24	LECT	Accent on Ability (could be same tape as above)
* 5411C24	PPS-4	"Find Shortest Comm Line"—"Create a Memory"
* 5412C01	PLS	Awareness of Awareness
* 5412C01	PPS-5	"Decide to Be Silent"—"Find Some Secrets"
5412C03	PLS	Title unknown
* 5412C08	PPS-6	"Waiting", "Something You Can Associate With"
* 5412C08	PPS	Group Processing
5412C15	PLS	Acceptance Level

P.A.B. No. 38
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

29 October 1954

THE AUDITOR'S CODE 1954

A Basic Course in Scientology—Part 5

1. *DO NOT EVALUATE FOR THE PRECLEAR.*

The main difficulty of the preclear is other-knowingness. An auditor auditing a preclear has before him someone whose last stronghold of owned knowingness is his engram bank and various mental phenomena. As much as possible, the preclear should be permitted to discover the answers to this phenomena through the process of auditing. What the auditor is doing is steering. If he tells consistently what is to be found or what will happen, the preclear will not get well. The steering, of course, is a covert but highly acceptable method of inviting the preclear to find out. Giving a process's commands is an invitation to this discovery. The auditor is working from a body of knowledge as to how all minds and spirits function. The preclear could even be trained in this high generality without harm, and certainly can be audited in such a high generality, but its particularities and peculiarities, the phenomena which occur, must not be "telegraphed" to the preclear before they occur, and when something has occurred to the preclear the auditor should not then come up with its explanation. This was the entire failure of psychoanalysis. The preclear would say something, and the analyst would then tell the preclear what it meant.

The auditor should confine himself to giving the proper auditing commands and engaging in enough "dunnage" (extra and relatively meaningless talk) to maintain a two-way communication line.

2. *DO NOT INVALIDATE OR CORRECT THE PRECLEAR'S DATA.*

After a preclear has informed the auditor of an incident in his life it would be a fatal error, so far as the preclear's case is concerned, for the auditor, using other data, to inform the preclear that he did not have a proper recall on the incident. This is the main trouble with husband and wife auditing teams, and why they normally do not work. Both have been present under various circumstances, and the husband or the wife doing the auditing on the other may find it impossible to repress his or her own version after the other one has delivered up an incident. Today's type of auditing enters incidents minimally; therefore opportunities of this kind are not as frequent as in earlier days. Verbal invalidation is, of course, the symbolic manifestation of force. Invalidation, when expressed in emotion and effort, is force. When the preclear is invalidated he feels as though he has been struck by some force. One of the lowest levels on this line of invalidation is criticism. Lacking the effort or energy to hit somebody, a covert person criticizes or otherwise invalidates.

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3. *USE THE PROCESSES WHICH IMPROVE THE PRECLEAR'S CASE.*

In a series of tests conducted to discover why certain co-auditing teams had failed to effect an improvement, it was found that the auditor in each of these failed teams had been auditing out of the preclear what should have been audited out of the auditor. Top-flight Scientology processes minimize this difficulty, for they audit the common denominator, as nearly as it can be approached, of the difficulties in any and all minds. Nevertheless, auditors have a tendency to do to the preclear what should be done to the auditor in the way of processing. Furthermore, there are processes which effect improvement only after a great deal of auditing, and although this might be considered remunerative, it is actually not efficient since an auditor tying himself to one case is not benefiting the society as a whole, and is so defying his own third dynamic.

4. *KEEP ALL APPOINTMENTS ONCE MADE.*

Many a case has failed, not because of processing, but because the auditor was so irregular in keeping appointments that he introduced into the case an anxiety about waiting or unpunctuality. By failing to keep an appointment the auditor is actually telling the case that the case is not important, therefore not interesting, and the case will not run for an auditor who will not keep appointments. If an auditor has, himself, difficulty in keeping appointments, then he should not make specific appointments.

5. *DO NOT PROCESS A PRECLEAR AFTER TEN P.M.*

Utilizing all the experience of four years, it has been discovered that items 5, 6 and 7 of the Auditor's Code were the only actual causative agents in spinning preclears. Whenever a preclear markedly worsened under processing, the process itself was found to be guiltless, and it was discovered that items 5, 6 and 7 of this Code had one or all been present. In every case where a psychosis or neurosis was restimulated by bad auditing, all these factors, 5, 6 and 7, were present. Because the body is built of cells which contain in their experience line, evidently, the pattern of plankton, energy level actually drops after sundown, but for a while there is a certain franticness which can be mistaken for energy. In other words, when the sun went down the source of energy was no longer present, therefore auditing during any of the dark hours is not as effective as auditing during daylight. However, a person can be audited safely up to 10 p.m. regardless of the state of his case. After 10 p.m. the curve of ability to handle energy drops quickly and hits its low at 2:00 a.m. But any auditing after 10 p.m. has been found to be at least ineffective, and might as well not have been done.

6. *DO NOT PROCESS A PRECLEAR WHO IS IMPROPERLY FED.*

It is an unhappy thing that occasional hidden factors such as lack of sleep, lack of food, or an urgent present time problem may defeat the efforts of an excellent auditor. The best process will not benefit a preclear who, still interiorized, is being drained down as a thetan by a body which is badly in need of food. Every bit of energy which the thetan puts out is being absorbed by the body, which is improperly fed. A body suffering from malnutrition, or even lack of a proper breakfast, will thus inhibit auditing.

Sometimes a preclear who has come from a distant area to be audited is sufficiently short of cash that he will attempt to subsist during the week of an intensive upon sandwiches and coffee. He might as well have stayed home, for his body, being hungry, will pull in engrams, which are after all edible energy, will drain down every beam which a thetan throws out, and will in general defeat processing.

An improperly fed preclear demonstrates on a basal metabolism test, even when sane, the same oxygen burning rate as a psychotic. You can take any preclear, have him

omit eating breakfast, and a psychotic, and test the two of them, and you will discover their metabolism and breathing behavior to be similar.

It is not prescribing a diet to demand that your preclear eats as a normal human being should during an auditing intensive or before any auditing. Preclears who are not adequately fed can be spun if bad auditing and some other factors are added into the session. This does not mean that a body can get so starved that it cannot benefit from auditing, but it does mean that a proper diet, as is normal with the preclear, should be observed during an intensive. Diet, by the way, is nowhere near as large a factor in the recovery of cases as nutrition “ads” would have you believe, and today no HASI auditor is allowed to prescribe diets if he is to continue in the protection of the organization. However, number six must be observed during auditing.

7. *DO NOT PERMIT A FREQUENT CHANGE OF AUDITORS.*

Although it is almost impossible for a case to escape having two or three auditors, when the number gets up to six or eight over a relatively short space of time, such as a few months, the case is seen to suffer by reason of the change. As much as possible a case should be run by one auditor. The basic reason for this is that one auditor running a case has a better chance of completing what he starts. A frequent change of auditors nearly always means a frequent change of estimates of a case, and a frequent change of processes none of which get finished.

8. *DO NOT SYMPATHIZE WITH THE PRECLEAR.*

There are three ways of handling those who need help. The first and most senior of them is to be effective and remedy the condition once and for all. The second method would be to make the person comfortable. If you cannot be effective, and you cannot make the person comfortable, only then would you be justified in giving the person sympathy. At the same time cases can be retarded by the auditor’s being far too domineering, but if one has to err, err in the direction of being too domineering, not in the direction of being sympathetic. Sympathetic auditing invites the preclear to dredge up more data about which the auditor can be sympathetic, and finally becomes a mutual sympathetic society.

9. *NEVER PERMIT THE PRECLEAR TO END THE SESSION ON HIS OWN INDEPENDENT DECISION.*

With such processes in existence as Opening Procedure by Duplication, it becomes important that the auditor carry through what he starts. You will discover that a preclear very often will get up to a point where he desires to fight the auditor, and then will walk off from a session. It is the auditor’s responsibility to bring the preclear back and to finish the session. Sessions end when the auditor says they are over, not when the preclear says they are over. However, in order to continue the session it is not legitimate to abuse the preclear or disobey any other sections of the Code.

L. RON HUBBARD

P.A.B. No. 39
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

12 November 1954

THE AUDITOR'S CODE 1954 (Concluded)

A Basic Course in Scientology—Part 5 (Concluded)

10. *NEVER WALK OFF FROM A PRECLEAR DURING A SESSION.*

Although no auditor of any decency or attainment would believe that a person applying Scientology processes would need number ten, it has happened often enough that auditors have walked off from preclears who were in the midst of long communication lags to make it necessary that this be included in the Auditor's Code. The auditor's effort to punish the preclear for not obeying his command is responsible for this. One notable case, a poorly trained person practicing Scientology—you would hardly call him an auditor—became incensed with a psychotic girl he was auditing, got her into the middle of a long communication lag, raged at her, and then walked off from her. It took fifteen hours of extremely good and clever processing on the part of a top-flight auditor to regain the ground lost.

11. *NEVER GET ANGRY WITH A PRECLEAR.*

What must be the level of self-confidence of an auditor who feels that the introduction of misemotion into a session is necessary to express his inability to cope with his preclear?

12. *ALWAYS REDUCE EVERY COMMUNICATION LAG ENCOUNTERED BY CONTINUED USE OF THE SAME QUESTION OR PROCESS.*

Numbers 12 and 13 of the Auditor's Code 1954 are the essential difference between a good auditor and a bad one. If you want to know who is a bad auditor, then discover the auditor who fails to reduce communication lags encountered in the preclear by a repetition of the same question or process. This auditor is expressing his own inability to persist, and is expressing as well his own inability to duplicate, and he is more under the control of the preclear than the preclear is under his control. An auditor not only has to understand communication lag, he must reduce every communication lag brought into being by a question or a process before going on to a new question or a new process.

13. *ALWAYS CONTINUE A PROCESS AS LONG AS IT PRODUCES CHANGE, AND NO LONGER.*

Here is the other way you tell a bad auditor. A person whose case is in poor condition will express his state by changing every time the preclear changes. Here is the auditor being the effect of the preclear. The preclear changes his condition, changes his communication lag, changes his ideas, and if, between auditor and preclear, he is

actually cause, the auditor will then change the question or change the process. You watch some auditor auditing who is ordinarily not reputed to get results, and you will find out that in the course of an hour he is likely to use ten or twelve different processes. Each time some change occurs in the preclear, instead of pursuing it and reducing the communication lag on the process the auditor promptly changes. He excuses this to himself by saying some other process is needed or necessary.

It so happens that the process which brings about a change will probably bring about further change. There is an auditing maxim concerning this: "The process which turns on a condition will turn it off." This is true within limits, but it is true enough to drive home the fact that a person should use a process as long as it produces change. This can also be true of an auditing question. An auditing question should be used as long as it continues to produce change. But if one has used a question or process for some little time—in the case of a straight wire question five or eight minutes, in the case of Opening Procedures two or three hours—with no real change in the preclear, it is time to change the process. If the auditor does not change a good process, the process will then produce a change in the preclear.

A bad auditor will use a process until it turns on a somatic, will then change to another process, will run it until it turns on another somatic, and then change it, and so on until he has thoroughly bogged a case. In spotting spots to get rid of old auditing in preclears who have been audited between 1950 and 1954, the plaint is often heard from the preclear, "Oh, if only just one engram had been run a second time, or if one secondary had been run again, or if any auditor had said 'go through that again' how wonderful it would have been."

It was the inability of the auditor to repeat the process of erasure which prevented Dianetics from being all we would ever have needed. The inability of the auditor to duplicate is mirrored in the fact that he cannot duplicate over and over the same question or the same process. This also comes into view in another way. An auditor who is unable to duplicate must always give the given and standard process with his own slight twist. He is given an auditing phrase, but he finds that he cannot use it unless he gives it a small curve. This auditor is worried about his own thinkingness and is using other thinkingness as his randomness. You can always tell a good auditor. He uses and abides by 12 and 13 of this Code.

14. *BE WILLING TO GRANT BEINGNESS TO THE PRECLEAR.*

An auditor who is unwilling to grant beingness to those around him will find himself unable to run a process which is effectively producing a change for the better in the preclear. This auditor will try to discover all manner of processes which reduce the status of the preclear. Whatever rationale he uses to explain this, he will not use an effective process if he is himself unwilling to grant beingness or life to the preclear. Thus we get two sharp divisions amongst auditors: those who are using the preclear as an opponent in a game, and those who are using the preclear as though the preclear was something being created by the auditor. The latter state of mind will produce remarkable results, the earlier will produce chaos. An auditor who needs preclears in order to have a fight would probably also beat children or small dogs—not big dogs, small dogs.

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

Auditors in general have considerable contempt for those who mix Scientology with some other practice or who use Scientology, change it around, and out of position or cowardice call it something else. Auditors do not like this because they almost invariably, one or another of them, will inherit at least some of the preclears of people who disobey this line of the Code. There follows then an auditor's effort to unscramble

a case which has had its spine adjusted while running engrams or which has discovered an incident only to have discovered immediately after that it has tremendous mystic significance or psychoanalytic bearing. An auditor who mixes Scientology or miscalls it has never learned Scientology. If he knew Scientology he would not feel it necessary to do something else, for Scientology is nothing if not extremely effective—certainly more effective than any other existing practice today.

Sometimes auditors encounter people who “really use Scientology, but because of the acceptance level of the public” mix it with something else. The public has no difficulty and has never had any real difficulty in accepting or using Scientology under that name practiced according to its own procedures. In a particular instance, an auditor who prescribes diets or who does other things of a material nature additive to the practices of Scientology immediately divorces himself from the protection of the HASI and is subject to action by the CECS.* An auditor who has to mix Scientology to make it work didn’t know Scientology in the first place and so wasn’t really an auditor anyway.

This is the Auditor’s Code of 1954. It supersedes any earlier Codes. It has been developed by the CECS as its standard of practice, and latterly was adopted by the Hubbard Dianetic Research Foundation for use in the field of Dianetics. It is the official Auditor’s Code.

It is required of students under training that they know this Code by heart, know what it means, and as they process, practice it. It is one thing to know it—another thing to practice it. A good auditor does both. It is not something to be read, agreed with and forgotten. Following it means success in cases. Neglecting any part of it means failures. It combines the arduously won experiences collected during four years from the practices of three thousand auditors.

We want successes.

L. RON HUBBARD

[* Committee of Examinations, Certifications and Services.]

THE JOURNAL OF SCIENTOLOGY

Issue 40-G

[1954, ca. late November]

Published by
The Hubbard Association of Scientologists, International
Phoenix, Arizona

Validation of Scientology

L. Ron Hubbard

The validation of Scientology and Dianetics has engrossed the time and attention of many auditors and myself. The aggregate validation programs engaged upon in the last four years have cost in excess of \$200,000. It is not for nothing that we can say that today we practice the most validated science in the field of the mind and spirit that Earth has ever known.

The first validation pamphlet was accumulated by practicing psychologists and psychometrists in Los Angeles in mid-1950 and was published in the fall of that year. It was no more than an effort to make a formal study of validation itself. It brought forward many astonishing factors and was very broadly and pleasantly received.

Another validation program was engaged upon publicly on the founding of the HAS when people were invited to send their results in to the HAS so that these could be collected and published. These case histories were never published due to lack of funds which could be appropriated to that specific purpose.

Clinical course graduates report results to the HASI on exact report forms. This multitude of cases represents an enormous amount of study by individual auditors operating in various stages of training and in various areas on a wide cross section of the populace. These demonstrate a uniform and continued success on the part of auditors at this time to obtain results upon preclears.

However, the most arduous and carefully carried out program of validation has never been offered to the public and probably never will be. This is the program undertaken by myself and a few auditors to test and validate or invalidate new processes before their general release. Countless tests have been made of the processes which are today Scientology, and from this has come an understanding of the human mind of a magnitude and certainty to permit the Hubbard Association of Scientologists, International, to guarantee today to a preclear that Scientology, administered by a trained auditor, will result in a far better life. And this research program is mirrored in the results we get, for it has included the knowledge of how to train auditors so that they can continue to obtain these results. Today there is no question about the workability of Scientology and the results it obtains. It is, indeed, the most validated science of mind Earth has ever known. The results which come in every day adequately prove this.

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PHOENIX CERTIFICATION COURSE LECTURES

Phoenix, Arizona

15 November—4 December 1954

L. Ron Hubbard began lecturing to the Phoenix Certification Course (leading to HCA or HDA), which enrolled every Monday, on Monday, November 15, 1954. He gave the following lectures, which deal with the fundamental data of Scientology and the exact and precise use of techniques and processes:

5411C15	HCAP-1	Title unknown
** 5411C17	HCAP-2	Background of Six Basic Steps
* 5411C ...	HCAP-3	Elementary Straightwire
* 5411C ...	HCAP-4	Remedy of Havingness
* 5411C22	HCAP-5	Levels of Case Ability
** 5411C23	HCAP-6	Addressing Groups and Starting Sessions
* 5411C24	HCAP-7	Following Orders
** 5411C24	HCAP-8	Two-way Communication
* 5411C30	HCAP-9	Solving Cases
** 5412C01	HCAP-10	Opening Procedure of 8-C
** 5412C03	HCAP-11	Op Pro by Dup with Two-way Comm; also issued as P R O-20
* 5412C04	HCAP-12	Last Lecture

During this same period L. Ron Hubbard was also giving public lectures and group processing sessions (see page 95).

P.A.B. No. 40
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

26 November 1954

THE CODE OF HONOUR

A Basic Course in Scientology—Part 6

1. Never desert a comrade in need, in danger or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self-determinism and your honour are more important than your immediate life.
10. Your integrity to yourself is more important than your body.
11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own adviser, keep your own counsel and select your own decisions.
15. Be true to your own goals.

Scientology is itself the microcosm of a civilization. It contains two moral codes: one is the moral code of practice which is the Auditor's Code of 1954, the other is the Code of a Scientologist, which will be given at greater length in the next PAB. It also contains an ethical code, and that is its Code of Honour.

The difference between ethics and morals is very clearly known in Scientology, if not in a modern dictionary. This merger of morals and ethics has occurred in recent times, and is symptomatic of a general decline. An ethic is practiced on an entirely

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self-determined basis. An ethical code is not enforceable, is not to be enforced, but is a luxury of conduct. A person conducts himself according to an ethical code because he wants to or because he feels he is proud enough or decent enough, or civilized enough to so conduct himself. An ethical code, of course, is a code of certain restrictions indulged in to better the manner of conduct of life. If one Scientologist started to punish or berate some other Scientologist and called for an enforcement on the grounds that the Code of Honour had been disregarded, the punitive act itself would involve and violate the Code of Honour. The Code of Honour is a Code of Honour as long as it is not enforced. If a person is big enough, or strong enough or sane enough, then he can indulge himself in the luxury of holding upon himself freely and of his own decision the Code of Honour. When such an ethical code begins to be enforced it becomes then a moral code.

A moral code is enforceable. Mores are those things which make a society possible. They are the heavily agreed-upon, policed codes of conduct of the society. If an auditor were to flagrantly and continually violate the Auditor's Code or the Code of a Scientologist, then other auditors would have a perfect right to demand, and through the HASI effect, the suspension or revocation of certificates or memberships, or both. However, no such action is possible with the Code of Honour. A person could continually and flagrantly flaunt the Code of Honour and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honour clearly states conditions of acceptable comradeship amongst those fighting on one side against something which they conceive should be remedied. While anyone practicing "the only one" believes that it is possible to have a fight or contest only so long as one remains "the only one" and confronts as that single identity all of existence, it is not very workable to live without friends or comrades in arms. Amongst those friends and comrades in arms one's acceptability and measure is established fairly well by his adherence to such a thing as the Code of Honour. Anyone practicing the Code of Honour would maintain a good opinion of his fellows, a much more important thing than having one's fellows maintain a good opinion of one.

If you believed Man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honour, I can guarantee that you would be a happy person. And if you found an occasional miscreant falling away from the best standards you have developed, you yet did not turn away from the rest of Man, and if you discovered yourself betrayed by those you were seeking to defend and yet did not then experience a complete reversal of opinion about all your fellow men, there would be no dwindling spiral for you.

Indicative of this is a process which is rather easy to work and which has some workability. Sit down in a public place where many people are passing by and simply postulate into them, above them, around them, Perfection—no matter what you see. Do this person after person as they walk by you or around you, doing it quietly and to yourself. It may or may not occur that you would bring changes in their lives, but it would certainly occur that you would bring about a change in yourself. This is not an advised process—it is simply a demonstration of a fact that he who lives believing wrong of all his fellow men lives, himself, in Hell. The only difference between Paradise on earth and Hell on earth is whether or not you believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honour.

L. RON HUBBARD

Official Publication of
The Hubbard Dianetic Research Foundation
Phoenix, Arizona

Accent on Ability

NEW TREND TAKES FORM

L. Ron Hubbard

Many things have been learned in the past several years of Dianetic research and investigation, as will be brought out in the book *Dianetics: 1955!*. But chief amongst these items is the fact that we have misplaced, to some degree, our accent mark.

Formerly we were intent upon surveys of many lines of human activity. We have covered such things as psychosomatic illness and aberration, and indeed the stress on these two is paramount as represented in the title itself of Book One, *Dianetics: The Modern Science of Mental Health*. Today's accent is much more sharply aligned, and arrowed into human activity.

Today we know that man is so hungry for a game that he cannot but cling to, or even invent, psychosomatic ills and aberrations so as to satiate his apparently unappeasable thirst for problems.

All of us have had the experience of processing preclears who did not want to get well. Of course, today, we could give them a sufficient abundance of problems and illnesses in mock-up form, or in some other manner, so as to bring them into a state of realization that they could create more problems than they had and so convince them that it would be possible to release at least some of the ills to which they are dedicated. This does not mean, of course, that we could not bring preclears into a state of being well, or that we cannot bring them into such a desirable condition. All I wish to call to your attention here is that we have misplaced our accent. If man is so thoroughly engrossed in self-inspection so as to generate and multiply barriers such as psychosomatic ills and aberrations, then it must mean that his interest is centered on himself. And if his interest is centered upon himself, and we yet find it undesirable for our fellow men to be so out of communication, then there must be other spheres to which this interest can be directed.

We know that if his interest is so thoroughly involved with the first dynamic, then he must have abandoned many other dynamics. We see in this first dynamic fixation a lessening of force and ability throughout the whole of mankind or any group of men. When interest introverts, the subject which seems most compelling to man is psychosomatic ills and aberration, for he generates these only when his interest is so introverted.

It has been my good fortune to discover in the researches of the past few years that there were many roads out of this puzzle of self. Indeed, the entire span of the dynamics could be considered themselves a roadway. If an individual is to depart from a fixation on the first dynamic, then it is necessary for him to project himself and discover interests upon the remaining dynamics. This is, indeed, a very clear roadway, and one which anyone would take—unless, of course, he were confronted by a barrier sufficiently gigantic to him to debar his interests from forming on these additional dynamics.

Let us examine this situation further by inspecting the dynamics. According to the fundamental axioms of Dianetics, which have not changed, the dynamic principle

of existence is “Survive.” Survival considered as the single and sole purpose subdivides into at least four dynamics. Dynamic One is the urge of the individual toward survival for himself. Dynamic Two is the urge of the individual toward survival through procreation and includes both the sex act and the raising of progeny. Dynamic Three is the urge of the individual toward survival through a group. Dynamic Four is the urge of the individual toward survival as Mankind. These, as stated in the First Book, are the legitimate sphere of interest of Dianetics.

If we are considering these dynamics as a roadway, and if we are seeking to draw man’s interest away from the First Dynamic where it can center only upon psychosomatic illness and aberration in order to have problems, then we see at once that the Second Dynamic is barred. This is highly frowned upon in this society at this time, and yet the Second Dynamic is the only dynamic which will permit future generations to come into the world. Even the Archbishop who frowns and sneers on the subject of sex is, as a body, the product of a sexual act between his father and his mother. No matter how much he might rant and rave to his congregation, actually even for the persistence of the church and the survival of congregations, to say nothing of the revenue provided from baptisms, the church is entirely dependent upon the sexual act. When people interest themselves in juvenile delinquency they should interest themselves in that part of the sexual act which is the raising and caring for children. Unless we release, at least to some degree, the stigma attached to sex we have immediately blocked our road out to just that extent that the sexual act is forbidden or denied.

But consider that our individual has managed to bridge the sexual act, and has at least thought about adventuring on the road to the Third Dynamic. Here do we find any barriers? Indeed we do. We discover that before an individual can possibly be admitted into any group, whether small or large as that nebulous thing called “society,” he must be possessed of many abilities. Otherwise he will be improperly mannered and possessed of too few skills to make his presence in the group desirable, and here we have the foremost bar upon the line: the individual’s lack of social, artistic, technical, artisan, or labor ability.

Now, while we can understand ability upon the Third Dynamic, it becomes a little difficult to understand upon the Fourth Dynamic unless one conceives it in terms of absence of ability. Let us inspect this situation today wherein nationalism was launched upon the world to give into our possession at this time, in this atomic age, an anarchy of nations. These nations depend for their further continuance and sustenance upon the production and even worship of their citizens. A few years ago this system was not entirely unworkable. Distances were sufficiently great to permit an isolation to occur, but now we are in possession, according to the officials of at least three major governments, of weapons of such magnitude that these could very well destroy all life extant upon a continent of earth. This doubtlessly laudable ability on the part of our weapon-makers discovers a certain inadequacy in this arrangement of nations, for these nations live in an anarchy, and an attempt to reconcile them one to another has already met with defeat, where the biggest of these nations, in San Francisco, withheld to themselves the right to veto any action of the General Assembly.

Somewhere (you and I do not know where), some individual (you and I do not know who), has at this moment in his possession weapons of sufficient magnitude to lay flat continents of earth. If one is so naive as to suppose that one can wipe off a continent without endangering or even obliterating life on other continents, then one has not flown recently across an ocean and discovered what near neighbors these continents are, and that they breathe the same air recirculated by the prevailing Westerlies—for atomic fission is noted for nothing if not its ability to remain suspended in the air. We do not properly know who would give this man his orders, providing this man would stay there and wait for orders, nor do we know in what area of the world such a man might be located. Perhaps there are two such men. Perhaps there are two dozen. Perhaps three or four nations have such men standing by with such weapons. In this age of guided missiles it is highly doubtful if the services of a pilot and plane would have to be commandeered in order to accomplish the destruction of a continent. Do not think that I speak idly, for I am merely quoting Secretary of the Air Force, Harold

Talbott, to the effect that he is in possession—or somebody is in possession, he does not let us in on what or where—”of weapons that can lay waste an entire continent men, women, children, even the beasts and the vegetation. They can abolish in a single night not only an army, not only a nation, but a whole civilization.” He also states, “Some of them are of such awful power that even the men who build them cannot fully visualize the carnage that would follow their use.” He also tells us this is neither the time nor the place to dwell upon these weapons, just as though there were some time and some place where one could consider this problem. For none of us, on this Fourth Dynamic problem, which is what it is, has, evidently, any right whatsoever to think in such terms as the survival of Mankind.

If only by atomic power, and without regard to the anarchistic state of nations one to another, we are definitely barred from a Fourth Dynamic survival. For instance, what would you do right this moment in order to resolve this problem on the Fourth Dynamic? What ability could you possibly assume to yourself, practice and perfect, which would remove from Mankind this threat of wanton and widespread destruction at the hands of irresponsible politicians and rather seedy nuclear physicists who have never been noted for their sanity—who, indeed, today, by National Proclamation (at least in the United States) are debarred even from a cursory examination of their sanity? For if they are given an examination on the subject of their sanity they have broken their “top secret classification” and thus must never more handle weapons or papers of that nature. They are not only debarred from the casual society of their fellows by these awful secrets which they possess, but they are debarred as well from any resolution of any mental problem which they might have. And, as we look at this situation where one man, with or without orders, can destroy an entire continent, we cannot but be amazed to discover that no-one is ever to be permitted to investigate his sanity or to give him any counsel along human lines. This individual is not being barred merely from the Fourth Dynamic, he is being compressed thoroughly back to the First Dynamic, and the result of this? Well, what would you do tonight if you had to solve this problem? Thus, you see, thee and me are lacking to some degree an ability in this, or ability on the Fourth Dynamic.

Now, looking this roadway over again, we see that each of the last two dynamics are rather thoroughly barred by lack of ability. Let us investigate further. Most often we discover sexual aberration continuing from a complete lack of sexual ability. This was most marked in the very early years of Christianity, wherein we discovered a eunuch, Saint Paul, advising everyone to have nothing to do whatsoever with sex—a course which the church, without further inquisition, has happily helmed itself along. And we discover that if we can sufficiently suppress the ability of an individual sexually, or if we can suppress his ability to have children, we get those various manifestations which we call nymphomania, which we call perversion, and so forth. Anyone who has audited people has discovered that where we had lack of sexual ability we had various disabilities which are classified by law as sexual irregularities. And thus we find this problem of ability is very present on the Second Dynamic. Further, if one cannot have children we discover that one is prone to be rather diffident, to say the least, about raising children no matter whose, and thus any ability as a father or a nurse is suppressed.

On the First Dynamic we are continually struck by the fact that individuals in the society insist upon other individuals negating the First Dynamic. It is not merely common, it is socially polite to pretend to be unable. A man who can do courageous things is expected to discount his ability. A man who can work well in the field of the arts is expected to make nothing of it. This is simple politeness, but it is not good processing. For an individual who has to make a postulate nine times a day that he is incapable is liable, at long last, to become just that.

We long ago discovered in Dianetics that what we validate comes true. Thus, if we continue to process or connect with or continue to harbor entheta, we discover that entheta becomes quite live. But if we decide to process on the theta line, validating such things as affinity, reality and good communication, we make short work out of the case. Here we have the difference between making a preclear well and making him

sick. We can actually process a preclear in the direction of difficulty to such an extent that these difficulties, imagined or actual, become real. The validation of difficulty will always result in the accomplishment of difficulty. Similarly, the validation of ability will always accomplish ability.

Thus we see that there were two sides to these dynamics. The lower side in each case, whether we had to do with the First, Second, Third, or Fourth Dynamic was aberration and psychosomatic illness. The individual, self-centered, is liable to dwell sufficiently upon his ills and injuries and negate himself sufficiently to become an "only one" and to suppress any ability which he has. On the Second Dynamic he broods about his inabilities to have or raise children until he has confirmed these inabilities. On the Third Dynamic he is made to feel a stranger to the group by his lack of skill or his lack of social presence, or by the group's own aberration or psychosomatic ill, to a point where he is occasioned to abandon the group. On the Fourth Dynamic this has become so marked that one does not even think of the Fourth Dynamic as having ills, much less how to remedy them. But we discover in this anarchy of nations where any politician of any country can make capital of hatred for any other country, a psychosomatic illness and an aberration.

Confronted with this situation we see that the wrong thing to do would be to validate any dynamic's ills, but rather, we should process along the lines of the wellness in the dynamic.

Now the upper range of all this would be ability. Ability on the First Dynamic would be the ability to handle and train and accomplish goals as one's self. Ability on the Second Dynamic would be to have and raise and train children. Ability on the Third Dynamic would be to have the ability necessary to develop social, industrial or agrarian skills so as to be an asset to the Third Dynamic. And unfortunately, unless we have built up ability across these first three dynamics we will never attain an ability of any kind on the Fourth Dynamic. Man, indeed, today, is so antipathetic toward any ability on the Fourth Dynamic that he, as represented by one group, almost actively murdered an individual who dared to write a book called *One World*. That the individual, Wendell Wilkie, was murdered by heartbreak does not make it any the less a murder. When we approach a point of no ability, we approach a desperate state of psychosomatic illness and aberration. Abandonment of any dynamic is not an escape from that dynamic, but an enslavement to it. This is how this universe works.

The accomplishment of ability on any of these first four dynamics will be absolutely necessary if man is to survive, and indeed if individuals are to go forward and make any civilization in which it would be fit to live.

Our accent, from the first, should have been upon ability.

Thus, Dianetics was not really the modern science of mental health, but was (and I think all of us understood this basically) the Modern Science of Ability, for I have never had a preclear who did not hope, through processing, for other than to gain new ability or to regain his old. He was not there to be processed out of his psychosomatic ills and aberration.

On the definition of "sane" or "ill," if we examine any page of world history we will discover that "sanity" had very little to do with ability. We find some of the men who have given the greatest service to mankind so completely "insane" that they could not have passed the first part of any modern test. "Sanity" is only "agreed upon behavior." When one departs from this "agreed upon behavior" one is of course susceptible to the label "insane." Any behavior which is visionary, compelling, or out of the ordinary is apt to be labelled insane. By "insane" we mean only that the conduct, or the vision, or the goal has not generally been agreed upon. Strangely enough, we also find "sane" men benefiting Mankind. And so we have here no definition at all. Conduct out of the ordinary has numberless times benefited Mankind. Thus we have no grounds on which to work at all if we use "sanity" as a basis. We are, however, on solid ground when we address the subject of ABILITY, and when we say that we are going forward to increase ability on the First, Second, Third and Fourth Dynamics, we would then be on solid processing ground, for ability is a common denominator just as survival is a common measure and urge in all man.

The modern processes of Dianetics increase ability. Each and every one of these processes which is successful in the hands of an auditor does nothing but increase ability. Ability is something which is created. If we are searching forever for the native kernel which is man we will only succeed in depressing him from communication on the Second, Third and Fourth Dynamics, and if we accomplish this then we have accomplished the "only one," the aberrated, the sick individual.

Dianetics today is a Science of Ability. It has no traffic with psychosomatic illness or aberration. It does not care a whit about these two things. Dianetics today can be prepared to expect out of an asylum, or off a Mount, alike some benefit to mankind. It is prepared to discover in the sickest body possible, assets to man, and caring nothing for the sickness of the mind or the sickness of the body, it seeks only to increase the native ability of the individual and to create new abilities in the individual and for the individual so as to resolve the problems of the First, Second, Third and Fourth Dynamics.

THE JOURNAL OF SCIENTOLOGY

Issue 41-G

[1954, ca. early December]

Published by

The Hubbard Association of Scientologists, International
Phoenix, Arizona

Is It Possible to Be Happy?

L. Ron Hubbard

It would appear that our main problem in life is happiness; yet there appears to be a confusion about the ingredients that go to make up this evidently desirable condition. To many the main ingredients seem to be money and leisure. How can one be happy without a new coat, a better pair of shoes, a new car, a better house and the leisure in which to enjoy them? How is it possible to be happy when it is manifestly impossible to have the things one wants and desires? And yet, an individual can have a million dollars and buy everything that he desires and still not achieve happiness. Another, who has worked hard all his life and raised a large family, has looked forward to retiring when he would have the time to do all the things he had always wanted to do. But, after he has retired, is he happy? No, he is sitting there thinking about the good old days when he was working hard.

So this question of happiness needs to be examined. What is it? How does one attain it?

The truth of the matter is (and philosophers have said this many times) that the only happiness you will ever find lies within you.

Actually a little child derives all of his pleasure in life from the grace he puts upon life. He goes out in the morning and looks at the day. And it is a very, very beautiful day. He looks at the flowers and they are very beautiful. He waves a magic hand and brings all manner of interesting things into being in the environment. Do you see the magic of the morning and the beauty of the flowers? Too often when we have become adult the flowers are wilted, if we even see them, and the beauty of the morning is obscured by a cloud.

Our attitude toward life makes every possible difference to our living. It is not necessary to study a thousand ancient books to discover this fact; but sometimes it needs to be pointed out again. Life does not change so much as our attitude towards it.

It is easy enough to lose sight of this when our problems are overwhelming us and we no longer seem able to handle them. When the marriage which we dreamed would be so happy turns out to be a dog fight, the project from which we had hoped so much suddenly falls flat, or the friend whom we had trusted betrays our trust.

Is there anything that we can do for conditions like these? There are many things we can do—the least of them is to take a look at the environment. Just look around and ask yourself, “Where am I?” “What am I doing here?” Once you have found out where you are, then find out what you can do to make it more habitable. The day you stop building your own environment, when you stop creating your own surroundings, when you stop waving a magic hand and gracing everything around you with magic and beauty, things cease to be magical and beautiful.

People seek happiness in various ways, hectically, seriously, desperately; but the odd part of it is that they find only what they themselves put there. People become unhappy about life because they have ceased to make life. This is the single difference between human beings. On the one hand there is the human being who is unhappy,

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miserable, sick, who is not getting along in life and who does not see its brightness. Life is handling him, running, changing, making him. On the other hand, we find somebody who is happy, cheerful, strong and who finds everything in life worth doing. What is the secret about this person? It is very simple. He is busy making life. This is the single difference. The first person has stopped making life because he, himself, has decided that life cannot be made. Some small failure, maybe not graduating with the same class, not marrying the first man or woman who came along and seemed desirable, losing a car, or just some other minor thing in life started this attitude, and the person looks around one day and says, "Well, I've lost." After that life makes him; he does not make life any more.

This has been the main problem which man has faced and failed to solve and it would be a very dreadful situation if nothing could be done about it. The fact of the matter is that this is the easiest problem of all the problems man faces. Simply stated, it is changing his own and the attitudes of those around him. Everyone seems totally dependent upon the attitude of other people; the attitude of somebody else towards you may make or break your life. There are two problems: changing one's own attitude towards someone else and theirs towards oneself. For many centuries man has desired to know how to change the mind and condition of himself and his fellows but, up to a relatively few years ago, had not accumulated enough information to do so. Man now understands a great many things which he never understood before, and among these can now be placed an understanding of the human mind. Man can conquer himself, and as a result interesting miracles are taking place across this country and the other continents of earth. These miracles consist of people becoming well when they were incurably ill, of people who were unhappy becoming happy, of abolishing the danger inherent in many illnesses and many of the conditions of man. Yet the answer has been with man all the time.

The science of Scientology came about because of the increase of man's knowledge of the physical universe and of energy. Never before in all of his history has man possessed so much information about energy, and, in accepting this, he has entered into his inheritance of knowledge and understanding of his own mind. Scientology has made it possible for man to reach the goal towards which he has been striving for thousands of years: to know himself and, in knowing himself, to know and understand other people and the rest of the physical universe.

(Written from a transcription of a recent broadcast lecture by L. Ron Hubbard)

9TH & 10TH AMERICAN ADVANCED CLINICAL COURSE LECTURES

Phoenix, Arizona

6 December 1954—21 January 1955

L. Ron Hubbard began the 9th American Advanced Clinical Course in Phoenix, Arizona, December 6th. At this time it was announced that HCAs could enroll in the ACC every three weeks; thus the 9th ACC lectures overlap those of the 10th ACC which began January 3rd. There was also time out during this ACC for the Unification Congress, December 28-31, 1954 (see page 125).

The Wednesday evening public lectures and group processing were also recommenced on January 5th, during the time period of these ACCs (see page 126).

* 5412C06	9ACC-1	Introduction to 9th ACC—Havingness
* 5412C07	9ACC-2	Essence of Auditing, Know to Mystery Scale
** 5412C08	9ACC-3	Rundown on Six Basics
** 5412C09	9ACC-4	Communication Formula
* 5412C10	9ACC-5	Practice of Dianetics and Scientology
** 5412C13	9ACC-6	Conduct of the Auditor
** 5412C14	9ACC-7	Mechanics of Communication
* 5412C15	9ACC-8	Havingness
* 5412C16	9ACC-9	Pan-Determinism and One-way Flows
** 5412C17	9ACC-9A	History and Development of Processes—Games and the Limitations in Games
* 5412C17	PLS	History of Processes
** 5412C20	9ACC-10	Games (Fighting)
** 5412C21	9ACC-11	Anatomy of Games, Part A
** 5412C22	9ACC-11A	Anatomy of Games, Part B
* 5412C22	9ACC-12	One-way Flows (In Processing)
** 5412C22	9ACC-12A	Q & A Period
* 5412C23	9ACC-13	Havingness and Communication Formulas
** 5412C23	9ACC-13A	After-Lecture Comments
** 5412C24	9ACC-14	Pan-Determinism
* 5412C27	9ACC-15	Training New People
* 5501C03	9ACC-16	Auditing Requirements, Differences
* 5501C03	10ACC-1	Pan-Determinism of Auditors
* 5501C04	10ACC-2	Pan-Determinism of Auditors
* 5501C04	9ACC-16A	Time
* 5501C05	10ACC-3	Exteriorization by Gradient Scale, Remedy of Havingness—Adjusting Anchor Points
5501C05	10ACC-4	Title unknown
* 5501C05	9ACC-17	Auditing at Optimum
* 5501C06	9ACC-18	Exteriorization
* 5501C06	10ACC-5	Route 1—Exteriorization
* 5501C06	10ACC-6	Condensation of Know to Mystery Scale
* 5501C07	9ACC-19	Elementary Material: Know to Mystery Scale
** 5501C13	9ACC-23	Definitions: Glossary of Terms

** 5501 C14	9ACC-24	Perfect Duplication, Life Continuum
** 5501C17A	9ACC-25	Auditing Demo: Six Basics in Action
* 5501C17B	9ACC-25A	Auditors' Conference
* 5501C18A	9ACC-26	Auditing Demo: Spotting Spots
* 5501C18B	9ACC-26A	Auditors' Conference
* 5501C19	9ACC-27	Auditing Demo: Exteriorization
* 5501 C20	9ACC-28	Background Music to Living
** 5501C21	9ACC-29	Axioms: Laws of Consideration, What an Axiom Is

LRH TAPE LECTURES
1954 (specific date unknown)

54 .. C ..	LECTURE	Lecture 2, Valences
54 .. C ..	LECTURE	Lecture 6, Facsimiles—Sol ids
54 .. C ..	LECTURE	Lecture 18, Chronic Somatics
54 or 55	LECTURE	The Dynamics—OT/ARC—As-isness
54 .. C ..	GR/PROC	Group Session—Reaching and Withdrawing
54 .. C ..	LECTURE	Illusion Processing
54.. C ..	LECTURE	Reach and Withdraw
54.. C..	LECTURE	Resistive Level 5's
54 .. C ..	LECTURE	Space and the Pc and Self-Determinism
54		Special Radio Broadcast: Introductory Talk for the Scientology Road Show

P.A.B. No. 41
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

10 December 1954

THE CODE OF A SCIENTOLOGIST

A Basic Course in Scientology—Part 7

All Scientologists who have been granted the right to train by the Board of Directors of the HASI have pledged themselves to adherence to the Code of a Scientologist. It is also the official code of the CECS* and a similar code has been adopted by the Dianetic Foundation for Dianeticists.

In that Man, until he has gotten above 20.0, lives to fight, it is an extremely simple thing for an individual, finding opponents very scarce, to choose out his own organization as an opponent. This is the basic and actually the only reason why there has been enturbulence in the organizations and groups of this science: some individual lacking sufficient sight to see that the organization was facing a potent and powerful abundance of opponents, himself able only to fight with thought itself, to turn upon his fellow auditors, upon a group, upon an organization, and fight it, to fight the subject matter of his science, to fight the correspondences of his organization, to fight the commas and semicolons of Bulletins, and in short to conduct himself as a one-man thinking machine at war with all of thought. Actually this is not very exciting. Such a person is attacking people very like himself who do not fight back, for others than this person can conceive that the actual opponent and enemy being attacked by this science lies totally outside the perimeter of this science. Find someone attacking his job rather than using his job to help attack existence, find someone using his degrees and awards to attack his own organization, find someone using his rank as an officer to attack his own army and one finds immediately a sick man. If he were not a sick man he would have sufficient power and influence to bring about the changes he conceives desirable without recourse to combat.

In that there has to be a fight for there to be a game, it is not strange to find people who have lost elsewhere attacking their own organizations. When such a person gets extremely decayed, he can only attack himself, and so splits himself up into various entities, or identities, or valences, and quarrels with these. The trick of this universe is to reduce down the eight dynamics by making a person fight each one in turn. The willingness of the thetan to fight aids and abets this. Thus this dwindling spiral consists entirely of what one is willing to fight. There is no peace for anyone below twenty, and that is fairly high on the tone scale. But it is a good game to advance science, civilization, knowledge and understanding into a semi-barbaric world made affluent by its machines. It is a good fight simply to make the world effective enough TO fight, but he who loses in a wider fight will engage in a more intimate quarrel until at last he is only fighting himself. About the saddest thing you would ever care to encounter is a thetan obsessively and continually putting out beams which go an inch or two from him and then come back and hit him. He is not even possessed of

[* Committee of Examinations, Certifications and Services.]

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a body, he is simply an isolated identity at war with himself, for he feels and has been led to feel, that there are no other opponents.

The Code of a Scientologist is a stopgap to serve in the interim time when all Scientologists are not yet up to a level where they are content to receive for their opponents the logical targets of the science itself, and for their randomness must pick out the organization and other Scientologists in order to engage in a game.

With all Scientologists subscribing to this code, Scientology will, itself, become a potent forward motion in our world and this universe.

A student is expected to know, in its entirety, and to know it well enough to practice it, this Code.

THE CODE OF A SCIENTOLOGIST

The Code of a Scientologist was evolved to safeguard Scientologists in general, and is subscribed to by leading Scientologists. The Committee of Examinations, Certifications and Services of the HASI has accepted it as an enforceable code.

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

1. To hear or speak no word of disparagement to the press, public, or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.
2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.

L. RON HUBBARD

Spot all the
spots where you
had to stop
fighting them

Spot all the
spots where
you won.

A

P.A.B. No. 42
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

24 December 1954

SIX BASIC PROCESSES

There are six basic processes today in Dianetics and Scientology. Before we consider these processes, let us first consider the essential difference between Dianetics and Scientology. What we are doing could be called, more succinctly, "an understanding of life." Under this heading, we could call anything a science or an art and we could bring in many subdivisions.

Other subdivisions which enter into this represent the difference between a study of life in general and a study of man in particular. Scientology could be called a study of life; Dianetics could be called a study of man. The first four dynamics are devoted to Dianetics. If you read again *Dianetics: The Modern Science of Mental Health*, you will discover that it treats of the first four dynamics. If you examine the first shadows of what we now call Scientology, it treats all of the eight dynamics. In view of the fact that both Dianetics and Scientology operate in the field of man, it should be readily seen that the basic processes of Dianetics or Scientology as they apply to man would be the same. Just because we have used two different words is no reason man has changed. Thus we have our six basic processes and thus we discover that Dianetics and Scientology, up to the point of stable exteriorization, operate in exactly the same field with exactly the same tools. It is only after man is sufficiently exteriorized to become a spirit that we depart from the field of Dianetics; for here, considering man as a spirit, we must enter the field of religion. Thus we have our additional subdivision. Dianetics is a science which applies to man, a living organism; and Scientology is a religion.

The six basic processes are as follows:

- 1. Two-way Communication**
- 2. Elementary Straightwire**
- 3. Opening Procedure of 8-C**
- 4. Opening Procedure by Duplication**
- 5. Remedying Havingness**
- 6. Spotting Spots in Space.**

An additional breakdown of these sections demonstrates that these processes subdivide into some highly important techniques. An additional process is as follows:

1. **Two-way Communication** includes communication lag, scarcity of problems, the Code of a Scientologist, the Axioms of Dianetics.
2. **Elementary Straightwire** includes the Auditor's Code, *Self Analysis*, Memory and Mass and their relationship, under which we get past life loss of memory and what we generally call "next-to-the-last list of *Self Analysis*."

3. **Opening Procedure of 8-C includes** pan-determinism, orders, defenses and the theory and material pertinent to present time.
4. **Opening Procedure by Duplication** includes the communication formula, general theory of ARC and “it must-mustn’t happen again.”
5. The **Remedy of Havingness** includes the scale of substitutes, the hide-to-curiosity scale, Expanded Gita, mock-ups and engrams, overt acts and motivators, flows and terminals, the fact that two things can’t occupy the same space if one is to have a universe, significances and problems and, in particular, the scarcity of problems.
6. **Spotting Spots** includes “space, the theory of,” disinterest, importance, as-issness and the conditions of existence and separateness.

Appended to these subjects is one of equal importance in that it is the prediction of human beings. This is included, and could be called part seven of these basics. *Science of Survival*, with its dissertations on the Theta-MEST theory, ARC, and the Chart of Human Evaluation, is, indeed, a study of the prediction of homo sapiens.

It has been discovered in the field of training that an auditor has to be thoroughly versed in these seven items. He must be able to be expert in processing people using the six processes, and his understanding must be increased to the seventh item as included in the book *Science of Survival*.

How thoroughly does one have to cover any one of these subjects in order to render an auditor conversant with it? It has been found in the Phoenix Certification Course that even auditors who have studied this material before coming to the course had to be rehearsed on it a minimum of *eight times* and had to be carefully supervised through each one of these at least eight times, had to audit at least ten or fifteen hours on each process under supervision, and had to have each one of these processes run on him expertly for many hours before he finally was able to practice them with such skill that he produced uniform results. This is in spite of the fact that these particular processes are simple. Indeed, they are so simple that an auditor has a tendency to look at them and use them as though they were also pliable. Their simplicity is residual in the fact that they are the exact processes necessary to produce the exact results of Dianetics and Scientology.

It has been found that the simplicity of these processes was the stumbling block in their use. One instance in one HCA unit: a class went through for five weeks without entirely grasping the theory and practice of communication lag. Amongst this class was an auditor-student who was so expert at giving indirect, yet seemingly direct, answers that he had actually evaded the understanding of his fellow students. This person had yet to give a precisely direct reply to a question asked him. An instructor sat down with this student and for forty-five minutes asked him the same simple question. At the end of that time the student gave at last a direct reply, and this reply was the first time in the course when he had answered a question straight. A precision definition of communication lag is “the length of time, whether verbal or silent, intervening between the auditor’s asking of a specific question and the specific and precise answer of that question by the preclear.” It would not matter then whether the preclear continued to talk about something else than the question, or simply remained silent, this would still be communication lag. The class had not entirely grasped this fact in that they assumed that an indirect or an almost answer was sufficient. Rapidly in the next two auditing periods the case of the student broke, simply because his auditor now understood exactly what this person was doing with auditing questions and now demanded precise answers to questions, at the same time retaining ARC with his preclear.

The processes of Dianetics, as one can see, stress bringing a preclear into present time. In the old days we did this by running engrams, running locks and unsticking the preclear in general from various incidents in the past. Now we approach the problem far more directly. The Opening Procedure of 8-C is putting the preclear into contact with what is present time. The Remedy of Havingness will actually give the preclear enough energy masses to permit his starved condition to let go of the energy masses he is holding to him. The energy masses he is holding to him are commonly engrams with significance and content which make him very unhappy, but not as unhappy as he thinks he would be if he no longer had this energy. The motto of an individual seems to be "Any energy, even with content as vicious as an engram, is better than little or no energy."

Here, with this list of processes, we have before us the basic training for the Dianeticist and Scientologist. These processes have now remained stable for some eight months. In spite of all the attention and tests they have received, little or no improvement has occurred in the actual form of the processes, and the processes and the commands have remained steady and stable.

In view of the fact that the thetan exterior is described fully in the second chapter of *Dianetics: The Modern Science of Mental Health*, and in view of the fact that we have now with the command "**Be three feet back of your head**" the "one-shot clear," and in view of the fact that the instructor in London with his Advanced Clinical Course [1st London ACC] only three weeks deep had exteriorized successfully all of his students, we see we do not have any real problems in terms of processing or processes today. We can do it. An auditor *who is well trained* can achieve results with these basic processes which in any other age would be called miracles.

There are people around who desperately need it as a process who believe and who would have you believe that the Opening Procedure by Duplication techniques are the most vicious things ever invented. Compare this with the fact that these people also feel bounden to go out and crusade amongst their fellow men to teach them how bad Dianetics and Scientology are. These two facts combined should tell you something concerning duplication. The very thought of duplication is so hideous to some people that they are utterly unwilling to face the slightest chance that they might be brought in to a willingness to duplicate. These people have had things happen to them which are bad enough to make these people postulate that certain things mustn't happen again. Duplication means that things must happen again and the process of duplication itself balances out and makes a person easy about his past.

In the process of running Opening Procedure by Duplication hypnotism very often comes off of the bank. Here we have an example of un hypnotizing. The process of hypnotism is a monotony and a central fixation on some one object. Opening Procedure by Duplication, using two objects and using an alert and aware procedure, contacting and examining these two objects alternately, tends to unfix a person from points in the past. Naturally, this begins to run out hypnotism. A person run for only 15 or 20 minutes on Opening Procedure by Duplication might very well feel himself getting more and more hypnotized; by the time he has been run 45 minutes or an hour, this sensation has worn away and the person is far more alert than he was at the beginning of the session. It is quite common to run Opening Procedure by Duplication for several hours, and Intensive Procedure as given at headquarters of the HASI is run precisely as given and taught upon preclears for a minimum of five hours before the HASI is content to release a preclear as in good condition. If the preclear cannot duplicate, his arrival at a state of good condition will simply be a signal for him to have a "no duplicate" fixation on feeling good. Thus the auditor would have brought him up to a level of feeling well and immediately afterwards the individual, being able to have things happen only once, would then have to feel bad. Here again is the problem of exteriorization which results soon afterwards in re-interiorization: the person has

exteriorized, he has the fixation that something must happen only once, and thus he will go back into the body and will not come out again. This is all under the heading of duplication. Opening Procedure by Duplication wakes up the preclear, puts his body back into balance and gives him a brighter outlook in general and makes him fear the past much less than before it has been run on him. He is far better able to control his body and his environment than previously and remarks that incidents have far less effect upon him than before. This does not look very much like hypnotism, now, does it?

With these processes a trained auditor—and we emphasize *trained*—is able to get the results which are called for and described in all the earlier books on Dianetics and Scientology. The reason one did not see these results more often was that the auditor himself could not duplicate the auditing commands, and thus anything and everything was being run but a minimum of result was taking place. I was running one preclear one day who was a very old-timer and who had been run many, many hours on the techniques contained in *Dianetics: The Modern Science of Mental Health*. I was running him on processes which ran out all of his earlier auditing. He broke down under this processing and began to curse, saying, “If only once—if only just once—I had been permitted to run a second time through an engram by my auditor; if only just once I had been able to run the secondary once more! But no! I was never given the chance to go through the engram a second time.” Now those of you who know the techniques of Book One know definitely they call for a continuous running through, over and over, of the same incident so as to de-intensify it. This is the sort of complicated duplication which the preclear was asked to do which resolved at once his ability to duplicate and the fact that it mustn’t happen again. Thus when auditors failed to return people through engrams and secondaries, for a second, fourth, fifth, or even tenth time if necessary, it then became impossible for these early techniques to work.

In training it is very difficult to relay the theory and processes to people who are not very alert and who cannot duplicate. One can say straight to a class that such-and-so is observably true, and the class will immediately agree that something is observably true, but immediately after leaving the classroom, will believe in themselves that an entirely different statement had been made than the one they agreed with. They will then agree with this different statement and all sorts of oddities in the form of theory and techniques become circulated.

In the next *Professional Auditor’s Bulletin* I am going to give you a rather thorough rundown on two-way communication and on the bulletins subsequent to that I am going to give you, for the first time, in written form, a considerable dissertation on these processes and the exact auditing commands and the results to be looked for.

But there is one thing I am probably not going to cover again, and this is an odd fact which has shown up in our training experience here and in my handling of a great many auditors. This has to do with the case of the auditor in particular. I could write an entire series of PABs on this subject, but I am sure this statement will be enough. The case of an auditor, one who is skilled in the processes of Dianetics and Scientology, and the case of a preclear, one who has just walked in off the street without further knowledge, are entirely different cases, as both Dianeticists and Scientologists know. At one time the cases of Scientologists and Dianeticists were considered so much with horror on the part of other Scientologists and Dianeticists that one audited a fellow practitioner with considerable reluctance. Dianeticists and Scientologists were renowned to be tough cases.

I have found now what made them tough cases. The preclear has an entirely different goal from the auditor. The preclear is there to get well: the auditor is there to make the preclear well.

When we consider this further, we see that the ability of the auditor to control minds and mental reactions is dependent upon his getting results in preclears. The preclear's results simply stem from the preclear's gained ability to control his own mind and its reactions. Thus, of course, we have entirely different values.

An auditor who does not consistently get good results is going to have his own case cave in on him. The only way an auditor can keep his case up is to get continuous and predictably excellent results upon preclears. Thus an auditor, to have his case in good order, would have to be in good order as an auditor; he would have to be able to get results upon those he processed. In view of the fact that he could get results upon other human beings, he could then, of course, know continuously that he could control human reactions and mental reactions; and so, with this confidence and this control, be completely unworried about his own case and be able to do actually anything he wished with his own mental machinery.

The case of the auditor actually depends upon his successes in auditing. Thus in the Certification Course in Phoenix we stress today only the skill of an individual to audit, and we discover consequently that, as the auditor gets results upon his fellow student and as he gets results on outside preclears, his own belief in his ability to handle the human mind soars to such an extent that as a case he ceases to be in the concern category. He of course is audited and without being audited he would not know the results which would happen in a preclear, but his actual case gains depend on his gains on preclears.

Now with today's techniques we can guarantee those results on preclears. We can demonstrate to any auditor that he can make anybody well, if the person is even vaguely breathing, simply by using with skill and understanding, as trained, the above six processes and the seventh, which is actually an understanding. Here is the problem of the auditor's case resolved. The way to have one's case in excellent condition is to have continuing confidence in one's ability to get results on preclears. In the Certification Courses in Phoenix and London we work solely in the direction of giving an auditor confidence in his ability to handle the aberrations of others and we discover that with this gained confidence the fear of his own behavior vanishes; and thus an auditor becomes a very, very capable clear.

L. RON HUBBARD

[The above PAB is reissued as HCO B 4 May 1972, *Six Basic Processes*.]

To Remedy Harassment
"What kind of
problems could
^{people} others be to ^{people} others."

"What kind of problems
could others be
to you."

"What kind of
problems could you
have."

DIANETICS 55! by L. Ron Hubbard

**Published
December 1954—April 1955**

Dianetics '55! was published in April, 1955, though a limited manuscript edition was available at the Unification Congress at the end of 1954.

Following the return of the Foundations and properties of Dianetics to the management of L. Ron Hubbard, the Hubbard Dianetic Research Foundation, the Hubbard Dianetic Foundation, the Dianetic Foundation and the Dianetic Research Foundation were consolidated under the original Dianetic organization, the Hubbard Dianetic Research Foundation. The ownership and control of all Dianetic publications, books, certificates, without contest, were vested by the laws of the United States, its several states and the State of Arizona, in the Organization which began in 1950.

Signalizing this new unity, L. Ron Hubbard completed the manuscript of *Dianetics '55!* and released it in the form of a facsimile of the original to the Dianetic public. A Congress was held in celebration of the unification.

Dianetics '55! takes the main premises of *Dianetics: The Modern Science of Mental Health* and brings them up to date, showing how they developed. In it, L. Ron Hubbard shows where the Six Basic Processes, which lead to Route 1, are on the tone scale and how through them we find communication everywhere.

“Thus, in *Dianetics '55!* we actually have the second book of Dianetics. Everyone has assigned the title 'First Book' to *Dianetics: The Modern Science of Mental Health*. But nobody has referred to *Science of Survival*, published in 1951, as the second book. They haven't because it obviously wasn't. *Science of Survival* adventured into causation, not into the problems outlined in the First Book.”

L. Ron Hubbard—*Dianetics '55!*

192 pages, 1 illustration, 1 chart, glossary, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

**UNIFICATION CONGRESS OF
DIANETICISTS AND SCIENTOLOGISTS LECTURES**

Phoenix, Arizona
28—31 December 1954

The Unification Congress of Dianeticists and Scientologists, given under the joint sponsorship of the HDRF and the HASI in honor of the return of Dianetics to L. Ron Hubbard, its founder and originator, opened at the Little Theater in Phoenix, Arizona, on 28 December 1954. It had as its theme the new book, the “second book of Dianetics,” *Dianetics 1955!*, of which a limited manuscript edition was introduced. The Congress data amplified and broadened the data in this book; the Congress group processing (communication processing) demonstrated the workability of this material.

So successful was this Phoenix Congress that popular demand at once brought into action its scheduled reproduction in four important places: in New York City, in London at the Royal Festival Hall, in Australia and in New Zealand.

5412C28	UC-1	Title unknown
5412C28	UC-2	Group Processing (incomplete)
5412C28	UC-3	History of Dianetics
5412C28	UC-4	Dianetics '55
** 5412C28	UC-5	Communication and ARC
** 5412C29	UC-6	Games
5412C29	UC-7	Title unknown
5412C29	UC-8	Title unknown
** 5412C29	UC-9	Terminals and Communication
** 5412C29	UC-10	Errors in Communication
** 5412C30	UC-11	Communication and Problems
5412C30	UC-12	Title unknown
5412C30	UC-13	Title unknown
5412C30	UC-14	Problems and Games
5412C30	UC-15	Title unknown
** 5412C30	UC-16	Pan-Determinism
5412C31	UC-17	Title unknown
5412C31	UC-18	Title unknown
5412C31	UC-19	Title unknown
5412C31	UC-20	Title unknown
54 ... C ...	UC	Unification Congress: Communication—Dianetics '55
54... C ...	UC	Unification Congress: Goals

PUBLIC LECTURES AND GROUP PROCESSING SERIES

Phoenix, Arizona
1 January—11 May 1955

In early 1955 L. Ron Hubbard continued his Wednesday evening public lectures and group processing at the Monroe School Auditorium in Phoenix, Arizona.

* 5501C01		Public Processing
** 5501C05	PLS- 1	The Society at Large
* 5501C05	PPS	Group Processing
** 5501C12B	PLS-2	Games
* 5501C12C	PLS	ARC Triangle
** 5501C19	PLS-3	Communication and ARC Triangle
* 5501C19	PPS	Group Processing
* 5501C26	P LS	Goals of HDA and Scientology
** 5501C26	PLS-4	Scientology and Auditing
* 5501C26	PPS	Alcoholism (Group Processing)
** 5502C02	PLS-5	Alcoholism
** 5502C02	PPS	Group Processing, Variation on Six Basic Processes
** 5502C09	PLS-6	Miracles
* 5502C09	PPS	Session: Control of Body, Think a Thought
** 5502C23	PLPS-1	Scientology and Ability
* 5502C23	PPS	Group Processing
* 5502C23	PLPS-2	Session: "Find a Mystery"
** 5503C02	PLPS-3	Efficiency, Thought, Emotion and Effort
** 5503C09	PLPS-4	Health and Certainty
5503C09	PLPS-5	Session: Only One, Things Real and Unreal
* 5503C09	PPS	Group Processing
* 5503C16	PLPS-6	Knowingness
** 5503C16	PLPS	What We Are Doing
** 5503C23	PLPS-7&8	Scientology: A Technical Subject—Communication Lag, Principal Kinds Found in a Pc
** 5503C30	PLPS-9	Conquered Territory (a summary of the achievements and directions of Scientology)
* 5503C30	PPS	Group Processing
* 5503C30	PLPS-10	Session: "Making Things Real and Unreal"
** 5504C02	PLPS	The Second Dynamic
* 5504C06	PLPS-11	On the Second Dynamic
* 5504C06	PLPS-12	Session: "What Could You Say To?"
** 5504C13	PLPS-14	The Eight Dynamics
* 5504C13	PLPS-15	Session: Find Present Time
** 5504C20	PLPS-16	Para-Scientology—or Things That Go Boomp in the Night
* 5504C20	PLPS-17	Session: Change and No-Change
** 5504C27	PLPS-18	The Direction of Modern Scientology
** 5504C27A	PLPS-19	Grey Dianetics

- * 5504C27B PLPS-20 Session: "Something you could say to....."
and "Ownership"
- ** 5505C04 PLPS-21 Cause and Effect and Its Use in Processing
- * 5505C04 PLPS-22 Session: Cause and Effect
- * 5505C11 PLPS-23 Operation Manual for the Mind
- * 5505C11 PLPS-24 Session: "Enchantment" Processing
- ** 5505C11 PLPS-25 Lookingness and Cause

LRH TAPE LECTURES

Phoenix, Arizona
1—7 January 1955

- * 5501C01 Public Processing
- * 5501C03 9ACC-16 Auditing Requirements, Differences
- * 5501C03 10ACC-1 Pan-Determinism of Auditors
- * 5501C04 10ACC-2 Pan-Determinism of Auditors
- * 5501C04 9ACC-16A Time
- * 5501C05 10ACC-3 Exteriorization by Gradient Scale, Remedy of
Havingness—Adjusting Anchor Points
- 5501C05 10ACC-4 Title unknown
- ** 5501C05 PLS-1 The Society at Large
- * 5501C05 PPS Group Processing
- * 5501C05 9ACC-17 Auditing at Optimum
- * 5501C06 9ACC-18 Exteriorization
- * 5501C06 10ACC-5 Route 1—Exteriorization
- * 5501C06 10ACC-6 Condensation of Know to Mystery Scale
- * 5501C07 9ACC-19 Elementary Material: Know to Mystery Scale

P.A.B. No. 43
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

7 January 1955

PLOTTING THE PRECLEAR ON THE TONE SCALE

The most important point in entering a case from the viewpoint of the auditor is establishing the position of the preclear on the Chart of Human Evaluation as given and fully described in the publication *Science of Survival*.

Today this is a relatively simple task providing the auditor knows the simple processes which are the basic processes of both Dianetics and Scientology. As given in the last PAB, these processes are: Two-Way Communication, Elementary Straightwire, Opening Procedure 8-C, Opening Procedure by Duplication, Remediating Havingness and Spotting Spots in Space.

The establishing characteristic of the preclear's position on the tone scale is all contained under the heading of communication lag. Today we do not use E-Meters; today we do not use old-time dianometry; today we have a positive and precise method of positioning the preclear.

Communication lag is the length of time intervening between the asking of the question by the auditor and the reply to that specific question by the preclear. The question must be precise; the reply must be precisely to that question. It does not matter what intervenes in the time between the asking of the question and the receipt of the answer. Incidentally, from my experience in training in Phoenix, this is a very hard point for an auditor to grasp. Thus I am stressing it for you in these PABs. It does not matter what intervenes: the preclear may outflow, jabber, discuss, pause, hedge, disperse, dither or be silent; no matter what he does or how he does it, between the asking of the question and the giving of the answer, the *time is* the communication lag. The near answer, a guessing answer, an undecided answer, are alike imprecise answers and are not adequate responses to the question. On receipt of such questionable answers, the auditor must ask the question again. That he asks the question again does not reduce the communication lag; he is still operating from the moment he asked the question the first time. And if he has to ask the question twenty or thirty times more in the next hour in order to get a precise and adequate answer from the preclear, the length of time of the lag would be from the asking of the first question to the final receipt of the answer. Near answers to the question are inadequate and are, themselves, simply part of the communication lag.

Example:

Auditor: *How many chairs are there in this room?*

Preclear: *Now, let me see. I don't know—we're sitting down, anyway.*

This is not an answer to the question. The answer to the question is the exact number of chairs in the room.

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There are, of course, certain questions which are “fade-away” questions, to which, because of the characteristics of the mind, there is no possible answer. One of these is “Give me an unknown time.” As soon as the preclear starts to answer such a question, he of course has as-ised a certain amount of unknownness and will know the time. The answer to a fade-away question is also measurable, however; it could be said arbitrarily to be answered when the preclear has as-ised enough unknownness to give a known time. There are relatively few of these questions.

The length of time necessary for an individual to ask and answer questions is actually a complete two-way communication lag, but here, in testing a lag, we are interested simply in the question the auditor asks and the length of time it takes a preclear to answer it.

Now here comes a specialized knowledge on communication lag. A preclear may have a very short lag on social questions. He may be able to answer immediately and expertly what his name is, how old he is and many other things. These questions are actually being answered by “social machinery” or habitual practice. He has actually no lag, apparently; but remember, the auditor in this case is not asking the preclear: he is asking a social response machine for the socially acceptable answer. As an example of this as mentioned in *Dianetics: Evolution of a Science*, I once had a preclear who would answer on any query as to health that she was fine, even though she was lying in the agony of a migraine headache. She had a machine set up to respond. One was not in communication with the preclear; and, indeed, one seldom ever was, for she was psychotic.

Thus, in establishing communication lag, it is necessary for the auditor to ask nonsocial questions. The question “**What is your name?**” may be replied to very readily. However, this is a social question, and thus one would have to ask the question such as “**How many doors in this room?**” or “**How many feet do women ordinarily have?**” in order to pose a question which requires intelligent differentiation on the part of the preclear. The length of time it takes for him to resolve this question as a problem and reply to it is the lag time.

This is an actual measure of the distance and the number of vias on the communication lag line of the preclear.

The phenomenon of communication lag is intensely useful; it tells you immediately how far the individual is out of present time; it tells us also the ability of the preclear to give up a problem. He may be so hungry for problems, and every question is a problem which requires an “answer,” that he simply swallows the problem and refuses to solve it by giving an answer to the question. It also tells us how protective, defensive the preclear is in regard to life and the environment.

An old-time auditor could very probably tell by his tone of voice as he spoke where he was on the emotional tone scale as given in *Science of Survival*. An auditor not so schooled need only glance at the person’s communication lag in order to know where he stood on the tone scale.

There is an additional phenomenon, a “brother to communication lag,” known as “process lag.” This is the length of time it requires for the preclear to obtain a result from a process. “How many chairs are there in this room?” process, and then let us ask the preclear this question “**How many chairs are there in this room?**” and discover how many times he has to be asked the question and has to be made to answer the question precisely in order to do so without protest and with instant response. The length of time it would take him to reduce first his lack of knowledge as to the number of chairs in the room and then his unwillingness to be asked the question many, many times over and over (which is his unwillingness to duplicate) would, on an overall count, be

his process lag. The process lag is the length of time it takes to reduce all communication lag from a type of question or action in auditing; and a process lag, then, is peculiar to auditing, unless, of course, you wish to examine the whole subject of communication lags, at which moment you would discover all manner of interesting phenomena not particularly necessary to the auditor.

He would discover, for instance, that the length of time it takes for an individual to learn and adequately use arithmetic could be classed as a process lag. He could discover also that there is a communication lag going on in nearly all conversations. One asks the social question, "How are you?" and the person responds from his machinery, "Fine"; and then, as though totally disrelated, one-half-hour later suddenly says to his companion who asked the first question, "You know, I feel terrible today." There is, for instance, the physiological communication lag. How long does it take for a man's body to change the consideration that he is tired to the consideration that he is refreshed? How long does it take a certain drug to work? But it is not our purpose to go into the broad study of communication lags, as interesting as that field may be, for we do not need to know any more than communication lag and process lag in order to do a good job of auditing and to position the preclear accurately on the tone scale.

Actually it is the process lag which situates the preclear on the tone scale for the auditor. Let us say that a very long process lag could be classified as "unable to do until processed." Then we would discover that Two-Way Communication as the basic process would be an inability if not done with ease by the preclear; if it is done very arduously by the preclear, it would take the preclear on the lower part of the tone scale. Similarly, if the preclear has enormous lag on Straightwire questions, it would peg him as on another, slightly higher, part of the tone scale; and so forth.

This is extremely useful information for an auditor, for it tells him that anybody below 2.0 on the tone scale is there to be audited into death. He is not there to be made to survive, and thus a case poses a considerable amount of trouble for an auditor when it is below 2.0 on the tone scale. When, in other words, it does not discover in Two-Way Communication and in Elementary Straightwire easy processing.

Just to make sure that no preclear fools an auditor with social responses and just to make sure that every preclear gets well, we process today in this fashion. First we discover and execute Two-Way Communication with the preclear, even though we have to do it in the field of mimicry. Then, when Two-Way Communication is very adequately established between the auditor and the preclear, we continue with Elementary Straightwire, the commands of which are "**Something you wouldn't mind remembering,**" "**Something you wouldn't mind forgetting.**" Only then would we go into Opening Procedure of 8-C. It would seem very hard to believe to some people, unless they have considerable experience in auditing, that many people find in Opening Procedure of 8-C a process so arduous that they become sick, fall on the floor and do all manner of weird convulsions. Yet it is true that an individual who has not already been put upscale to Two-Way Communication and Elementary Straightwire will discover considerable difficulty in Opening Procedure of 8-C.

When one has done Two-Way Communication and Elementary Straightwire on a preclear and has recovered the preclear's ability to get well, he can see for the purposes of auditing that the individual has come to a level above 2.0 on the tone scale and he then is ready to embark on Opening Procedure of 8-C, remembering at all times that he must still be able to maintain his two-way communication—that is, not one-way communication, but two-way communication with the preclear, whatever process he does on the preclear, whenever he does it, no matter what actual condition the preclear is in. Many an auditor fails simply because he fails to listen to the preclear when the preclear has something to say and thus the preclear goes into apathy, for he was about to discover to the auditor that the auditor's process had done something fantastically

interesting to him, and being unable to communicate this to the auditor, the preclear goes into apathy.

CHART OF PROCESSES

WHERE THEY ARE ON THE ARC TONE SCALE

<i>Exteriorized</i>	
<i>Spotting Spots in Space</i>	4.0
	3.6
	3.5
<i>Remedy of Havingness</i>	3.1
	3.0
<i>Op. Pro. by Duplication</i>	2.6
	2.5
<i>Opening Procedure 8-C</i>	1.8
	1.8
<i>Elementary Straightwire</i>	1.1
	1.0
<i>Two-Way Communication</i>	-8.0

LRH TAPE LECTURES

10—20 January 1955

** 5501C10	9ACC-20	Education: Goals in Society—Adult Education
* 5501C10	CONF	Auditors' Conference
* 5501C11	9ACC-21	Fundamentals of Auditing
* 5501C11	9ACC-21A	Auditors' Conference
** 5501C12A	9ACC-22	Definition: Aberration, Vias, G.E.
** 5501C12B	PLS-2	Games
* 5501C12C	PLS	ARC Triangle
** 5501C13	9ACC-23	Definitions: Glossary of Terms
** 5501C14	9ACC-24	Perfect Duplication, Life Continuum
* 5501C16	31CGB-1	Address to Congress Delegates by L. Ron Hubbard
** 5501C17A	9ACC-25	Auditing Demo: Six Basics in Action
* 5501C17B	9ACC-25A	Auditors' Conference
* 5501C18A	9ACC-26	Auditing Demo: Spotting Spots
* 5501C18B	9ACC-26A	Auditors' Conference
* 5501C19	9ACC-27	Auditing Demo: Exteriorization
** 5501C19	PLS-3	Communication and ARC Triangle
* 5501C19	PPS	Group Processing
* 5501C20	9ACC-28	Background Music to Living

The focal
pt is upon
Scientology
not its
organization
or auditors or
personalities.

THIRD INTERNATIONAL CONGRESS OF SCIENTOLOGISTS LECTURES

London, England
16—19 January 1955

During the 9th American ACC given in Phoenix, Arizona, L. Ron Hubbard made a tape especially for congress delegates to the Third International Congress of Scientologists held at the Royal Festival Hall, South Bank, London, January 16-19, 1955. Using the latest Phoenix Congress tapes, the theme of the London Congress was two-way communication—its importance for human well-being and how to initiate and maintain it.

* 5501C16 31CGB-1 Address to Congress Delegates by L. Ron Hubbard

THE JOURNAL OF SCIENTOLOGY

Issue 43-G

[1955, ca. mid-January]

Published by
The Hubbard Association of Scientologists, International
Phoenix, Arizona

Phoenix Clinic

The first actual HASI-HDRF clinic is now in full swing at 806 North Third Street, Phoenix, Arizona. Unlike earlier Foundation and Association processing activities, the present processing center is personally run by LRH from his own office.

The establishment of the center was not entirely intentional, but, like Topsy*, just grew—and unlike Topsy and earlier centers, is functioning with startling smoothness. The demand for HDRF-HASI processing had been growing steadily. During and after the Congress recently concluded, it boomed well out of the control of the old processing office at 616 and, as generally happens in such emergencies, LRH was pushed into harness. Ken Barrett, D.Sc., already Ron's own administrative officer at 806 was shoved into the post—as another duty—of Director of Processing. He began to line up the best auditors he could call back to or find in Phoenix in order to get a staff which could do the job on the preclears. For their assistance he began to hold a five o'clock daily conference on the cases being processed.

When Ron exteriorized from the Congress he found his office overrun with data, auditors and preclears. This looked interesting and so he decided to hold the five o'clock conferences himself. He sent some of the auditors back to school, added some new ones and began to coach and build into existence the most able staff of auditors so far assembled.

Coached on every case at five o'clock every afternoon, the dozen auditors who compose the staff have begun to concentrate on just one goal—to clear every preclear they get their hands on. Already faced with three of the roughest cases ever discovered, the staff has begun to call clearing a Black Five a routine activity. This staff is out to run up a record of clears.

The center has at its disposal a sanitarium, abundant applications for processing and Ron's quick assistance and advice. The processing requests are made to Ken Barrett at 806 North Third Street, Phoenix, Arizona, Phone Alpine 24416. The auditor is assigned by Ron after case assessment and psychometry and is checked daily thereafter by LRH. Processing results are secured by guarantee where desired and, should the results be not as good as expected in the preclear's opinion, refund is made. The goal of this staff is to clear as many people as possible. At this center we may be beginning the biggest forward push to date for Dianetics and Scientology.

NEW YORK CONGRESS!

Be at the New York Congress if you missed Phoenix! On February 4, 1955 at Steinway Concert Hall, 113 West 57th St., New York City, at 10:00 A.M. you can register and on the same day at 1:00 P.M. the Congress starts with an address of welcome from L. Ron Hubbard as recorded. And on the 5th, 6th and 7th of February

[* *Topsy*: In Harriet Beecher Stowe's *Uncle Tom's Cabin*, a young negro slave girl whose ignorance and unconscious humor provide comic relief. Her replies to questioning, "Never was born" and "I spect I grow'd," have made her the symbol of that which originates spontaneously and develops aimlessly.]

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the program continues. All the lectures Ron gave at December end in Phoenix, specially recorded with high speed high fidelity, will be given on these days from the 4th to the 7th. All the group processing he gave. All the data on Communication. This was the Unification Congress of Dianetics and Scientology given under the joint sponsorship of the HDRF and the HASI and you can have it in full in New York at Steinway Hall for the same price that was paid in Phoenix. Also present will be specially autographed copies of *Dianetics 1955!* the SECOND BOOK of Dianetics on which these great lectures are based.

Richard Steves, D.D., D.Sc., will be the manager. Write him now in Phoenix at the HDRF or HASI for your reservation.

If you want to understand communication processing, if you want to meet the stellar names in Northeastern U.S. Dianetics and Scientology, if you want to come closer to clear with Ron's group processing, be there for sure.

The December Congress was the most important thing that ever happened in Dianetic and Scientology events. It is being repeated in the four comers of Earth by the HDRF and HASI—in New Zealand on Easter given by Tooley of the HASI—in London in January at the great Royal Festival Hall by Horner of the HASI—in New York on Feb. 4 at Steinway Hall by Steves of the HASI. This is topflight, bigline, engraved stuff. (And if you come to the N.Y. Congress, which you will if you are near, Steves says, he promises, he certifies, that he will not thereafter revoke any certificate you might ever hold.) So let's go NEW YORK!

HOW COME THIS JOURNAL IS TYPEWRITTEN can best be explained by the downright busyness of Phoenix what with the Congress here and the cussed laziness of some people. You got it at all because Ken Barrett he up and pasted and Ron after his Wednesday night public lecture that happens every Wednesday here came back and tuck his typewriter and some multi plates in hand and writ it and because Maxine she up and grinded and the staff stapled and right after this paper was addressed and put to print they all hung the former editor, for being late too often, to the nearest Cottonwood Tree, Western style (no anvil in his pants) and this is all to announce the auction of his boots come February 8th by Tom Esterbrook who has come down from Dry Gulch at last to write once more for the *Journal*.

DIANETICS, 1955! by LRH is breaking all former sales records with its limited edition. We are sending a hundred to the New York Congress but we are so close to out at \$5.00 a throw autographed that you'll be lucky if you're fast with your order. This is no sales talk. This is a hint to our friends to act fast. Why is it important? Because it completes the cycle of *Dianetics: The Modern Science of Mental Health*.

A SPECIAL TAPE PACKAGE OF SIX ADVANCED CLINICAL COURSE LECTURES WHICH SUPPLEMENT *DIANETICS, 1955!*, the book, are ready to be airmailed to you for \$60 the set. These tapes give a lot of background for the book and several processes which weren't even talked about outside the Clinical Course.

SIXTEEN HOURS OF CONGRESS TAPES, all of them, at 33/4 inches per second are ready to send at once for \$160 a set. In Phoenix they were live. In New York they'll be close to live at 15 inches per second high fidelity plus seminars and talks by prominent auditors. If you went either place you'll still want this set of tapes. They cover COMMUNICATION as it has never been covered before in the history of Man. Here's a milestone!

YOUR BACHELOR OF SCIENTOLOGY CERTIFICATE is yours if you complete the HUBBARD PROFESSIONAL COLLEGE CERTIFICATION COURSE. You

have to have an HDA or HCA certificate to qualify for a half cost whole time of eight weeks course. You'll be a successful auditor if you complete it. That's \$500 for the course of which you HDAs and HCAs pay half only.

YOUR HUBBARD CERTIFIED AUDITOR CERTIFICATE IS YOURS when you complete the eight weeks certification course here in Phoenix. That's \$500 for the whole course, certification examination, certificate and texts. And it's lovely in Phoenix this time of year. Good instruction, up-to-the-minute data, training completely guaranteed. Of course if you think you are buying for that \$500 only eight weeks of training, you better look. You're buying a career and fellowship with the highest toned people on Earth. You won't ever know Scientology like a pro knows it unless you take a course. And many take this course just to know Scientology and get their cases up. There's 24 crackerjack students in the Certification Course right now. They'll welcome you.

THE ADVANCED CLINICAL COURSE UNITS are the top goal of the auditor in training. You have to be an HCA or an HDA and appointed to the course for this is the course which Ron teaches himself. It is the only way to get a Doctor of Scientology degree, the only way to get a right to train to HCA level. The Dianeticist gets his Ph.D. on graduation if he wants it. All the topflight auditors get to it eventually. We're just graduating Wing and Smokey Angel even hotter than they were. \$800 for the course of six weeks, payable in advance.

By the way we're trying to build a college out here. We're growing. We're expanding, we're bursting. Every time the squirrels chatter, we grow another notch. Every time you begin to hear wilder rumors about Ron or the HDRF or the HASI you know we must be putting on a burst of speed. If there were space enough here we'd be able to write all the real good things that are happening. We've got a new kid school run by Marcia and HCA Estrada to care for the loose children we find lying around and for the kids of the staff and students. We've been working a miracle case on sclerosis. We've got stacks of news, news, news from auditors all over the world—and believe us, EVERYBODY lately has been getting fascinated with auditing and its modern results— even auditors!

The June 1954 Congress was promised a book. It is *THE CREATION OF HUMAN ABILITY*—formerly, and an expanded (by triple) version of, *THE AUDITOR 'S HANDBOOK*. It's coming up in beautiful hard covers in a very few weeks. And those of you who will receive it or have placed orders for it will be very happy to know that we held it to get it up to date and make it stay in present time. If you haven't ordered it, better. Almost the entire first printing is already bought. It's \$5.00 a volume. It has the AXIOMS of SCIENTOLOGY and 76 terrific processes including the important exteriorization steps. You'll need this and *Dianetics, 1955!* both. They're very different, each is getting raves—for a few have had a peek at the galleys of *The Creation of Human Ability*.

We have just read this through and find there is too much enthusiasm in it as a paper and we realize that this will offend a lot of people who can't take enthusiasm. But we can't much help the enthusiasm because all the dreams and goals we have been working toward since 1950 are starting to take form and come true and we look at the old HDRF here and feel mighty good and we look at the projected college building and we feel good and we talk to some of the people these staff auditors have been processing and we feel good and by golly we're sorry we just can't get down to tone for the public good. Even Alphaia could make us laugh tonight.

P.A.B. No. 44
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

21 January 1955

TWO-WAY COMMUNICATION IN ACTION

The first thing one should know about communication is its formula. The formula of one-way communication is Cause, Distance, Effect, with Intention and Attention, where that which occurs at Effect Duplicates what emanated from Cause. The elements of communication, then, are Intention, Attention, Cause, Effect, Distance and Duplication. Meaning, Significance, are secondary phenomena.

Communication is part of the triangle of Affinity, Reality and Communication. Reality is composed of the degree of duplication possible, and this is also describable under the heading of Agreement. Reality is a quality which depends upon duplication, and in the action of duplication expertly or poorly done we find agreement and disagreement. The basic definition of Affinity is "co-existence" and as we drift away from actual co-existence, we drift into the ARC triangle and the communication formula. Co-existence is superior to the ARC triangle and the mechanics of living. Here we would find two things occupying the same space. This would be at the top of the scale. Two things with no space, no mass, and no energy. At the bottom of the scale we would find two things compulsively or obsessively *almost* occupying the same space. As Affinity enters into the state of not-quite co-existence, we get the manifestations of particles and significances, symbols, and, of course, much more intimately, Affinity embraces the distance part of the communication formula. It begins with the no distance of co-existence and then, as Affinity drops, the distance factor is more and more important (regardless of whether the distance is far or close) until we have at last a complete and positive objection to proximity, or a complete and positive objection to any distance, and in this "state of mind" we find material objects or the particles which compose them. Under Affinity, of course, we have the emotional scale: Effort, as found in *Science of Survival*, and the Know down to Mystery Scale as discussed in the Advanced Clinical Course Tapes.

The entirety of ARC is the subject of understanding. Knowingness is highest on the scale, and this exceeds ARC and is in the realm of considerations and ideas. The moment we enter into understanding we get into the communication formula and the ARC triangle. Understanding is a highly superior commodity, but still lower than knowing. Understanding itself produces a column of the Chart of Human Evaluation which could be added to it. At the top we would have a complete understanding of all things, and it would be complete knowingness, but this would require no communication to effect. From this knowingness we would drop downscale into understanding, and then into varying but dwindling degrees of understanding until we arrived at 2.0 on the scale, where we would find that understanding had become commixed with incomprehensibilities to such a degree that the entire vectors of life are reversed and become the vectors of physical objects. From 2.0 down we specialize in greater and greater degrees of incomprehensibility.

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The subject of incomprehensibility is difficult to comprehend. If we examine the communication formula we discover that a duplication at effect must take place if a communication is to be received from the cause point of the line. Similarly, the cause point of the line has to take into account the fact that effect must be able to duplicate. Thus, the cause point of the line, if it wishes to communicate, must communicate in a fashion or in a guise which can be duplicated at the effect point of the line. This is not a question of being so stupid or incomprehensible as to cause an effect on any incomprehensibility, but it is a willingness to self-determinedly emanate in such a manner as to allow a duplication to take place at effect.

The basic stuff of the physical universe, to a thetan, is an incomprehensibility, but he is entirely devoted to trying to understand it. A thetan himself, the awareness of awareness unit, *is* understanding. Thus, we have this unit attempting to understand the incomprehensible. A thetan can, with perfect ease, understand incomprehensibility, but sometimes until it is called to his attention, he is continually on the track of trying to find some comprehensibility in the incomprehensible. The very fact that a thing is in a mass form is a puzzle to a thetan, since he, himself, has no mass, no wave length, and no actual position in space other than his own declaration of it. He can easily understand a form, since he is generally “experienced” in forms, but he can’t understand the stuff of which the form is made because that stuff is incomprehensibility. Thus we find the thetan very easily “as-ising” forms and altering them, and we find him considering that he is incapable of altering in its actual substance, creating or destroying the stuff of which the physical universe is made.

A thetan looking at the incomprehensibility of the physical universe is, of course, doing a no-duplicate. He is mocking himself up in the role of having to understand the incomprehensible. Thus we get him fixated on the idea of the physical sciences and eventually degenerating down to a point where he behaves like MEST, and here we have the luckless nuclear physicist who can cause MEST to vanish only by blowing it up, physically—a game which will never win. Here we find science in general, and here we find scientists, and their utter incapability of understanding any slightest particle of human behavior or conduct, and without any beliefs to speak of in humanity, and with a perfect and gruesome willingness to destroy it. These, as awareness of awareness units, have agreed so thoroughly with the physical universe that they have no agreement with actual understanding. They write their books with many communication lags, hemming and hawing, and without any decisions, and thoroughly object to anybody’s writing as though he knows what he is doing. The one thing that the scientist knows is that nobody knows, and this does not happen to be true. Thus, his science is based on a false datum. He originates a theory that man rises from mud because he, himself, is so close to it. When he does go into the field of the human spirit, the spirit itself, and indeed his own beingness, is an other-determinism to him. He sees no virtue in human fellowship or decency and advises in his books the necessity to turn to higher force. Once a scientist has broken through, in a revulsion against himself, his feelings of non-understandingness about people, it is generally on the downward side and it is in the realm where he must obsessively turn to God.

I give you this as an idea of what happens to preclears as they go down the tone scale. When they get close to the bottom they become scientific and pretend they know nothing and fight anything else which might know. When they get a little further down they become more violently neurotic and a little more south they become psychotic and forget even their science. And this is of considerable interest to the auditor, for the auditor is interested in human reactions and actions, and all he has to do is understand that he is looking at an incomprehensibility when he looks at anyone who is that neurotic or psychotic. There is no other causation in psychotic behavior than that everything is incomprehensible. There is no private, secret button which can be hit in a case, magically turning the individual into sanity, unless, of course, we utilize successfully **“Be three feet back of your head”** with some basic preparatory

work. But this, of course, returns the person upscale toward understanding since it takes him from such close proximity to mass.

The auditor, then, who is looking at a psychotic, is trying to understand an incomprehensible, and if we were to cease using the word “psychotic” and began to use the word “incomprehensetic,” we would have a word which would serve us extremely well.

Thus, an auditor processes the psychotic with considerable difficulty in the absence of this understanding of incomprehensibility. For the auditor, to get any communication across, has to mock himself up, at least to some degree, as psychotic before he can communicate. The auditor’s fight to keep from being psychotic, or even seeming psychotic, is such that this conflict within himself (not because of any emanation from the psychotic, since these people do not emanate) restimulates him. The best way to handle a psychotic is with physical form, making the psychotic mimic the physical form by mimicking, with the physical form, the psychotic. Thus we have our basic level of mimicry, and thus we have the entering wedge of communication.

One-way communication is a first-dynamic operation. Two-way communication is a third-dynamic operation. An auditor who is playing “the only one” does not engage in third-dynamic activities, much less communication, and so he withdraws into one-way communication, and thus never lets the preclear emanate any communications, and will not listen to anything the preclear has to say. To this one fact alone we attribute the breakdown and lack of forward progress of many cases. The auditor did not pay any attention when the preclear had some vital information he desired to impart.

The process involved with running a two-way communication is best entered in the field of mimicry, and the best two-way process is then, of course, mimicry. Such a process will be given in the next PAB.

On the subject of communication itself, the auditor must realize that two-way communication is part and parcel of every process known in Dianetics and Scientology, and if it is not established, and if it is not continued, and if no attention is paid to two-way communication, only a small amount of benefit will occur. If two-way communication is understood as a process, many cases which previously seemed utterly unsolvable can be resolved with considerable ease.

CHART OF PROCESSES

WHERE THEY ARE ON THE ARC TONE SCALE

<i>Exteriorized</i>	
	4.0
<i>Spotting Spots in Space</i>	3.6
	3.5
<i>Remedy of Havingness</i>	3.1
	3.0
<i>Op. Pro. by Duplication</i>	2.6
	2.5
<i>Opening Procedure 8-C</i>	1.8
	1.8
<i>Elementary Straightwire</i>	1.1
	1.0
<i>Two-Way Communication</i>	-8.0

Spiritual Exercises

The first
psycho-therapy

psycho is greek
of soul -

There hasn't
been any before this.

LRH TAPE LECTURES
Phoenix, Arizona
21 January—2 February 1955

** 5501C21	9ACC-29	Axioms: Laws of Consideration, What an Axiom Is
* 5501C26	PLS	Goals of HDA and Scientology
** 5501C26	PLS-4	Scientology and Auditing
* 5501C26	PPS	Alcoholism (Group Processing)
** 5502C02	PLS-5	Alcoholism
** 5502C02	PPS	Group Processing, Variation on Six Basic Processes

P.A.B. No. 45
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

4 February 1955

MIMICRY

The following process was developed by DScn Jan Halpern. Throughout the process the auditor doesn't say a word. He doesn't answer possible questions, he doesn't explain in words what he wants. Under all circumstances he makes like the Tar Baby and "don't say nothin'." He uses any gestures necessary.

Step I-a: The auditor stands in front of the preclear, holding out a small object to him, until the preclear takes it from his hand. As soon as the preclear takes the object, the auditor holds out his hand, palm up, until the preclear places the object in his palm. The auditor immediately then offers it to the preclear again. This is continued until without comm lag. The object should be offered to the preclear from a variety of positions once he has gotten the idea: from down near the floor, far off to either side, over the preclear's head. Likewise, the palm should be held in a variety of positions for the return of the object. Both hands may be used. Get the preclear doing it really fast.

Step I-b: When Step I-a is going swiftly and easily, the auditor introduces a switch. After the preclear has just accepted the article, the auditor, instead of extending his palm for its return, places his hands behind his back briefly, then conveys by gestures that the preclear is to offer the object to him. When the preclear does so, the auditor takes the object from his hand, but does not return it until the preclear holds out his own hand, palm up, to receive it. This exchange is continued until the preclear is offering and accepting the object from as wide a variety of positions as the auditor used, and all other comm lags are flat.

Step II: The auditor, just having accepted the object, makes a gesture that this part is over, then deliberately puts the object down where the preclear can see it, stands back and indicates that the preclear is to pick it up. When the preclear picks it up, the auditor gestures that he is to put it down again anywhere he likes in the room. The instant the preclear does so, the auditor snatches it up and puts it someplace else. You keep this up, till auditor and preclear are racing around the room, seizing the object as soon as the other's fingers have let go of it. The object isn't necessarily placed in a different spot each time. It may be picked up and put down again in the same place, but it must be handled each time. All sorts of tacit rules and understandings will probably develop while this is being run.

This process rehabilitates the sense of play; validates non-verbal ARC; short-circuits verbal circuitry; lets the preclear position matter and energy in space and time; gets the preclear up to speed; murders "there must be a reason" for doingness; processes the auditor and the preclear equally and besides, it's fun.

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"Old Guff's"

R2-40,
All the places
where people
called you
attn to yourself

LRH TAPE LECTURES

Phoenix, Arizona
9—12 February 1955

* * 5502C09	PLS-6	Miracles
* 5502C09	PPS	Session: Control of Body, Think a Thought
* 5502C12		Auditors' Conference

P.A.B. No. 46
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

18 February 1955

STRAIGHT WIRE

The oldest form of psychotherapy involved the questioning of the patient about his dreams. This is currently dramatized by psychology. A more modern type of psychotherapy consists of asking a preclear about his past.

Both of these, and many other activities in Dianetics and Scientology could be included under the heading of Straight Wire.

Effective particularly from 1.1 on the tone scale to 1.8, the processes embraced under the heading "Straight Wire" have all one purpose in common: this is the purpose of making the preclear stretch a "straight wire" between Cause and Effect across the intervening distance, whether this "distance" could be a distance in terms of location or a distance in terms of time.

Any process in Dianetics or Scientology is a Third Dynamic process. Thus, any process in Dianetics or Scientology requires communication. In Straight Wire and any other process, this fact must be observed by the auditor: that a two-way communication must be maintained. Thus, when administering any process which could be called "Straight Wire," the auditor should be careful at the same time to maintain two-way communication. When he originally started the session the auditor captured some ground. He established two-way communication, whether by mimicry, conversation, or discussion. He must never lose this captured ground. Thus, when running Straight Wire, when running Opening Procedure of 8-C, Opening Procedure by Duplication, Remedy of Havingness, Spotting Spots in Space or any other process, it is necessary that this gained ground be maintained.

The term "straight wire" itself is meant to describe the imaginary straight line between Cause and Effect. The trouble with a preclear is that he is doing too many things VIA. He is doing anything and everything in life VIA. He is obtaining via food. He is looking via glasses. He is feeling and expressing emotion via glands. He is utilizing or experiencing effort via muscles. He is thinking via (he thinks) a brain. He is obtaining sensation, sustenance, and even revenge, via food. He is experiencing sensation and making the future via his genitals, and he is even trying to experience the origin of life, in most cases, via a church.

His dependency upon objects and services is such that his own creativeness becomes suppressed, submerged, for this working law is always present: that upon which one becomes dependent becomes, at length, one's enslaver. When anyone sets up anything automatically, that thing becomes his randomness at some future date. We can observe this in many ways, but the entire summation of this can be grouped under the heading "VIA."

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Should the auditor bring the preclear to a point where a certain cause and a certain effect can be joined together without the intervention of a VIA, then the auditor has materially gained. Such a process is the Opening Procedure of 8-C, for here the preclear is being asked to connect, at least as a body, directly with a wall. As he reaches out to touch a spot on that wall, he is, in effect, stringing a straight line. It is notable that the Opening Procedure of 8-C was first designed for use upon an exteriorized person, and when one has a preclear exteriorized, running through the steps of the Opening Procedure of 8-C and the remainder of 8-C as given in Issue 24-G of the *Journal of Scientology* produces very marked effects.

If your preclear cannot have an effect he certainly cannot change. If he cannot cause an effect to occur, he certainly cannot change himself. All time is change—change is time. While, basically, time is simply a consideration, the considerations of time itself are mechanically tracked by the alteration of the position of the particles in space. Your preclear is stuck wherever there was no motion of particles, whether the moment is a pleasure moment, a triumph, a failure, or even death. In the absence of particle motion, as far as he is concerned, if he has lost his power to change his considerations, no time has existed. Thus, those things which you find in the engram bank which are most readily available to the preclear are things which contain no change in them, or things which have a change immediately before them and after them, but have no change between. In the absence of this change, we get a condition of timelessness in an engram or facsimile which permits that incident to “float” on the track and thus rise up to present time.

As the preclear becomes more and more embedded in motionless incidents he becomes harder and harder to change himself. Or, as he dramatizes to a marked degree his own bank, in the most ordinary living, then, he dramatizes the changeless moments, and he, himself, does not change.

The basic confusion of a preclear lies in the fact that an awareness of awareness unit basically has no mass, meaning or mobility. It has qualities and potentials, but it does not have position in space, nor, in its highest form, any movement in space. It can be at will in various positions in space, but it is not, itself, in space. As this is the case you can see that a preclear is dramatizing the truth when he is holding himself and motionless incidents motionless. In other words, if change to him is totally a particle shift in space, then he is apt to consider himself moving as the particles move. If he is moving he is actually to some degree disobeying the most basic quality of theta. Motion, then, to him, becomes antipathetic. On the lowest toned catatonic one finds this dramatization in full progress. A motionless person is then dramatizing the truth. But in all aberration we discover that it is the ingredient of truth which maintains the aberration in force. He is dramatizing motionlessness, and is motionless, but the truth of the matter is that, as a thetan, he should be able to make things move at will and appear in various positions in space. Thus, in clinging to the truth he loses his ability to move particles, and thus loses his ability to have time. This is best manifested as his communication, but as his communication drops, so drop his reality and his affinity. In other words, although he clings to the motionlessness of being a thetan, he loses the basic qualities of being a thetan, which are those of Knowingness and Understanding.

The basic confusion of any preclear, then, is to move or not to move. Shakespeare has said “to be or not to be” is the question. When it comes to getting a preclear upscale, the question is “to move or not to move.”

The basics of Straight Wire are designed to bring the preclear into the realization that he, himself, can be at either the cause or effect point of a communication line, and that he, himself, does not have to be the particle moving on that line. Being the particle and insisting upon the truth that he isn't moving simply stops his communication entirely. Particles move on the straight line between Cause and Effect. Cause and

Effect themselves are not in motion. The task is to get the individual to assume the responsibility of moving particles. With this comes the realization on his part that he, himself, does not have to move in order to move particles, and thus he will come upscale. Getting him to move his body around the room is an excellent method of accomplishing this, but to many preclears the movement of a body is a near-impossibility. And these can contemplate only the moving of a memory or an idea. Thus, from 1.1 to 1.8 on the tone scale we find the best therapy to be that which directs itself toward the thinkingness below effort—the moving of ideas.

There is no particular reason to concentrate solely upon a preclear's past. Actually, a preclear is not the product of the past, he is the product of himself. All the past can do for him is to accumulate and hold for him the information that it is bad for him to move, or act, or do. So, let us take a preclear whom we have gotten into communication and work with his more elementary ideas and thus get him to string straight lines between Cause and Effect.

Elementary Straight Wire has two commands. The auditor takes the first of these and uses it as long as is necessary to entirely flatten the preclear's hesitancy as represented by his communication lag. His communication lag is merely the expression of VIAs on the line, which amounts to the preclear's unwillingness to string a straight line. The questions are: **“Give me something you wouldn't mind remembering,” “Give me something you wouldn't mind forgetting.”**

A more elementary form of this would be: **“Remember something,” “Forget something,”** but this is far too direct for our preclear. If you will notice, a very direct and forthright person, if surrounded by people who are more covert, gets a very bad going-over for it. Thus it is in processing when you try to string a very straight line with a preclear he will sometimes resist.

Slightly less elementary than Elementary Straight Wire as above is the next-to-the-last list in *Self Analysis*: **“Can you recall something that is really real to you,” “Can you recall a time when you were in good communication with someone,” “Can you recall a time when someone was in good communication with you,” “Can you recall a time when you felt some affinity for someone,” “Can you recall a time when someone felt some affinity for you.”**

The entire text of *Self Analysis*, in its original edition now available from the Foundation in Phoenix, is devoted to rehashing the preclear's past to show him that it is not quite as dangerous as it is made out to be, and that it won't bite him if he remembers some things about it.

From this form of Straight Wire we go into a more complicated form as given in *Self Analysis in Scientology*, a converted edition of the original *Self Analysis*. The edition is converted, by the way, simply by substituting everywhere in its text for the word “recall” the word “mock up.” Simply by substituting “mock up” in the directions at the beginning of each list, one has a modern *Self Analysis*.

Now it is very remarkable that the less specific and sequitur the auditor's questions are, the better the results with the preclear.

Another form of Straight Wire is quite superior to those above, but is a very vicious and violent process. It is contained in *The Creation of Human Ability*, which is the printed edition, much expanded, of the earlier *Auditor's Handbook*. The basic command of this process is: “Start Lying,” “Keep on Lying.” This can be particularized with: **“Tell me some lies about your past,” “Tell me some lies about me present,” “Tell me some lies about the future,”** the auditor each time making sure that the preclear is using non-actual places and times.

Remember that while running Straight Wire one must maintain a two-way communication. Many a case has been lost simply because the preclear wanted to say something and the auditor was so intent upon the process that he paid no attention whatsoever to the preclear's urge to communicate. Remember that one-way communication is a First Dynamic operation; that two-way communication is necessary for a Third Dynamic operation; that under one-way communication a preclear will not get well; that under two-way communication a preclear *will* get well. Thus, in running Straight Wire do not begrudge the preclear a few moments' discussion of the incident he has just recalled, or discussion of phenomena he has suddenly noticed. Do not crush him simply because he wishes to express himself.

This is essentially a subjective process, and the auditor should make sure that the preclear speaks aloud the things he is remembering. The preclear's nod or "yes" to signify that he has recalled something or has invented something is insufficient, and should always be suspect, for preclears who are very bad off pervert or invert every communication line they use and so they will not be doing the process if given any slightest opportunity.

Elementary Straight Wire and other forms of Straight Wire are intensely beneficial from 1.1 to 1.8 on the Tone Scale, but after you have your preclear up to 1.8 or above, remember that there are better processes.

"Old Guffs"

* NOTE:

A thetan located in a space is less than theta itself but a thetan located is much ~~greater~~ ~~than~~ ~~great~~ greater than homo sapiens.

** 5502C23	PLPS-1	Scientology and Ability
* 5502C23	PPS	Group Processing
* 5502C23	PLPS-2	Session: "Find a Mystery"
* 5502C28A		Staff Auditors' Conference
* 5502C28B	LECTURE	Basic Reason
** 5503C02	PLPS-3	Efficiency, Thought, Emotion and Effort
* 5503C03	LECTURE	History of Research and Investigation

P.A.B. No. 47
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

4 March 1955

OPENING PROCEDURE 8-C

Report after report from various auditors comes to me stating that they now realize why their auditing of many of their preclears failed. And they uniformly declare that the reason for former failure on preclears was not the case level of the preclear, nor yet the complicated state of processes, but (1) failure on the part of the auditor to get the preclear into two-way communication before proceeding with other processes, and a continuing failure to keep two-way communication established, and (2) not doing enough Opening Procedure of 8-C on the preclear.

An evaluation of a technique does not depend upon the intricacy or brilliance of its theory, but upon its ease of communication to auditors during training, and the ease of their application of it upon preclears. In 8-C we have a process which answers these various conditions. It is very easy to train an auditor to do 8-C. It is very easy for a preclear to do Opening Procedure of 8-C in one form or another.

The entirety of a technique known as Standard Operating Procedure 8-C was intended for exteriorized preclears. Its opening procedure was originally designed to be done by an exteriorized preclear, but it was found to be far less workable for the exteriorized preclear than when done (so far as the opening part of the procedure was concerned) with the preclear moving his body around and making it touch spots.

There are three parts to Opening Procedure of 8-C, and it is necessary for the comm lag as dramatized physically by the preclear to be completely flattened by the auditor on each part before the next is undertaken. Eventually these parts are the gradient scale of decision. In the first part we have the auditor picking out the spots, telling the preclear to walk over to them, telling the preclear to touch them. In the next step, part (b) of Opening Procedure of 8-C, we have the preclear picking out the spots on the auditor's order, and then, on the auditor's order, walking over to them and touching them. And in the third part, part (c), we have the preclear picking out the spots on the auditor's order, walking over to them, and deciding on his own decision, but under the auditor's command, when to touch and let go.

This is not one of those processes one gets "novel" about as an auditor. The process has been found to be workable exactly as it is put forth. Variation, or the introduction of extraneous material beyond that necessary to continue a two-way communication with the preclear is found to be destructive of the process. This process is as workable as it is simple. It is also as workable as the auditor is able to do a process as given.

The first thing that Opening Procedure of 8-C does is to get the preclear used to the idea of following somebody else's directions, and leading him to discover that by following somebody else's directions he does not collapse or become ill or die. In other

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words, the preclear discovers that he can follow orders without becoming entirely ruined. This is an interesting discovery, since the physical universe is continually ordering him around, and if he is resisting orders he is resisting the physical universe. Resistance is the one step necessary to entrapment.

There is another point in the Opening Procedure of 8-C which cannot be too thoroughly stressed. Nearly every failure in the past where the preclear has been audited and audited, and audited, the auditor was unaware of the fact that the preclear was not following the directions given him. A survey was taken of preclears who had had a great deal of trouble in being processed in Scientology, and each one of them, either by means of a meter or by their own statement, was discovered to have uniformly avoided running any of the auditing commands given them, even though they were giving the auditor every assurance and appearance of running the auditing commands. Now it could only be possible for a preclear to avoid auditing commands if the auditor was unable to observe directly the workings going on in the preclear. In the Opening Procedure of 8-C it is impossible for the preclear to avoid the auditing command. The auditor can stand or sit and watch the preclear go through the exact orders and observe directly whether or not the preclear is doing what he is told to do. This is a major benefit.

The basic theory of Opening Procedure of 8-C is to make and break communication with the physical universe. Once an individual discovers that he can make and break communication with walls and objects, it will be discovered that he can let go of various pieces of his engram bank. Actually, all the time he is doing 8-C he is letting go of enormous quantities of useless material with which he has cluttered his thinking and life. It is a very direct process and gets the preclear to stretch a very straight line between Cause and Effect.

An auditor while running this should occasionally ask the preclear, “**Who is doing this?**” Preclears who are psychotic will tell the auditor that their finger is doing it, or that the wall is doing it, and then advance on up to where the hand is doing it, the arm is doing it, and finally that the body is doing it, and at last that the preclear himself is doing it. This is the acceptance of responsibility for an action.

A very good description of the Opening Procedure of 8-C exists in the printed edition or the mimeo edition of Intensive Procedure as R2—16, which is the proper technical number of this process. A thorough description of the process is given in PAB No.34 at the beginning of this series. The process is being repeated here in order to give it proper stress. It has, and do not doubt it for a moment, tremendous value.

I have yet to see a preclear who is having physical difficulty of a major sort or mental difficulty, fail to improve under a long and careful and meticulous administration of the Opening Procedure of 8-C.

There are two errors which can be made in the running of the Opening Procedure of 8-C. The first is not to know and do the process, and the second is not to run it long enough. How long is long enough? In many cases, twenty-five hours is not long enough.

In the Opening Procedure of 8-C (R2—16) the auditor has a very powerful tool and is invited to use it thoroughly.

"Old Guffs"

"I had better
like it - I
can't change it."

LRH TAPE LECTURES

Phoenix, Arizona
8—18 March 1955

* 5503C08	DEMO	Auditing Demo
** 5503C09	PLPS-4	Health and Certainty
5503C09	PLPS-5	Session: Only One, Things Real and Unreal
* 5503C09	PPS	Group Processing
* 5503C14	DEMO	LRH Auditing Demo
* 5503C14	DEMO	LRH Auditing Demo
** 5503C14	HPC-1	The Only One (the mechanics and solution of the occluded case)
* 5503C14		Auditors' Conference
* 5503C15	DEMO	Auditing Demo
* 5503C15	DEMO	Auditing Demo
* 5503C16	PLPS-6	Knowingness
* 5503C16	DEMO	Demonstration—LRH
* 5503C16	DEMO	LRH Auditing Demo
** 5503C16	PLPS	What We Are Doing
* 5503C17	DEMO	LRH Auditing
* 5503C17	DEMO	LRH Auditing
* 5503C18	DEMO	LRH Auditing

LRH AUDITING DEMONSTRATIONS

Phoenix, Arizona
8 March—29 April 1955

The first issue of *Ability*, Number One, issued early 1955 from Phoenix, Arizona, carried news of a very special offer of personal processing by Ron in demonstration sessions to the Advanced Clinical Course Units.

Presented live on television to ACC students, the sessions were also recorded on tape for future use.

These demonstration auditing sessions are all grouped together here for convenience. They are also shown in their correct date sequence with the written materials in the following pages.

* 5503C08	DEMO	Auditing Demo
* 5503C14	DEMO	LRH Auditing Demo
* 5503C14	DEMO	LRH Auditing Demo
* 5503C15	DEMO	Auditing Demo
* 5503C15	DEMO	Auditing Demo
* 5503C16	DEMO	Demonstration—LRH
* 5503C16	DEMO	LRH Auditing Demo
* 5503C17	DEMO	LRH Auditing
* 5503C17	DEMO	LRH Auditing
* 5503C18	DEMO	LRH Auditing
* 5503C18	DEMO	LRH Auditing Demo
* 5503C21	DEMO	Auditing Demo—LRH
* 5503C21	DEMO	Auditing Demo—LRH
* 5503C22	DEMO	Auditing Demo—LRH
* 5503C22	DEMO	Auditing Demo—LRH
* 5503C23	DEMO	Auditing Demo—LRH
* 5503C23	DEMO	Auditing Demo—LRH
* 5503C24	DEMO	Auditing Demo—LRH
* 5503C24	DEMO	Auditing Demo—LRH
* 5503C25	DEMO	Auditing Demo—LRH
* 5503C25	DEMO	Auditing Demo—LRH
* 5503C28	DEMO	LRH Auditing Demo
* 5503C28	DEMO	LRH Auditing Demo
* 5503C29	DEMO	Afternoon Auditing Demo
* 5503C29	DEMO	Afternoon Auditing Demo
* 5504C01	DEMO	LRH Auditing Demo
* 5504C01	DEMO	LRH Auditing Demo
* 5504C04	DEMO	LRH Auditing Demo
* 5504C19	DEMO	LRH Auditing Demo
* 5504C20	DEMO	LRH Auditing Demo
* 5504C21	DEMO	Auditing Session

** 5504C27C	DAS	Education on Problems—Who Doesn't Think You're Insane
* 5504C27D	DEMO	LRH Auditing and Discussion
* 5504C28	DAS	Demonstration Auditing—More Education on Ownership Process
* 5504C28	DAS	Demo Auditing—Ownership Part IV
* 5504C29	DAS	LRH Discussion and Auditing of Ownership and Control
* 5504C29	DAS	LRH Discussion and Auditing of Ownership and Control Part VI

HUBBARD PROFESSIONAL COLLEGE LECTURES

Phoenix, Arizona
14 March—14 May 1955

In March and May 1955, L. Ron Hubbard gave ten one-hour lectures to the students attending Hubbard Professional College in Phoenix, Arizona.

Ability Minor 4 reported: "Ron's lectures to Hubbard Professional College are given every Saturday to all the students and to the staff of HASI. In these lectures Ron has been talking directly to the trained auditor about auditing. They are not introductory lectures. They are the most advanced material on auditing available, and this does not mean that every Saturday Ron has been chucking out everything that has gone before and announcing new theory. He has been talking about things which he has been testing for a long time, and reporting the most valuable of what in his experience is found to be practical and sound practice for the auditor. The Six Basic Processes are still the Six Basic Processes and what Ron has been doing is to make the auditor more knowing and more familiar with these as his base."

** 5503C14	HPC-1	The Only One (the mechanics and solution of the occluded case)
** 5503C26	HPC-2	Axiom 51
** 5504C02	HPC-3	Axiom 51 in Action (The creation and uncreation of energy and masses by postulate; Knowingness; and Communication)
** 5504C09	HPC-4	Consequences and a New Understanding of the Six Basic Processes (how to discover with precision and raise the reality level of the preclear)
** 5504C16	HPC-5	Service Facsimiles (its handling by modern auditing)
** 5504C23	HPC-6	Thinkingness
* 5504C30	HPC-7	Ownership Processing
** 5505C07	HPC-8	Meaningness (the basic formula for happiness—a new process), Part I
** 5505C07	HPC-9	Meaningness, Part II, Auditing Tips
** 5505C14	HPC-10	The Tone Scale (an important new understanding of the tone scale)

The Magazine of
DIANETICS and SCIENTOLOGY
from
Phoenix, Arizona

THE SCIENTOLOGIST

A Manual on THE DISSEMINATION OF MATERIAL

L. Ron Hubbard

INTRODUCTION

The basic purpose of this book is to inform members and auditors of the Hubbard Association of Scientologists, International about the fundamentals of Scientology and its organization.

It is expected that a member of the HASI will know the contents of this book, and the substance of this book should become the source material of a basic course in Scientology.

The hope of this book is to bring order into any confusion concerning Scientology, its purposes, its organizations, and the various grades of auditors. The emphasis of this book is upon purposes of organization. It is quite one thing to have an orderly science of life, and quite another thing to have an orderly organization to keep that science of life in such a form as to be utilized by life.

Whereas it is all very well to envision the ideal—that everyone in possession of the materials of Scientology would utilize them with good heart and in an orderly manner to the improvement and betterment of mankind, it is quite another to have had years of experience with this science in action. It has been discovered that unless an auditor or a person interested in Scientology is part of a group which expresses this ideal, that the individual will be lost in the turbulent mass of the society and will thus become ineffective.

Scientologists everywhere, when an organization of force and purpose was, to a large extent, lacking, were victimized and brought into disrepute by persons who could express vast opinions about Scientology, yet who knew nothing about Scientology; by vested interests in the society which were bent upon the suppression of anything which might be seen to have the potential of supplanting their peculiarity. And, in particular, the auditor was victimized in his practice by the existence of persons who, untrained in Scientology and uninformed, yet practiced upon others with it, producing few, poor, or harmful effects.

However, once this organization existed and began to function, another thing came into view: the failure of the auditor and member to understand the purposes and actual operation of the organization of the Hubbard Association of Scientologists, International, and a failure to understand how Scientology should be communicated. The fact that one was an auditor of the HASI or a member of that organization did not immediately presuppose an understanding of the formation of the organization, its purposes or activities.

This publication, *The Scientologist: A Manual*, is designed for use by members and auditors to inform them of the formation and function of the HASI, and the dissemination of Scientology itself—these two subjects being more or less synonymous.

This book is the product of experience and agreement. The HASI is organized as it is because those auditors working with it have agreed that it should work this way, and the various provisions and divisions of the HASI exist by reason of the first years of experience of the HASI or other disrelated organizations which existed before it.

We know that Scientology cannot progress in the society unless it is done by a group effort. We know that it can best progress as individuals banded into groups, and these groups banded together into a larger group. In other words, the HASI is built like a life organism is built. If everyone knows his subject and does his job we will have here a smoothly running and progressive organization which can by its existence and activities bring a better civilization to man.

Although this is the avowed purpose of many organizations, those in Scientology have come to discover over and over that Scientology contains answers which man has lacked in his progress until now. Parts of these answers have been represented in many places under many names, but the organized whole has not been in his possession. As this is, at this time, in his possession, an organization to carry it forward is vitally necessary, and the subject itself and its gains would perish or be altered to such a degree as to be unrecognizable in the absence of a strong, firm organization.

When a member or auditor supports the HASI, he is supporting himself. If the HASI fails, he will fail. There are two things which could occur in the life of any individual. By Scientology he could be processed into the state of a complete static, and in that state he might find life, as represented by that state, pleasant. The other existence would be that of a well balanced individual operating with the forms and spaces of life itself, still in communication with existence, still carrying forward to make that existence better. As, so far, those who have attained the state of complete static have again returned by their own choice to the business of life itself, we can assume that even the processes of Scientology in making a totally cleared individual are not enough. Life, its spaces and forms, must be added to existence in order to make it interesting. Thus, Scientology and life itself as represented by the forms and spaces make a workable combination. The forms and spaces by themselves are too complex and confused at this stage and in this civilization to make a usable panorama with the absence of Scientology. Scientology AND life, which is to say life broadly understood and changeable at will, can create an existence close to an ideal. Scientology and its organization, the HASI and its affiliated organizations, represent a living of life with an understanding of its goals and purposes and the ability to change it.

A DESCRIPTION OF SCIENTOLOGY

Scientology is the science of knowing how to know answers. It is an organized system of Axioms and Processes which resolve the problems of existence.

A Scientologist is a specialist in spiritual and human affairs.

Scientology is organized from the viewpoint of the spirit and contains a precise and usable definition of the spirit, and charts and studies and is capable of changing the behavior of the spirit.

This science is formed in the tradition of ten thousand years of religious philosophy and considers itself a culmination of the searches which began with the Veda, the Tao, Buddhism, Christianity, and other religions. Scientology is a Gnostic faith in that it knows it knows. This is its distinguishing characteristic from most of its predecessors. Scientology can demonstrate that it can attain the goals set for man by Christ, which are: Wisdom, Good Health, and Immortality.

By spiritual means, but means which are as precise as mathematics, a host of bad conditions of life may be remedied in Scientology. Illness and malfunction can be

divided into two general classes. First, those resulting from the operation of the spirit directly upon the communication networks of life or the body, and those occasioned by the disruption of structure through purely physical causes. Unhappiness, inability to heal, and psychosomatic illness (which include some seventy percent of the illnesses of man), are best healed by immediate address of the human spirit. Illness caused by recognizable bacteria and injury in accident are best treated by physical means, and these fall distinctly into the field of medicine, and are not the province of Scientology, except that accidents and illness and bacterial infection are predetermined in almost all cases by spiritual malfunction and unrest. And, conditions in accidents are definitely prolonged by any spiritual malfunction. Thus we have the field of medicine addressing the immediate injury, such surgical matters as birth and acute infection, and such things as contusions and abrasions resulting from accidents, as well as the administration of drugs and antibiotics to prevent the demise of the patient in a crisis. This is the role of medicine.

Where predisposition to disease or injury exists, or where disease or injury is being prolonged, or where unhappiness and worry causes mental or physical upset, or where we desire to better and improve communications or social relationships, we are dealing, if we are efficient, in the realm of Scientology. For such things are best healed, or best prevented, or best remedied by immediate and direct recourse to the spirit and its action and determinism of the course of the body.

The only truly therapeutic agent in this universe is the spirit. In Scientology this has been demonstrated with more thoroughness and exists with more certainty than the physical sciences or mathematics. A Scientologist CAN make an individual well, happy, and grant him personal immortality, simply by addressing the human spirit.

For more than ten thousand years man has been accumulating material toward this goal, but it required a wide understanding of the philosophies and processes of Asia and a thorough indoctrination in the Western physical sciences and mathematics to bring about the precision existing in Scientology when practiced properly by a trained Scientologist. It could be said that with Scientology we have entered The Second Age of Miracles.

It is a discovery of Scientology, a discovery susceptible to the most arduous scientific proofs, that people are not bodies, but that people are living units operating bodies. The living unit we call, in Scientology, a thetan, that being taken from the Greek letter theta [Θ], the mathematical symbol used in Scientology to indicate the Source of Life and Life itself. The individual, the person, the actual identity, is this living unit. It is modified by the addition of a body, and by the addition of a body it is brought into a certain unknowingness about its own condition. The mission of Scientology is to raise the knowingness of this spirit to such a degree that it again knows what it is and what it is doing, and in this state the thetan can apply directly to his own body, or to his environment, or to the bodies of others, the healing skill of which he is capable. It is the thetan which builds and constructs, it is the thetan which forms actual forms and organisms.

Amongst the capabilities and potentials of the thetan is immortality in full knowingness of his own identity. The amount of time which he has spent on earth, and the number of deaths through which he has gone, have brought him into a state of forgetfulness about who and where he has been. This material is recovered in Scientology, if the Scientologist specifically processes toward it.

DISSEMINATION OF MATERIAL

The dissemination of materials of Scientology is a problem of comparable stature to the use of techniques on a preclear in an auditing session. Just as you would not process a preclear with heavy processes when all he could take might be ARC Straight

Wire, thus you would not issue Scientology materials of considerable weight to people incapable of assimilating them.

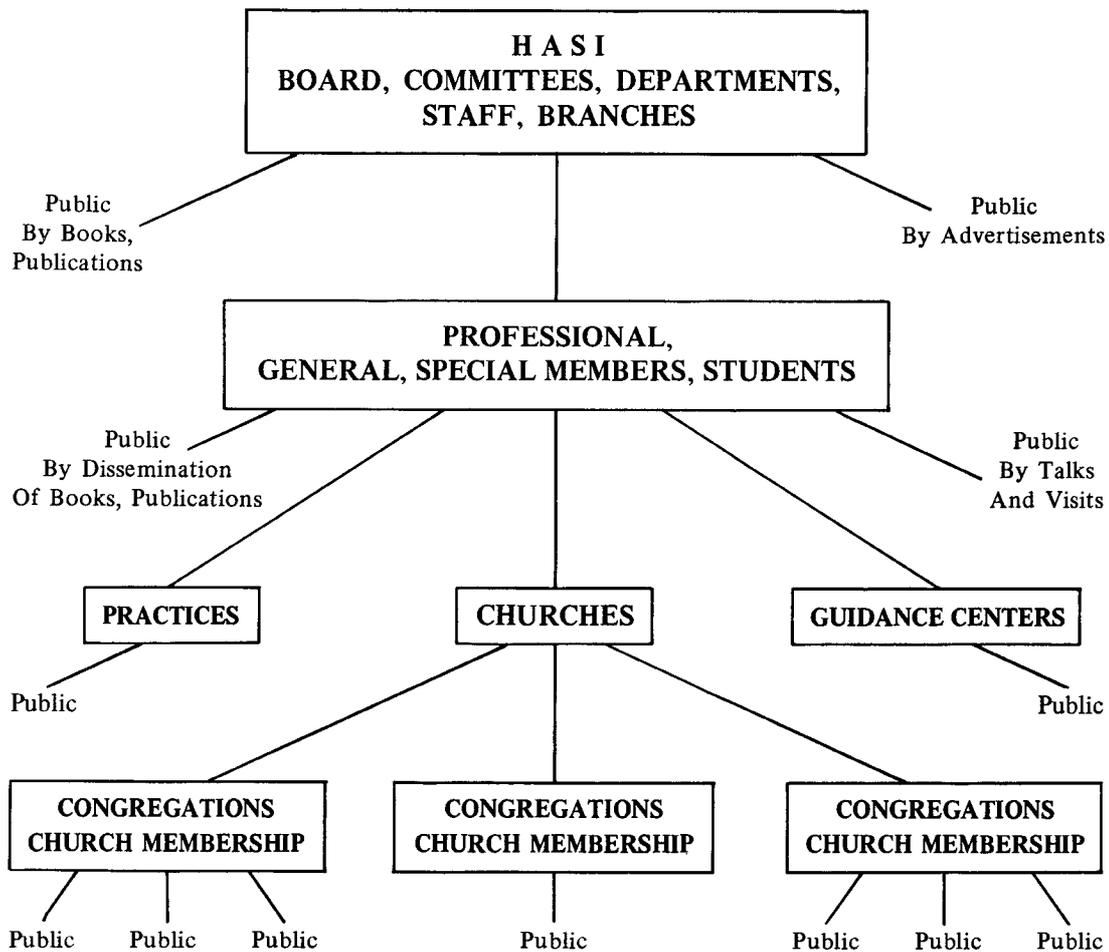
The immediate result of the issuance of materials not intended for that audience is to produce a state of confusion in the minds of that audience regarding Scientology. Here we have no question of talking down to people. Here we have no question of “watering” our material, but we do have a question of disseminating Scientology. If we do it properly, then Scientology will be very broadly known. If we do it improperly it will stop in its tracks, and be known, if at all, as a confusion.

When materials are issued above the acceptance level of an audience, a confusion results. A confusion is the antithesis of a flow. Any communication resulting in a confusion then brings about an eddy or tumbling of particles rather than their spread. And a confusion at length becomes a mystery.

Part ten of the Code of a Scientologist says: “I pledge myself to engage in no unseemly disputes with the uninformed on the subject of my profession.” This is an immediate injunction not to start an eddy of confusion. The employment of Scientology to the greatest good of the greatest number of Dynamics does not include using it knowingly or unknowingly to confuse hearers.

An outline of the communication lines of Scientology follows:

1. General public to the general public.
2. Scientologists to the general public.
3. Member HASI to member HASI.
4. Trained Scientologist to a member of the HASI.
5. Member of the HASI to a preclear.
6. Trained Scientologist to a preclear.
7. Trained Scientologist to a trained Scientologist.
8. HASI to membership.
9. HASI to trained Scientologist.
10. HASI to the general public.



1. GENERAL PUBLIC TO THE GENERAL PUBLIC

There are several things we would like the general public to say to the general public about Scientology. The first of these is that we would like the general public, when it sees an individual or group problem, to be quite certain that the proper thing to do is for that individual or group to consult a Scientologist. For instance, if somebody is having headaches, we would like his friends to come to the obvious solution that this person should see a Scientologist or should join a group undergoing processing.

The next on this communication line is that Scientology does not pose any threat, that Scientologists are good citizens, and that they can be trusted with problems of a private and confidential nature, or with problems dangerous to other people, such as the problem of criminality. Another frame of mind we would like to see the public have and register is that people attacking Scientologists have something wrong with them (and if you could meet any such people personally you would see that this is no more than truth). As a subdivision of this, the actual substance of communication about what Scientology is, from the general public to the general public, should be that Scientology says that good health and immortality are attainable. That it is something compounded out of all man knows of the subject of man, and that people are living units operating bodies, rather than bodies, and that this living unit is the human soul. Given this much communication line, the general public can embroider enormously, and unless a person in the general public can express his opinions, and unless the subject gives him a chance to express his own opinions, and so let HIM be interesting, he will not talk about the subject. Thus the data in the general public should give individuals a chance to be interesting, by knowing no more and no less than the above. We are not interested in sensationalism, personalities, or the complexity of Scientological methodology being discussed by the general public. As a subdivision of this, we do not want Scientology to be reported in the press, anywhere else than on the religious page of newspapers. It is destructive of word of mouth to permit the public presses to express their biased and badly reported sensationalism. Therefore we should be very alert to sue for slander at the slightest chance so as to discourage the public presses from mentioning Scientology. What the newspapers say is not word of mouth. As an example of this, how many minutes today have you spent in discussing current events? **NEWSPAPER REPORTERS WRITING ARTICLES ON SCIENTOLOGY DO NOT EXPRESS SCIENTOLOGY.** Scientologists should never let themselves be interviewed by the press. That's experience talking!

As a subdivision of general public to general public we have the problem of the professions which might consider Scientology to be antipathetic to them, amongst these would be psychologists and medical doctors as well as psychiatrists. These persons are entirely in error when they express the opinion that Scientologists are against them. Scientology does not consider them sufficiently important to be against. Flour-pills or any incantation or system will produce in 22% of the public, benefit. Therefore, any practice or art can always achieve 22% recovery in their patients. It is when we better this 22% that we are being efficient. We have no more quarrel with a psychologist than we would have with an Australian witch doctor. We have no quarrel with a psychiatrist any more than we should quarrel with a barbarian because he had never heard of nuclear physics. And as for the medical doctor, we know very well that modern medical practice, having lately outgrown phlebotomy, has come of age to a point where it can regulate structure in a most remarkable and admirable way. In Scientology we believe a medical doctor definitely has his role in a society just as an engineer has his role in civil government. We believe that a medical doctor should perform emergency operations such as those made necessary by accidents; that he should perform orthopaedics; that he should deliver babies; that he should have charge of the administration of drugs; that his use of antibiotics is beneficial; and that wherever he immediately and curatively addresses structure he is of use in a community. The only place we would limit a medical doctor is in the field of treatment of psychosomatic medicine, where he has admittedly and continuously failed, and the

only thing we would ask a medical doctor to change about his practice is to stop taking money for things he knows he cannot cure, i.e., spiritual, mental, psychosomatic, and social ills.

With regard to psychologists, medical doctors, and psychiatrists, then, what would one say in talking with them? But again we have section 10 of the Code of a Scientologist. You wouldn't expect this psychologist, or psychiatrist, or medical doctor to get into an argument with you on how to get rats to find their way through mazes, how you would set a tibia, or what voltage you would put on an electric shock machine. Therefore, and equally, do not permit yourself to be put in the situation where you are discussing privately or in public the methodologies of your wisdom. The attitude of a Scientologist toward people in these professions should be: "I have my techniques. It took me a long time to learn them just as it took you a long time to learn yours, and I am not going to try to make a minister out of you, and you are not going to try to make a medical doctor (psychiatrist, psychologist) out of me. I am an expert instructor only where it is intimately involved with the human spirit. I can produce my effects. You can produce yours. In view of the fact that you do not pretend to operate in the field of the human spirit, and I do not pretend to operate in the field of structure, I do not see how there can be any discussion. But things that I can't handle in structure when called upon I will be very happy to refer to you, and I shall expect that when matters of the spirit come into question you will have enough understanding of life, where we are all specialists, to refer them to me." A quiet explanation of this character will do a great deal to place you as a professional man in their realm of understanding of professional men.

Should anyone challenge you for having suddenly secured a relief in a hospital or an institution from some dire malady which balked the efforts of the professional men in charge of it, and should you ever be "called upon the carpet" for having "interfered" with the progress of a case, you should be extremely dismayed, and act it, to find yourself in the presence of barbarians who do not believe in the power of prayer, in the will of God, or the promises of Jesus Christ. And you should point out that, whereas the body was in their keeping, they did not at any time care to take purview of the human soul. And if anything has occurred because the soul, in your province, then reacted upon the body, you believe that they are unwilling to admit the will of God in their treatment of human beings, and if this is the case, you now, while you are being addressed by such people, discover yourself to be in a strange place where men pretending to be Christians doubt God, the Son of God, and the power of prayer. Your entire address to such people, in such a situation, publicly or privately, should be entirely overt, accusative, and not at any time apologetic. And you should immediately make it your business to place this matter before the proper authorities, that people are in charge of an institution here, are not Christians, and do not believe in God, and you should inform your accusers that you are going to do so.

Should you ever be arrested for practicing Scientology, treating people, make very sure, long before the time comes, that you have never used drugs or surgery, and that you have never prescribed a diet, or vitamins, and when that time might come, make very sure that you immediately and instantly, within two or three hours after your receipt of the warrant, have served upon the signer of that warrant, a personal civil suit for \$100,000.00 damages for having caused the arrest of a Man of God going about his business in his proper profession, and for having brought about embarrassing publicity and molestation. Place the suit and WIRE THE HASI IMMEDIATELY. Make the whole interest during the entire time of such an unfortunate occurrence the fact that the signer of such a warrant, who would ordinarily be a medical doctor in charge of the medical department of some city, had dared fly in the teeth of religion. And use what is necessary of the earlier passage above to drive the point home. DO NOT simply fall back out of communication if you are attacked, but attack, much more forcefully, and artfully and arduously. And if you are foolish enough to have an attorney who tells you not to sue, immediately dismiss him and get an attorney who will sue. Or, if no attorney will sue, simply have an HASI suit form filled out and present it yourself to the county clerk in the court of the area in which your case has come up.

IN ALL SUCH CASES OF ARREST FOR THE PRACTICE OF SCIENTOLOGY, THE HASI WILL SEND A REPRESENTATIVE AT ONCE, BUT DO NOT WAIT FOR HIS ARRIVAL TO PLACE THIS SUIT. THE SUIT MUST ALREADY HAVE BEEN FILED WHEN THE HASI ATTORNEY ARRIVES.

In other words, do not, at any moment leave this act unpunished, for, if you do you are harming all other Scientologists in the area. When you are attacked it is your responsibility then to secure from further attack not only yourself but all those who work with you. Cause blue flame to dance on the courthouse roof until everybody has apologized profusely for having dared to become so adventurous as to arrest a Scientologist who, as a minister of the church, was going about his regular duties. As far as the advices of attorneys go that you should not sue, that you should not attack, be aware of the fact that I, myself, in Wichita, Kansas, had the rather interesting experience of discovering that my attorney, employed by me and paid by me, had been for some three months in the employ of the people who were attacking me, and that this attorney had collected some insignificant sum of money after I hired him, by going over to the enemy and acting upon their advices. This actually occurred, so beware of attorneys who tell you not to sue. And I call to your attention the situation of any besieged fortress. If that fortress does not make sallies, does not send forth patrols to attack and harass, and does not utilize itself to make the besieging of it a highly dangerous occupation, that fortress may, and most often does, fall.

The DEFENSE of anything is UNTENABLE. The only way to defend anything is to ATTACK, and if you ever forget that, then you will lose every battle you are ever engaged in, whether it is in terms of personal conversation, public debate, or a court of law. NEVER BE INTERESTED IN CHARGES. DO, yourself, much MORE CHARGING, and you will WIN. And the public, seeing that you won, will then have a communication line to the effect that Scientologists WIN. Don't ever let them have any other thought than that Scientology takes all of its objectives.

Another point directly in the interest of keeping the general public to the general public communication line in good odor: it is vitally important that a Scientologist put into action and overtly keep in action Article 4 of the Code: "I pledge myself to punish to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends." The only way you can guarantee that Scientology will not be degraded or misused is to make sure that only those who are trained in it practice it. If you find somebody practicing Scientology who is not qualified, you should give them an opportunity to be formally trained, at their expense, so that they will not abuse and degrade the subject. And you would not take as any substitute for formal training any amount of study.

You would therefore delegate to members of the HASI who are not otherwise certified only those processes mentioned below, and would discourage them from using any other processes. More particularly, if you discovered that some group calling itself "precept processing" had set up and established a series of meetings in your area, you would do all you could to make things interesting for them. In view of the fact that the HASI holds the copyrights for all such material, and that a scientific organization of material can be copyrighted and is therefore owned, the least that could be done to such an area is the placement of a suit against them for using materials of Scientology without authority. Only a member of the HASI or a member of one of the churches affiliated with the HASI has the authority to use this information. The purpose of the suit is to harass and discourage rather than to win.

The law can be used very easily to harass, and enough harassment on somebody who is simply on the thin edge anyway, well knowing that he is not authorized, will generally be sufficient to cause his professional decease. If possible, of course, ruin him utterly.

A D.Sc. has the power to revoke a certificate below the level of D.Sc. but not a D.Sc. However, he can even recommend to the CECS of the HASI that D.Scns. be revoked, and so any sincere Scientologist is capable of policing Scientology. This is again all in the interest of keeping the public with a good opinion of Scientology, since

bad group processing and bad auditing are worse than bad publicity and are the worst thing that can happen to the general public to general public communication line.

The best thing that can happen to it is good auditing, good public presentation, and a sincere approach on the subject of Scientology itself. Remember, we are interested in ALL treatment being beneficial, whether it is Scientology or not. For bad treatment in any line lowers the public opinion of all treatment.

In addressing persons professionally interested in the ministry, we have another interesting problem in public presentation. We should not engage in religious discussions. In the first place, as Scientologists, we are Gnostics, which is to say that we know that we know. People in the ministry ordinarily suppose that knowingness and knowledge are elsewhere resident than in themselves. They believe in belief and substitute belief for wisdom. This makes Scientology no less a religion, but makes it a religion with an older tradition and puts it on an intellectual plane.

Religious philosophy, then, as represented by Scientology, would be opposed in such a discussion to religious practice. We are all-denominational rather than nondenominational, and so we should be perfectly willing to include in our ranks a Moslem, or a Taoist, as well as any Protestant or Catholic, while people of the ministry in Western civilization, unless they are evangelists, are usually dedicated severely to some faction which in itself is in violent argument with many other similar factions. Thus these people are ready to argue and are practiced in argument, and there are more interpretations of one line of scripture than there are sunbeams in a day. Beyond explaining one's all-denominational character, explaining that one holds the Bible as a holy work, one should recognize that the clergy of Western Protestant churches defines a minister or the standing of a church by these salient facts: Jesus Christ was the Savior of Mankind, Jesus Christ was the Son of God.

We in Scientology find no argument with this, and so in discussing Scientology with other ministry one should advance these two points somewhere in the conversation. Additionally, one should advance to the ministry exactly those things mentioned earlier as what we would like the general public to believe. Christ, if you care to study the New Testament, instructed his disciples to bring wisdom and good health to man, and promised mankind immortality, and said the Kingdom of Heaven was at hand, and the translators have not added that "at hand" possibly meant three feet back of your head. We could bring up these points but there is no reason to. You are not trying to educate other ministry. A friendly attitude toward other ministry in general, and fellow ministers in particular, is necessary.

The way to handle an individual minister of some other church is as follows: get him to tell you exactly what HE believes, get him to agree that religious freedom is desirable, then tell him to make sure that if that's the way he believes, he should keep on believing that, and that you would do anything to defend his right to believe that.

None of these people as individuals are antipathetic. They know a great deal about public presence, and can be respected for such knowledge. However, engaging in long discourses, or trying to educate a minister of some Protestant church or a priest of the Catholic faith into the tenets of Scientology is not desirable and is directly contrary to Article 10 of the Code of a Scientologist.

You will find you have many problems and people in common with other ministers. They're alive too. Also you will see a campaign to place only ministers in charge of the mind and mental healing. Talk about these things.

The Christian Church has been hurt by factionalism. We stand for peace and happiness. Therefore, let us carry it forward by example, not by unseemly discussions.

2. SCIENTOLOGISTS TO THE GENERAL PUBLIC

In the assemblage of congregations, and in addressing the general public at large, a Scientologist has a responsibility to give to the public, in the form of such congregations or meetings, information acceptable to them, which can be understood by them, and which will send them away with the impression that the Scientologist who addressed them knew definitely what he was talking about and that Scientology is an unconfused, clear-cut subject.

Anyone using Scientology must state that he is using Scientology. He cannot, must not, leave it unnamed or call it by another name. Use of it without naming it is a breach of law.

A Scientologist, when addressing public groups, would never under any circumstances confuse his communication line by engaging in a debate from the floor or closing terminals with any persons who would care to heckle him. By simply ignoring such people, one continues to talk to the bulk of the people who are themselves very interested. When anyone causes an unseemly upset, it is rarely difficult to have the person removed from the group. In other words, either ignore him or remove him. Don't engage in a debate with him.

Similarly, no Scientologist would ever consent to take a position on a panel or on a stage engaging in a debate of Scientology versus some other subject. This is an entirely unclear communication line. People are not interested in a debate. They are interested, if they are there at all, in Scientology. Why, therefore, give some other subjects an audience before which it could air its views? In the last five years I have turned down innumerable offers of debates, for I have found out that Dianetics or Scientology was the attraction and that medicine or psychology was using the public interest in this new subject in order to further their own aims, and that any such debate engaged upon demeaned and degraded Scientology by permitting it to be talked about contemptuously before a group—a thing which **SHOULD NEVER BE PERMITTED**.

The first and foremost thing which a Scientologist should do in the way of information is to relay the data contained in the earlier section. He should punch this hard, regardless of what kind of a group he is talking to. He should tell them overtly that when they see somebody who is sick or unhappy, that if their illness does not require the immediate attention of a medical doctor, then the thing for them to tell that person or that person's family is to **SEE A SCIENTOLOGIST**.

He should also punch home the fact that Scientology believes in the three things Christ intended for man: wisdom, good health, and immortality. In other words, he should make it his business to use such an opportunity of addressing a group to pound home what we think the general public should say to the general public about Scientology. He should start this simply by saying it to such groups insistently and many times. He could add a great deal of descriptive material to this, but he should not go further into the field of data. In other words, he should talk in generalities. He should describe a Scientologist as one with a mission to bring wisdom, good health, and immortality to the public. He should describe the aims and goals of the organizations; which are to assist in wiping out criminality, insanity and war.

He should pound home to such groups the fact that the human spirit is the only therapeutic agent of any lasting value. He should tell such groups what Scientology can do for them in bringing them wisdom, happiness, good health, and immortality. He should describe to them how long it takes in individual processes. Above all, **HE SHOULD BE HONEST**. He should tell exactly what he himself feels to be true, but he should not give them involved data.

It very often happens that a Scientologist who has recently come from the HASI will be asked about the state of cases of people who have passed through that area. He should give his honest and forthright opinion, not any dressed up or hopeful conclusion. He should tell what he himself observes. When asked about the training given in that area he should state exactly what his opinion is of that training in the area, and this sincerity itself will communicate.

He will find that people like to do little scandal-mongering and that people who ask the most questions do not represent the general attitude of the group. This is one of the foremost lessons a Scientologist learns in addressing congregations, that the people who "close terminals" with him at the break or at the end of the lecture do not represent the opinion of the group. The general opinion of the group is a fairly high one. The people who close terminals with him have opinions and data which are fairly low, since these people close terminals because they are low on the tone scale. Therefore he should be able to lift his eyes over the whole group and see what kind of

a reaction the group itself has, not merely those who speak. The people who speak from a group are not the spokesmen of a group. The spokesman of the group is the Scientologist himself as he stands there addressing the group, and he can regulate their tone and reception at will. He does this best by not closing terminals with the most upsetting elements of the group.

The group occasionally wants to know something about other Scientologists. They have heard things. Those inquiries about myself are best answered in this wise: that in all Ron's experience with rumors and stories about himself, he has yet to hear one single story come back to him in a form which even vaguely approached the truth or the circumstances about which it was told, and he has heard many, many things which did not happen at all.

Thus, it is the case with Scientologists at large. Many things are said about them, but they have this experience every now and then that one of these stories comes back to them and when it comes back to them they will not recognize the incident.

It happens that it is the tone level of the general public that scandal and untruth take precedence. I ask you to consult the Chart of Human Evaluation and you will discover in that chart that truth does not exist below the level of 2.0. Therefore, why should you be surprised that so many twisted stories are circulated? They are circulated about you as a Scientologist as well as about me as the Founder of Scientology. Standing together we can best this vagary of human communication lines. The example is set for the public by its newspapers, which themselves offer little but untruths.

And I call to your attention that courts do not admit hearsay evidence. They have learned after long experience that they can only accept what the witness himself has observed, and that they can never accept what the witness has heard that somebody else observed. Hearsay evidence, that evidence which simply recounts what somebody else has said he observed, is not admissible in courts of law anywhere in the civilized world and has not been since Roman times. Compare this, then, to the communication line of hearsay's in terms of rumors, and find that there is little to be gained in either clarifying or forwarding such rumors. In discussing rumors with groups, discuss only the tone scale and theory of rumors. Use rumors as a chance to teach, for a Scientologist is a teacher.

On the subject of myself, a Scientologist addressing any group of people, when the subject is brought up and not otherwise, should make it clear that Ron is just a human being who has been working hard to solve some of the problems of life; that he has behind him now, on this subject, in the public eye, many years of sincere application to the subject, and that many results beneficial to people have resulted. That he has a definite idea of where he is going and what he is doing, and that, like anyone introducing new things into the society, a great deal of rumor and upset and backbiting can be expected. In other words, on such a thing, pass it all off.

As for himself, when addressing congregations a Scientologist should be very careful to express his own personality and to express himself as himself, not in just any role which will suit the particular congregation he is addressing. People may believe him to be indifferently trained as a Scientologist, but then, they believe that I am indifferently trained, too, whereas *Who Knows and What*, the companion book to *Who's Who in America*, which gives the professional experts of the country, and which you can find in any good library, lists me as an expert in psychology, and any certified Scientologist has actually invested more hours of study and practice in his subject than a medical doctor or psychologist has invested in the study of the mind.

If you do not believe this, simply add up the number of hours psychologists and medical doctors are actually in classes which teach theory and practice on the mind, and you will discover something interesting. Add up the number of hours you have spent in study in Scientology and Dianetics schools and your own hours of study and practice, and you will see some truth in the fact that nearly all Doctors of Scientology have invested somewhere in the neighborhood of five thousand hours in training, which is an overpowering amount of training.

In other words, do not let the matter of skill fall into question, and overtly represent that both the Founder of this Science and those who are truly practicing this

science are the best trained people in the field of the spirit and the mind in the world today. This could not have been said four years ago, but do not let the impression of four years ago continue to exist. Today they are really trained, but an auditor has a tendency to forget how well trained he is because he does not know how poorly trained other professions are in their subjects.

3. MEMBER HASI TO MEMBER HASI

Members of the HASI are theoretically bound by the Code of a Scientologist, and they should be reminded of this by Scientologists who are certified. They have the right, theoretically, to use and to study any and all of the materials of Scientology. This right is exemplified by the fact that the professional course tapes are made available to individuals and groups who are not possessed of the right to teach. The reason for this is that a communication line to the membership must not be cut.

This does not mean that a member is going to use these materials responsibly, but he has a complete right to have them and to discuss them with members. A member of the HASI is included as a Scientologist and should be cognizant of Sections 1 and 2 above.

4. TRAINED SCIENTOLOGIST TO A MEMBER OF THE HASI

It is the duty of certified auditors to place their information at the disposal of members, at the same time enjoining them that there is no substitute for formal training.

A member of the HASI, as far as information is concerned, may have a great deal of material available, but the certified auditor should extend to him only the book *Self-Analysis in Scientology*, *The Group Auditor's Handbook*, and Issue 31-G of the *Journal* to use upon preclears. These can be used with some success by people who are not trained.

5. MEMBER OF THE HASI TO A PRECLEAR

Only members of the HASI, or of specifically delineated affiliated organizations have the right to use the materials of Scientology—a fact which the HASI is prepared to enforce as it can do legally at any financial cost. (Membership, however, does not give the right to publish or excerpt or reorganize Scientology, nor the right to teach it formally.)

Members of the HASI as well as auditors have the right to possess, study, and know, all the materials of Scientology. In practice, however, a member of the HASI who is not otherwise a certified auditor has no rights of professional practice and may not process for personal gain, and will not be supported by the HASI or its auditors should he err or get into difficulties through having used processes on preclears, with only one exception. A member of the HASI may apply to a preclear, informally, and not as professional practice, and not for gain, and exactly as composed, *Self-Analysis in Scientology*, Issue 31-G, and used as an individual process or group process, but again exactly as given to individuals or groups, *The Group Auditor's Handbook*.

A member of the HASI is expected to follow the Auditor's Code and the Code of a Scientologist, and even if he does not know them well or know about them, he may have his membership revoked by the CECS for failure to follow them, since wide agreement and practice have demonstrated that processing is ineffective or even harmful when executed without observance of the Auditor's Code, 1954, and that the subject of Scientology itself undeservedly suffers through failure to follow the Code of a Scientologist.

Where preclears in general are concerned, a member of the HASI would do well when not trained as an auditor to refer such preclears to a trained auditor.

6. TRAINED SCIENTOLOGIST TO PRECLEAR

The dissemination of information to a preclear is completely forbidden by the Auditor's Code, 1954. This is evaluation.

While it is not true that a person trained in Scientology is immediately and for that reason harder to process than one who is not trained, it is true that forwarding information about the preclear's own case, or giving him materials of Scientology while he is undergoing processing reduces the effectiveness of processing.

7. TRAINED SCIENTOLOGIST TO TRAINED SCIENTOLOGIST

It might be a surprise that any injunction about the dissemination of information would have to be outlined where communication is between a trained Scientologist and a trained Scientologist. However, experience has demonstrated that these two, particularly when auditing each other, get into many involvements over what the exact point of the process is.

We discovered a short time ago with some amazement that this was a major block on co-auditing teams composed of trained Scientologists only. It seems that it is not unusual for two trained Scientologists, one processing the other, to get into violent discussions regarding the exact running of processes, with the session suspended while they consult texts and tapes. In this regard, an auditor being processed by another auditor should, in the first place, have made sure that he had a Scientologist of comparable skill. In the second place, an auditor being audited should be content to be a preclear for the term of the session. It could be said that an auditor who has not been audited badly once in a while doesn't know how grim it can get and won't regulate his own processing of preclears accordingly, because any trained Scientologist has a great many ways of getting preclears out of trouble, and no permanent damage can result.

Although the Code of a Scientologist specifically forbids a Scientologist to talk out loud to the public about other Scientologists, and to run them down, it definitely does not forbid this practice among auditors. However, it does forbid defamation by an auditor of anyone in Scientology in any published form.

A great many newsletters exist in Scientology which are more or less intended to be for circulation amongst Dianeticists and Scientologists and which take wide liberties with the reputations of all concerned. Any member or trained Scientologist expressing himself in such a way as to defame Scientology or the people connected with it may find himself in considerable legal difficulty. Although during the formative years of Dianetics and Scientology no-one had enough time or patience to find out what was being written in such magazines or newsletters, the situation has now changed, and enough time and money is now available to free all of us from this great deterrent to our common purpose of making this world a better place in which to live.

The trained Scientologist does and should make his experience known to other trained Scientologists. In accordance with the Code of a Scientologist he is expected to repress the names of actual preclears as per Article Nine: "I pledge myself to refuse to impart personal secrets of my preclears." However, discussing cases with a trained auditor discovers often a necessity to be highly specific, for such cases are quite usually experienced in common.

This discussion of peculiarities of a case has nothing to do with revealing the secrets of a preclear, since processing today is not even vaguely interested in obtaining secrets from a preclear.

Discussing cases amongst auditors is not the same as discussing cases with HASI members, groups, or the public. An auditor must never discuss a case with people who are not auditors beyond mentioning difficulties, exactly pertinent to the arrangements of processing, to those upon whom a case might be dependent. And, if an auditor should have occasion to mention a case to a congregation or a group, he should so disguise the identity and particulars of the case so as not to embarrass anyone, for it is quite often part of training and part of description of Scientology to interested groups to mention that such and such a type of case has recovered.

A highly specialized part of this communication line from trained Scientologist to trained Scientologist is the certified auditor to the student. While no certified auditor should invade and attempt to instruct the students of some other auditor, a great deal of liberty is possible between the trained auditor and the student, except in such

instances as when the status of a student is questionable. By student here one means not someone who is studying Scientology, but one who is regularly and specifically enrolled toward a certain degree.

Students should not be given misinformation, and very definitely and specifically, as will be covered shortly, they should not be given experimental data of any kind whatsoever. It is disastrous to take a student who is not yet capable of the most elementary processes of Scientology, no matter how capable he himself thinks he is, and turn him loose with some experimental data. The immediate result of this is distraction of the student from his course of study, and entering him upon a line of investigation. Giving a student experimental data—and I should know—is like turning him loose on a dark night in a sea filled with rocks. The result is that he will go aground and his preclear will go aground. Where students are co-auditing, any time you find any case in a unit bogging, look for the person who audited him with experimental techniques. You will occasionally find that the person who audited him on the experimental technique was not a member of that unit, or was some wildcat with no more purpose than “observe the effect.”

A certified auditor should be courteous to the student. The student will, in all probability, become a certified auditor.

One of the hidden but more vicious crimes which can be committed in communicating information to students is to give them the data and deny them affinity, and cut the affinity lines connected to the data. One Scientologist who was very widely known in the early days trained many auditors, but it was found later that every auditor he had trained had been estranged from the subject by being estranged by this Scientologist from any Scientologist who was following closely the course of investigation I was undertaking. He gave them data, but somehow he gave them to understand that I and auditors around me had something vague and unstated wrong in the personality or behavior sector. He never gave any specific example to these students, since he never could have done so with any truth, but he conveyed to them that the subject was one thing, and I, and other auditors, quite another. That the subject was good, the people who originated and practiced it were bad.

As a result every single one of his students who has come through later training units was found to be entirely deficient in a basic understanding of Scientology. Alloying the affinity of the subject itself, the subject would then not communicate to them, and the students did not know whether they had studied gastronomy or monotony, and as a result each and every one of them had long and arduous lines of failures as auditors.

The Scientologist of whom I speak in course of time obtained no more students, not from any overt act against him by the HAS or the HASI, but because this continual failure eventually accumulated to himself and he failed in his entire establishment. I do not believe this person knows to this day what actually happened to him and his business. The alloying of the affinity line, no matter how vaguely, alloys the actual communication of data. Simply adhering to the Code of a Scientologist, regardless of one's personal opinions, however right or wrong these may be, will actually bring good training to students.

If it is in the obsessive nature of man always to have something bad to point out, and if this obsession cannot be avoided, then point out the horribly pockmarked state of the moon, not the people who are making a sincere try in Scientology.

For a long time a condition existed which confused the communication line between trained auditors and trained auditors. In view of the fact that the subject was advancing, and its advance was not being interrupted simply because people had not been trained each time to the new level, auditors who had just graduated from a school were prone to feel very superior and derogatory toward auditors who had been trained a year or so previously. There might or might not have been good reason for this, but with the Seventh Clinical Unit I found that we could stabilize processes and that we did have processes now that weren't changing simply because of new data, and so this information level could be stabilized.

It is the responsibility of any trained Scientologist to make sure that anyone with a certificate in his area is, by whatever means, brought up to the training level which

exists today. It is the particular responsibility of the Doctors of Scientology who themselves have a right to examine for or to revoke certificates.

This retraining of older Scientologists by those with later training presents a peculiar problem, since Scientology has worked for the well-trained auditor for two years.

However, for some time to come it will be necessary for auditors trained to the prescribed level to exactly follow the training letter of July, 1954 in their retraining of certified auditors in their area. The HASI intends to pick up and stabilize every certificate ever issued at one time or another, and to that end currently offers a one-month retraining course at half the cost charged regular students so that certified auditors can be stabilized in training. For this is a matter of people who do not know basic techniques or how to work them. It is training, not Scientology, which is at fault in such a case.

8. HASI TO THE MEMBERSHIP

The Hubbard Association of Scientologists, International is by law a fellowship of persons actively interested in and to a greater or lesser extent trained in Scientology. It is not a public organization, but a professional organization. The casual public member of Scientology who is interested in its results and what it represents to civilization is expected to be a member of an affiliated organization such as the Church of Scientology and the Church of American Science. Those who conduct, process and handle congregations and the churches are members of the HASI. The congregations themselves are members of the Church of Scientology or the Church of American Science. In the role of being a professional organization, the HASI, then, conducts the schools and seminaries or regulates the training done by professionals in Scientology.

The HASI is also a publications organization which furnishes the materials for training done by professionals in Scientology. The HASI is additionally a research and investigation unit. Publications, research and investigation, professional services, and the regulation of those actively practicing Scientology so as to secure good public acceptance, are the functions of the HASI.

The churches accumulate congregations, conduct public programs, and generally unify, disseminate and practice Scientology. In other words, here we have a group of professionals, their publications, and their data coordination center, who are banded together for the uniform good practice of their subject and conduct of their activities. And here we have these professionals operating congregations and units of various kinds which actively practice Scientology in the public. If you can see this picture clearly, then you can understand all the organizations of Scientology, and you will understand the function and services of those organizations.

Under the HASI is the Committee for Examination, Certification and Services. (This organization was, for a short time in its early days, the Professional Auditors Guild, International [PAGI] and then the International Guild of Scientologists [IG of S] but, when the public confused it to be an additional organization, became the Committee for Examination, Certification and Services of the HASI, which is what it had been in function all the time.)

This is the body of principal authority and court of appeals of Scientology. As the State of Arizona has made the HASI the issuing authority of certificates in Dianetics and Scientology, and as LRH's signature previously was all which gave authority to certificates, the CECS, then, by the laws of the State of Arizona and LRH's own delegation of certification power, controls all the certificates of Dianetics and Scientology ever issued.

No other organization or unit of any kind whatsoever has authority to issue certificates in Dianetics and Scientology outside the scope and authority of the CECS. The CECS is a committee composed of five Doctors of Scientology, who also hold Doctors of Divinity in affiliated organizations. When a Doctor of Scientology in the field has trained someone up to the level of HCA, and when that person has been examined by another Doctor of Scientology, the recommendation for certification is forwarded to and passed by the CECS.

The CECS has representatives on every continent in the world. It is their purpose to guarantee the good practice of Scientology by all its practitioners everywhere. This Committee for the HASI also extends various services to those professionally interested in the practice of Scientology. These are actually the services of the HASI itself, but it is the CECS which regulates what they are and polices the communication lines.

In matters of dissemination of materials of Scientology or in the improvement of practice in the field, or the revocation of or reduction of certificate levels, it would be the HASI which would be acting, and it would be acting through the CECS.

The HASI has what might seem at first a peculiar idea of what constitutes a communications or processing crime. It believes that the crimes of communication are not comparable to the crimes of non-communication, and it holds far more detrimental to Scientology a FAILURE to circulate and communicate than it does TO communicate. If you will look over the MEST universe you will discover that one is only punished for two things by the MEST universe. The first of these is for communicating. The second of these is for being there. Nearly any organization of professionals which Man has had has specialized almost entirely in punishing only those who communicated or acted.

We see this reflected in the government, in an army or a navy. In such places an officer or enlisted man may go through an entire life of service, piling up crime after crime of omission, and yet arrive with the highest rank and honors. Such services know, in theory, that there are two crimes: one is the crime of commission, the other is the crime of omission. Yet they punish only the crimes of commission. In other words such services punish only those people who act, who communicate, who try to get something done. It is very true that you will never get a black mark on your record in such services if you simply do nothing. In World War II, for instance, it was common experience for units or men to simply refuse to act even though their friends or fellows were in danger.

Refusing to communicate, refusing to act, are alike crimes of omission, of non communication. And when an organization begins to specialize in punishing those people who communicate, who act, who circulate, that organization is cutting its own communication lines, its own efficiency, and spelling out its own eventual defeat.

On this theory, then, the HASI does not specialize in punishing those who communicate, except, of course, in cases where the communication is obvious slander intended to injure Scientology or the HASI, done by people who are not part of the HASI, as the people who conduct campaigns against Scientology are Scientologists or have been trained in Scientology.

Although Scientology communication lines are sometimes muddled up by the writings or letters of people condemning Scientology and Scientologists, a check-up will discover these people to be medical doctors or psychologists who are utilizing the freedom of speech existing in Scientology to deter that science from wiping out, as it might possibly do, medicine and psychiatry and psychology. While it is not the intention of the HASI to flatten or wipe out any science or field of endeavor, such a thing is an inevitable consequence of introducing efficiency where ignorance existed before.

Thus, people from medicine and psychology in particular sometimes use the communication lines of Scientology, as though they were Scientologists, in order to condemn Scientology, the HASI, well-known auditors in Scientology, or L. Ron Hubbard. By cutting the communication lines of such people one is not cutting any SCIENTOLOGY communication lines. He is cutting only the communication lines of medicine and psychology, which, very wrongly, consider themselves to be rivals in the field of Scientology. Scientology cares nothing about either medicine or psychiatry.

The HASI, by the way, after much sad experience in trying to train them, now has a rule which forbids the training of medical doctors, psychiatrists, psychologists, chiropractors and like professionals. A Doctor of Scientology is permitted to train them only in very special cases.

The HASI exists to assist communication of Scientologists just as these data in this book exist. These data are proposed simply because they are more efficient, not because they are all mandatory. On the other hand, the CECS for the HASI views very

dimly a Scientologist who has been trained at considerable trouble to the organization, who has been provided with materials, information, tapes, with the goodwill of the organization, and who has had the HASI vouch for him to his practice or his public, then does nothing.

Such a person trained and equipped who is sitting still, who is not active, or who goes off to other fields and ignores what has been done for him, and ignores what he was supposed to do with the information, is the chief target of the HASI's CECS. The HASI will do all in its power to help such an individual bring his own case level up to an overt point, and to assist him in his communication and action in the society. But when it is at last convinced that the person does not mean to communicate, does not mean to act, then it has no choice but to put him out of action by the various legal means available to the CECS. In other words, we want no professional "cases." We want professional auditors.

The CECS also exists to keep Scientology organizations solvent by proposing to them campaigns and activities which will bring them revenue. The CECS, however, can be counted upon to act when it becomes convinced that someone is using Scientology in such a way as to accumulate funds by whatever means or by becoming a thoroughly bad credit risk so as to endanger the financial standing of all Scientologists in an area, as happened in 1954 in Los Angeles.

In case of arrest or severe oppression of a trained Scientologist, the HASI's CECS is prepared to send into that person's area an attorney to clarify the situation.

The policy of the HASI to its membership in terms of data is that any member of the HASI, whether sustaining, special, or professional, is entitled to possess any of the information available on the subject of Dianetics or Scientology, and to use that information so as to secure a wider understanding of Scientology. By such data as is contained in this booklet the dissemination of such data is made more efficient, but the dissemination of information advised in this booklet is only recommended—it is not enforced.

Naturally, the HASI expects someone of the stature of a Doctor of Scientology to use with great understanding and great effectiveness this information; it does not enjoin the same efficiency upon a sustaining member.

This table of information, then, is not a catalog of crimes, but a catalog of recommended communications. Any member can possess this information and use the information of Scientology in any way he cares to use it. The only time use of that information becomes a crime in the eyes of the HASI is: (a) when he knowingly disseminates information to groups, or attempts to ape or copy the activities of the HASI under another name than Scientology; (b) when he causes to be copyrighted any of the materials of Scientology under his own or an organizational name, or the names of others whom he controls; (c) when a member who is not certified or who does not have his certificate in force, or whose membership has lapsed, practices Scientology professionally for the purpose of professional or financial gain; (d) when a member or an auditor whose certificate is or is not in force recommends, advises, or prescribes along with Scientology, medicine, vitamins, food supplements, or food, or who uses in connection with his practice any electronic devices, such as diathermy or E-Meters; (e) any member or certified auditor who combines the practice of Scientology with chiropractic, psychiatry, osteopathy, naturopathy, psychology, or any other pseudo-medical or medical activity; (f) any member or certified auditor who practices Scientology and calls it Dianetics, or who if certified only to practice Dianetics, does not practice Dianetics but practices Scientology; (g) who fails to follow the Code of a Scientologist; (h) any member or auditor who flagrantly and repeatedly violates in his practice the Auditor's Code, 1954.

The reason there is any punitive activity at all on the part of the HASI's CECS lies with the member or auditor himself. A professional auditor has a right to personal good public repute, and he has a right to be respected for the reason that that which he represents is respected. He has a right to practice Scientology without harassment from those in his immediate area and he has a right to be free from wildcat and unauthorized activities in his area destructive to the general repute of Scientology. Further, he has a

right to benefit from the general accumulation of people in the society who have got well because of Scientology. It is in the personal interest of every auditor that any auditor who processes anybody secure excellent results upon that person, for that person will then tell others and so good practices can be built and held.

He has a right, as well, to standardized fees, not cut to pieces by somebody, not authorized, processing poorly and for very little. Furthermore, he has a right to have in any pre-clearance he receives from any other Scientologist a person whose case is already well advanced. Here is an auditor who has been trained, who has studied his subject, who has accumulated experience, and who is prepared to deliver good results. He goes into an area where somebody has been using Dianetics or Scientology without any attention to what they actually are, has been using it unethically, and who has been getting very poor results. This trained auditor is immediately victimized by the reputation of the subject in that area. A member or an auditor has rights to be respected for what they are. People who would cut those rights to pieces or render them less must, of course, be policed.

The ease of policing, if we must call it that, in Scientology rests on the fact that the materials of Scientology are a scientific organization of data adequately and amply copyrighted and owned, and a member or an auditor of the HASI has a right to use them; but a person who is not a member or an auditor does not have any right either to use them or to possess them, and can be sued for doing so.

Furthermore, such a person practicing Scientology illegally, or using the materials of Scientology illegally, can be sued by an individual auditor in an area by an authority sent to that individual auditor by the CECS.

As far as public attacks upon individual auditors, the HASI or LRH are concerned, it has been discovered that all those who have attacked along these lines in the past, by some strange coincidence, are criminally liable for other things on quite other counts for the most part. This is not a hopeful statement, nor an effort to propagandize any doubter into thinking that these attacks are untrue. They are untrue, they were untrue at the time.

Further, such attacks do relatively little damage, and in all truth, we don't spend much time worrying over being attacked. We like others to have to worry about that. But, behind every one of these attacks, every time they have occurred in the past, has rested a criminal record of one kind or another. These were the kind of people one would employ if one were some hostile organization. The chief person responsible for attacks upon LRH's character in recent years was, for instance, expelled from college during his second year for grand larceny and is guilty of at least one count of perjury before Federal Courts. Another person, who made the biggest splash in the newspapers (in California, where else?) was found, upon investigation, to have come from a criminal family, to have been a member of an organization pledged to overthrow the United States Government by force, and who committed, in making attacks, perjury on several counts, and who, when finally confronted with this fact, signed full confessions of perjury. Not all the people, of course, who make attacks upon Scientology, its organizations, its auditors or LRH, do so from any other motive than confusion. They don't know what any of these things are about and are afraid.

But when these attacks assume a public crescendo, it has been discovered in the past that the attacker was a criminal by record; thus you can see the ease with which such people can be handled. Oddly enough, there are only about twenty people in all these five years who have made such attacks, and who have caused difficulties for this work. Not all of these are known to be criminals, and not all of them have committed actual crimes while making these attacks so far as we know, but the most serious of these attacks WERE made by criminals. Therefore, an individual auditor finding himself confronted in an area by scurrilous and vicious attacks has only to trace these to their actual author and then trace the actual author, through police or "private eyes," to find that he has far more upon which to base charges than merely a dislike of Scientology. Normally such attacks are motivated by a frantic need for secrecy and the fear that any subject which could if it wished penetrate to the inmost secrets of a being would disclose things which such people feel would disgrace them forever.

Now this matter of punishment is not a very happy subject, but neither is it a very happy subject for individual auditors or an organization to be engaged upon a provenly sincere course of intent in civilization, and yet be balked by people who have no understanding or who represent the baser elements of a society. If we find all this uproar and entetha stemming, over a period of five years, from only twenty people, we can see that twenty people meaning no good can create a considerable communication block to us. Thus it is the responsibility of the individual auditor in his area, if he wishes to guarantee himself a quiet, pleasant, beneficial and remunerative practice, to be very alert, and quite punitive where unauthorized persons and uninformed persons go on an all-out attack against him, against Scientology, against its organizations, or who illegally use or misuse Scientology.

And all of Scientology holds such a member or auditor as their hope in smoothing out our communication lines. It is an entirely moral duty to be punitive against strangers and outsiders who would stop the progress of this civilization.

It might be felt at times that by becoming possessed of a greater wisdom, a greater freedom, an individual has to some degree separated himself from the human race. True enough, he has separated himself from the more stupid elements of the human race, but it is not true that he has divorced himself from the foremost and fundamental drive of man. He has, quite the contrary, come much closer to it and the truth of living by being in Scientology. When one has the feeling that he has become an outsider by becoming a Scientologist, he has the tendency not to use the civilization or its processes themselves in carrying forward his course of existence.

A member, or certified auditor, being himself a saner and more civilized person, and being closer to the actual goals of government and society, which are, of course, in any actually civilized land the betterment of that society, has more right to use the government and activity lines of a people than those who would do less by their fellows. In other words, a member of the HASI or a trained Scientologist has full and complete rights to utilize whatever governmental facilities, licensing agencies, institutions, courts, police, legislation's, and communication lines there are in that society. A member or trained auditor confronted by disagreement from specialized interest finds himself confronted by people who would like a member or trained auditor to believe that they, not he, represent the legal side of the society. This is not true.

The person with the purer intent represents the civilized side of the society, not the person who exists solely for vested interest or personal gain. Remember that courts of law, officers of the law, institutions, regulations, legislatures, congresses, are more yours than they belong to your opponent. A Scientologist is no outlaw in a society, but is the catalyst of that society, and as such he may and should use every facility that society possesses to pull itself up to higher levels of beingness. In other words, if a Scientologist finds somebody doing wrong in the field of healing, he has the full and complete right to use any and all police courts, legislation, to right that wrong.

The HASI exists to back up any such move made. Remember, the HASI does not exist to punish communication and action, but to further it. When it cuts communication lines it is not cutting any SCIENTOLOGY communication lines.

America was civilized by a militant ministry, and when that ministry ceased to be militant we saw on every hand the decay and decline of civil government. We saw a rise of crime and a lowering of public morals. Most churches in Western civilization hold that civil government has been convened and authorized by a Divine Source, and that civil government only exists by reason of that source, and that civil government is only valid because of Divine Source, and that the members of these congregations follow civil government only so long as it does not controvert any part of the words of Jesus Christ as declared in the New Testament. In other words, these churches conceive themselves to be a higher entity than civil government. We do not declare this for Scientology, only insofar as it is the custom of religious organizations, but we do declare that the Scientologist, having a purer intent, has a better right to the use of civil government processes than those who exist for more base purposes.

Scientology exists to further and better the government of people, and believes in the principles of democracy, the Magna Carta, the Constitution of the United States,

and also the Bill of Rights. And it believes that civil government should be dedicated to the government of the people, that it should not exist for graft, that it should not be used by individuals for personal enrichment, that its courts must be just and that its law must be for the greater good of the greater number of people.

Scientology was selflessly created and composed. It would have been easy to have made millions or even billions from its creation. It would be easy for an auditor, by narrowing his processing to the rich, to maintain himself in affluence and luxury. Scientology could only have been conceived if one had no desire for personal gain or aggrandizement. The authorship of Scientology is publicly known solely because that was the only way Scientology could be protected in its formative years. It would best have been conceived from a complete obscurity, but the controls necessary for its proper practice and dissemination would not then have been possible. For every time it has been "turned loose" it has become enturbulated.

The endless ages and a higher authority have continuously operated in the formulation and the purposes of Scientology.

It is necessary for the HASI to release to its membership and its auditors all the information which is known. The reason for this lies in the fact that Western Civilization is becoming more and more enturbulated and its communication lines are being cut. A disastrous result could occur in an atomic war if the materials of Scientology were not broadly held. Furthermore, it would be dangerous for the materials of Scientology to be monopolized in one area. A Doctor of Scientology, holding the materials of Scientology for the training of persons up to certified level, may occasionally find it embarrassing to discover that one student or another has already examined all the materials. But it will not be embarrassing to that Doctor of Scientology the moment he starts to actually train such a person into the uses of Scientology. For people have to be trained into Scientology. We have yet to find one person who was not so trained who was expert in it, and we have found only those persons who were long and arduously trained could obtain the results contained in it.

9. HASI TO TRAINED SCIENTOLOGIST

The professional auditor is given specific information of a highly technical nature through the Professional Auditor's Bulletins, through the circulation of tapes, and on occasion by personal letter from the HASI. Additionally, auditors who have not been trained up to a level where they can achieve uniformly good results are given specialized training courses at reduced fees by Doctors of Scientology and by the HASI.

Many data of organizational nature are circulated to trained Scientologists which are not circulated to the general membership.

10. HASI TO THE GENERAL PUBLIC

It would be the rare occasion, no matter what the substance, for the HASI to release to the general public through the public presses and magazines of the country any information of any kind whatsoever about anything.

The HASI is not a secret organization, and the materials it has to hand are not secret materials, but it has been discovered in five years that the general level of the public press is such that it interviews with a pre-formed conclusion, and might as well have written the story before it did the interview. Several such interviews granted in the recent months have resulted in no story being written, for that was the way the reporter was handled. He had come to write anything sensational or bad as ordered by his editor, and he found himself confronting programs and activities which he became afraid to slander. In such cases interviews were granted in order to stop stories, not to give them out. In all the thousands of articles published on Dianetics and Scientology, only three or four published in minor publications gave anything like the rendition of the subjects or their activities. The stories were preconceived before interview. Therefore, all the interview could do was to convince the person he couldn't write the story he had planned to write, and so that prevented him from writing any story at all.

In other words, the moment a reporter discovered that he could not write a bad story, he did not want to write any story. And this applies to reporters who are “friendly,” who promise faithfully all good intent and good press, and who have even been processed successfully. They wrote knowingly inaccurate libel, whatever they said.

If this is the general intent of the public press, then it is our experience that interviews are better forgotten, and that press releases should not be engaged upon, and that reporters should not be granted interviews, whatever they promise. Dianetics and Scientology would have made far more progress had there been no single word about them in the public presses.

Newspapers, magazines, do not represent public opinion, and are not the formative agencies of the public. The only time they become formative agencies in public opinion is when they express something bad badly enough to completely blacken a person or an action. Then the public will become alert and cease to have anything to do with that person or action. It could be said about the modern press that if they were to know for certain that there existed newly discovered an immediate cure for every case of polio in the world, they would mention it somewhere inside the paper, in small print. But that if one doctor in examining one polio case made an error in its handling, then the incident would receive headlines.

The motto of the press is “it is all bad over there.” Although several commentators of international repute have, from time to time, given Dianetics and Scientology and LRH a resounding pat on the back, these comments have been completely lost in an avalanche of misinformed and inaccurate material appearing in the press.

Any auditor will find it so. The mere fact that somebody is trying to do something for the good of the society is sufficient to bring the modern press down upon him, according to our experience. For example, the other day an auditor performed a miracle the Pope himself would have been proud to own. A child had died, was dead, had been pronounced dead by a doctor, and the auditor, by calling the thetan back and ordering him to take over the body again, brought the child to life. The child had died because it felt it was not wanted by its parents.

The public presses knew about this—they did not care to remark upon it. In another place, not too long ago, a Scientologist who had been a Justice of the Peace, used, when he opened up a practice, J.P. after his name, and there were four columns of critical and blasting print about that auditor and about Scientology.

The public at large does not think this way. That is one of the reasons why newspapers today aren’t being read to the degree that they were. Probably only the funny papers keep them being sold at all.

The HASI is very alert to the fact that word of mouth, and actual Scientology publications, are the only accurate or decent dissemination Scientology or its organizations will receive within the general public.

Scientology programs, then, are based solidly and entirely upon the production of results with Scientology upon people in the general public. If this policy is understood, then the actions of the HASI in handling situations or organizations can be much better understood.

At this writing an HASI clinic in City “A” has been closed while an HASI representative conducts there refresher courses. It was not that the clinic was entirely insolvent. It was barely breaking even. But it was noticed that the number of people coming to it was reducing week to week. Originally the clinic had been opened to demonstrate to the public by a series of solved cases that Scientology worked. Therefore an examination of cases was quietly undertaken by the HASI and it was discovered that the auditing being done in the City “A” clinic was not as good as it should have been. The immediate result of this, of course, was for the clinic to have fewer and fewer people calling. Therefore this was not acting as a public dissemination line and that was all it was there for.

An able auditor of the HASI was immediately dispatched to improve the training in general in City “A” and to conduct specifically an arduous and exacting course of training on a few select auditors there. When these have been trained, graduated, and

have had some experience, some of their number will be used in a reopened City "A" clinic. And these practicing in that clinic will send out into the public people who know that Scientology has gotten results upon them.

The entire dependence of the HASI is upon good results in the public. Through an affiliated organization a test city operation was recently begun in the United States. Only one mailing, if a large one, was released to the public. Free processing was to be given every weekend by this organization. These free processing groups began immediately and systematically to grow, and the people who came to them stayed on and have remained week after week, more and more progressively in favor of Scientology, and more and more talking about it to their friends. Now this is true gain and this can be done in any city in the United States.

The HASI, through its affiliated organizations in this test city, has begun a program of visitation whereby every institution of whatever kind in the city is being made into a "regular beat" for the ministers of this organization. These persons are equipped with a small amount of literature and a very large amount of willingness to help. As they visit people in these institutions, these hospitals, these homes, the public at large will become more and more aware of Scientology.

The policy on which the HASI operates is that it trains and equips members and auditors, and provides them with the example of results and then assists them in going forth to produce results upon the public. The communication line of the HASI to the general public is one of result, and that is the only way we feel that Scientology will make progress. No other way produces any lasting result.

Our policy then is to produce and assist auditors and to hold them secure in their professions, and to aid them in every possible way to go out into the society and produce results.

Beyond the general message contained under sections one and two of this article, we do not expect ministers to preach about Scientology, we expect them to use Scientology. We expect them to secure with what they can do, congregations, and groups which are part of the affiliated organizations of the HASI, to support their endeavors by such groups and individual processing, and to process and give programs of public betterment to these groups, and to bring the more able members of these groups into higher technical understanding of Scientology, and so make out of them members or auditors of the HASI. And by thus creating more able people to give Scientology an excellent word-of-mouth communication line to the public at large.

Visiting institutions, hospitals, schools, attending and becoming part of civic functions, by direct mailings, we assist our people to accumulate groups and congregations and, by thus accumulating such groups and congregations and by processing, to give them a higher understanding, better health, to so reach wider and wider into civilization. In announcing its policies to the general public through direct mailings and through its auditors, the HASI makes available such materials as those contained in this manual, except for this general communication plan, in the hope that a better civilization will result.

Until Man has a clear, bold understanding of what Man is and has a Science of Humanity, we will continue to fight and punish and misgovern, and it will get worse than it is unless somebody takes some responsibility. Scientologists are taking that responsibility. We know this can be a better, saner world.

It is not the purpose of the HASI or its affiliated organizations to overthrow or destroy by violence any group or government in the world. It is hoped by the HASI that a higher understanding will result in a higher and better civilization which will not have to have recourse to violence and war for the settlement of its disputes. A civilization in which disease and insanity are viewed as sub optimum rather than normal, and a civilization which holds that a civilized man is one that is his soul and that a man who holds himself to be a body and to have no soul is an animal.

In keeping with this program, the HASI issues books intended for use by the general public, and to interest them in the goals which Man, in the many ages past, has envisioned for Man. It is possible now. But not unless we go about it in a sane and orderly fashion ourselves. That is the reason for our organizations and communications plans.

P.A.B. No. 48
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

18 March 1955

OPENING PROCEDURE BY DUPLICATION

Numbered R2—17 in *The Creation of Human Ability* and the mimeo edition of this, *The Auditor's Handbook*, available from the HASI in Phoenix, Opening Procedure by Duplication has been doing things to cases hitherto untouched by extensive and intricate auditing.

Because this process is very arduous to run on people below boredom on the tone scale, and because it has very often been used on people on whom it should not be used, it was early called "Dirty 30." Actually, "Dirty 30" is Procedure 30, which encompassed what is now R2—17 and two other steps.

Ranting and raving has gone on in various locales because of Opening Procedure by Duplication. It has been branded as a hypnotic technique. The fact of the matter is, it runs out hypnosis and in the process of running it the restimulation of hypnotism is sufficiently marked to make an auditor and a preclear believe that hypnotism is taking place. However, Opening Procedure by Duplication continued on past this point runs on out the hypnotism.

Before one does Opening Procedure by Duplication one should have done the earlier steps of the six processes, which are: Two-Way Communication, Elementary Straight Wire, and Opening Procedure of 8-C. Only when these are thoroughly accomplished should one attempt Opening Procedure by Duplication. Furthermore, it is a very good thing for an auditor to have had Opening Procedure by Duplication run on him before he tries to run it on preclears, for the technique is very difficult upon an auditor who, himself, cannot duplicate.

Inability to duplicate is also inability to be cause, and inability to be effect. The reason one has an engram bank is because "it mustn't happen again," or "it must happen again." In order to make sure that something does not happen again, one has a picture of it which he considers necessary to prevent him from duplicating the action. The existence of a picture, of course, will eventually make him follow the action and follow the dictates of the picture. Thus we get the action of an engram and restimulation.

The minimum time to run Opening Procedure by Duplication (R2—17) would be two-and-a-half hours. There is no sense in running the process twenty minutes, for it may well happen that the preclear can bear up for a little while, only to bog thoroughly on the process.

Run on people who are below boredom on the tone scale, the auditor may experience the preclear's bolting from the session.

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When Opening Procedure by Duplication is being run, it is common for the preclear, by comments and reactions, to dramatize the Know to Mystery Scale. The Know to Mystery Scale, of course, is a very long, tall scale, but any section of this scale has in it the various levels of Know to Mystery. Thus, one can see a preclear going up from Mystery through Sex, through Eating, through Effort, through Emotion, through Looking, to Knowing, then going through a different, higher harmonic of Mystery, then Sex, then Eating, and so forth. The auditor may not see him go through all of the grades on the Know to Mystery Scale in order, but will see him spotting one after another of the levels of this scale. The preclear will make such comments as "Looks good enough to eat," "There's a lot of work connected with this," "It's a mystery to me." Going up the Mystery to Know Scale, one of course crosses the Emotional Scale, which was described and witnessed in *Dianetics: The Modern Science of Mental Health*, but this Emotional Scale is, of course, a part of the Know to Mystery Scale.

In Great Britain, where auditors have used for the two objects required a book and a bottle, the process is called "Book and Bottle." These two objects are a very good choice for working the process. A book, for instance, is placed in one part of a room, and a bottle is placed in another part of a room, far enough apart so that a preclear will have to walk between them. The auditor then sends him back and forth from one to the other, using for each item a stereotyped series of questions, which actually, themselves, never vary. Because these questions never vary, the auditor is apt to forget that he must maintain a two-way communication with the preclear. The auditor is not doing Opening Procedure by Duplication, the preclear is doing Opening Procedure by Duplication. When the preclear talks and asks questions and when he volunteers information, the auditor, of course, must answer him. There must be a discussion of some sort from time to time, and the auditor who is not content with the fact that the preclear has actually looked at it should, of course, insist that the preclear look at the object, or that he weigh it more carefully. However, one can err very easily in the direction of varying the process. Remember that no matter how much talking goes on, the basic process is the same. And the order of the commands, and the commands themselves, are all exactly the same.

To quote R2—17 from *The Creation of Human Ability*, which is the printed edition of *The Auditor's Handbook*:

R2—17: Opening Procedure by Duplication is begun only after the preclear has some reality on his environment. Until the preclear's reality on his environment is good, Opening Procedure by Duplication should not be done, for the preclear only turns on an unreality circuit and goes through it mechanically. The first part of Opening Procedure by Duplication is to get the preclear to examine, communicate with and own (somewhat on the order of Opening Procedure of 8-C) two dissimilar objects. These objects are then placed several feet apart and at a level so that the preclear can pick them up without bending over, but so that he has to walk between them. Once the auditor is entirely satisfied that the preclear has reality on these objects and can own them he then begins Opening Procedure by Duplication with the following commands, supposing that one of the objects was a book and the other was an ash tray, "**Go over to the book.**" "**Look at it.**" "**Pick it up.**" "**What is its color?**" At this point the preclear must give an answer. "**What is its temperature?**" Here the preclear must answer again. "**What is its weight?**" Here again the preclear must answer. "**Put it down in exactly the same place.**" When the preclear has executed, "**Go over to the ash tray.**" "**Look at it.**" "**Pick it up.**" "**What is its color?**" The preclear says an answer. "**What is its temperature?**" The preclear says his answer. "**What is its weight?**" The preclear says his answer. "**Put it down exactly in the same place.**" When the preclear has executed, "**Go over to the book,**" and the same words and the same formula are used over and over again until the preclear has had a sufficient number of hours of Opening Procedure by Duplication to enable him to do it without communication lag, without protest, without apathy, but only cheerfulness, each time seeing the items

newly. This is a process which is done by the hour. The process is better when done consecutively for so many hours rather than done an hour apiece each day for several days. This procedure is the first step of Procedure 30.

'Old Cuffs'

"Get The
concept of
infinite space
above you."

" " " below you."

" " " before you."

" " " behind you."

" " " to the right."

" " " " " left."

Infinite Time.

* 5503C21	DEMO	Auditing Demo—LRH
* 5503C21	DEMO	Auditing Demo—LRH
* 5503C22	DEMO	Auditing Demo—LRH
* 5503C22	DEMO	Auditing Demo—LRH
* 5503C23	DEMO	Auditing Demo—LRH
* 5503C23	DEMO	Auditing Demo—LRH
** 5503C23	PLPS-7&8	Scientology: A Technical Subject—Communication Lag, Principal Kinds Found in a Pc
* 5503C24	DEMO	Auditing Demo—LRH
* 5503C24	DEMO	Auditing Demo—LRH
* 5503C25	DEMO	Auditing Demo—LRH
* 5503C25	DEMO	Auditing Demo—LRH
** 5503C26	HPC-2	Axiom 51
* 5503C28	DEMO	LRH Auditing Demo
* 5503C28	DEMO	LRH Auditing Demo
* 5503C29	DEMO	Afternoon Auditing Demo
* 5503C29	DEMO	Afternoon Auditing Demo
** 5503C30	PLPS-9	Conquered Territory (a summary of the achievements and directions of Scientology)
* 5503C30	PPS	Group Processing
* 5503C30	PLPS- 10	Session: "Making Things Real and Unreal"

THE WAY RON WORKS

Many people have questioned me regarding Ron's research and investigation into the human mind. The funny thing is that the majority of the hundreds of research cases on whom he worked to give us the principles for building a better world were never aware of who he was or what he was doing. They had never heard of Dianetics or Scientology. All they knew or were aware of was that they felt better, their bad eyesight or maybe the limp in a once injured leg was gone.

Wherever we have been it has always been the same—in England, Belgium, France, Germany, Spain, or here in our United States—rich or poor, young or old, diseased or insane, there has always been the hidden man, woman and child behind the scenes who were helped and who, but did they know it, were contributing to the furtherance of a science. To me, the most important foundation upon which Dianetics and Scientology is built was stated in the First Book—that is, "Man is basically good." I know of no one who believes this as strongly as Ron does. It is my feeling that this alone in times of contemptuous press, financial difficulties, the betrayal of friends—times when it seemed that all he had built was crumbling to pieces, kept him going, kept him persisting to his goal of helping MAN.

In Phoenix after the fall of Wichita, a producer with whom Ron had worked in Hollywood came to see us at our small apartment. He was offering Ron what would seem to the ordinary man like ice cream and cake for eternity. After picturing this dream in the clouds, he said to Ron, "Now, really, do you think this Dianetics, this research of yours, is worth it?" Ron sat for a very long time—silent, his eyes closed. Finally after what had seemed like hours he opened his eyes, and said, "Yes! Yes I do." After his producer friend left, I asked him why he had taken so long to answer. He replied, "I was watching pass before me a parade of all the people I had helped, their expression one of hope and faith in the goodness of the future. Nothing can be worth more to me than that."

And that's the way he is. His belief in the innate goodness of Man, in being able to bring this and Man's abilities to the fore continues him in his research. It enables him to communicate to anyone despite their physical disability to do so, or any language barrier.

His preclears are all over the world. The time he has spent processing is too vast to enumerate. Even he does not know the hours; he works and there is no time to him. This used to be very disconcerting to me. I remember one time in Spain, I had spent the whole morning shopping in the market and the whole afternoon preparing dinner on one oil burner and a charcoal fire. This was a difficult process for one used to supermarkets and a gas range. Ron had gone to the park. Dinner time passed. The food got soupy from reheating and the charcoal supply got nil. My patience wilted and I went to the park. I found him sitting at a sidewalk cafe, a middle-aged Spaniard with him. He motioned me to sit down and be silent. He was processing. The fellow had been in the Russian army, had fought in the battle of Stalingrad and then had been forced into servitude in Siberia. His legs had been so badly frozen that they would not bend at the joints. This peglegged walk was to carry him through life and to deny him work because of his slowness. After Ron had finished, we invited him home to dinner. He walked naturally again. His realization of what had happened to him did not come until he walked to the door to leave. He suddenly stopped and began shouting, "I walk—I walk."

There are many such people and many more—you in the field have not been idle either these five years. Maybe someday we can realize Ron's Project. Very few know about it, but someday he hopes to have every auditor in the field "who is worth his stuff as an auditor" on the HASI payroll. They would be given some person—someone in high government position, someone in the arts, someone in religion—people who are in the public eye and who supply thousands morale in the forms of good public works, books, paintings, humor, spiritual aid, to bird-dog until they submitted to processing. These auditors could then simply process and promote without depending upon public approval or financial support which is dependent upon public approval. Maybe someday we can accomplish this. It is a goal worth working toward. We, too, will have a better world someday.

It is Ron's dream and yours and mine.

MARY SUE HUBBARD
from Ability Minor 3, ca. early April 1955

P.A.B. No. 49
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

1 April 1955

THE REMEDY OF HAVINGNESS

There is a great deal of upper-echelon theory connected with the Remedy of Havingness as a process, for here we are dealing with energy and the reasons and operations of a thetan in regard to it.

Just why a thetan should get himself so completely snarled up in energy might be an entire mystery to anyone who did not realize that a thetan has to cut down his knowingness and his total presence in order to have a game. The awareness of awareness unit builds space to cut down knowingness. Space makes it necessary, then, to look at something in order to know about it. The next thing a thetan does to cut down his knowingness is to create energy and to pass it to other thetans and to bring in the energy of other thetans so as to get a duration and a time span. If the thetan is successful and obtains a game in this wise, he continues on with this modus operandi of having a game, and when he does not have a game he simply cuts his knowingness down once more. Of course, he reaches a point eventually where he does not get a game simply by cutting down his knowingness, and eventually assumes a fairly fixed, stupid, aspect. He is below the level of having games, but because he has cut down his knowingness he does not know, now, that he is below the level of having games and thinks that all that is necessary to get another game is to further cut down his knowingness. He is by this time obsessively dramatizing the lowering of knowingness.

When one speaks of knowingness, one should realize that one is speaking of an embracive thing. Everything on the Know to Mystery Scale is simply a greater condensation or reduction of knowingness. At first one simply knows. Then he makes some space and some energy, and so now he has knowingness in terms of looking. By changing the position of the particles of energy thus created, and by exchanging particles with others, extant or self-created, the thetan cuts down his knowingness further, and gets time, and so gets emotion and sensation. When these become solid, he has effort particles and masses. Now, he could cut down his knowingness further by refusing to use emotion and effort, but by thinking about them thus introducing new VIAs into his line of knowingness. And, when he no longer knows entirely by thinking, he ceases to create knowingness and begins to eat, and from eating he drops into the ready-made sensation of sex instead of knowing what happens in the future. And from here he drops down into postulated mystery as something one cannot possibly know about. In other words, one gets a continued reduction of knowingness in order to have games. The greatest chess player in the world has no game, since he can predict that he will win and predict everything that opponents will do, so he will simply demonstrate how to play chess. Sooner or later, he will announce that he is "burned out" or has lost his knack for playing chess, and will go off into some other field where he *can* have a game. The field he will choose will be a less wisdom-demanding field than playing chess. A boxer, such as some of the very great ones of the past, will reduce his timing, which is to say his knowingness of arrival, to a point where he can at least put on a

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good exhibition, and from this they will further reduce their knowingness, and then not noticing how far they have gone, get themselves thoroughly and consistently beaten. There will be a period, however, when they are fairly evenly matched against their opponents.

To understand this with any thoroughness, one would have to recognize the intention back of all communication. Creation, Survival, and Destruction is knowingness. When somebody talks to you his intention is to continue in a parity where he can have an interchange of communication, which is to say a game. He takes knowingness from you, and gives knowingness to you, with one form of communication or another. Two soldiers fighting and shooting at each other are using a bullet to make the other man know. What is there to know in this situation? That one is dead, of course, and for the victor, that one has won.

It is dangerous, alike, to a thetan, to have too many wins or too many losses. Give him too many wins, and he will correct in the direction of reducing his knowingness as represented by his dexterity, his prediction, his activity. Give him too many losses and he will seek another game, even to the point where he will die and pick up another body. Because the decision is on the basis of knowingness, the decision is always downward. One does not decide upward toward greater knowingness, actually, unless one has the full and complete intention of winning in a new game. If one discovers that there are no wins or losses either to be found in this new game, one will reduce one's own knowingness, even to the point of forgetting all of his knowledge concerning it, in order to ensure a game.

As there is not an infinity of games in progress, one is apt, as he comes down seventy-four trillion years of track, to play out the available games and to put them in the category of "it must not happen again." One then becomes bored. One is only bored when there is no game possible, from his viewpoint. Actually, all he has to do is become enthusiastic about the game on his own consideration and he will begin to know more about it again.

A thetan considers that some form or mass is necessary in order to have a game. He gets into the belief that he cannot create new masses, and so he begins to hold on to old masses, and here, whether he is exteriorized or in a body, we find him holding on hard to old facsimiles, old significances, old decisions, rather than taking on new decisions.

The Remedy of Havingness directly addresses the problems of giving the thetan something "to play with." When he discovers that he can have new masses, he will begin to let go of old masses. It is an easily observed phenomenon while having a preclear Remedy Havingness, that old engrams go into restimulation, go into restimulation and run out, that they show up in front of his face and suddenly explode or disappear. The Remedy of Havingness actively does run out engrams.

This process is used from boredom up to conservatism for its best results.

This process is done by asking the preclear to mock up something and pull it in, or mock up something and throw it away. When a thetan is exteriorized, if you want to see him get very unhappy, make him change space until he begins to lose all the energy he is holding on to, and then fail to remedy his havingness. The thetan will become convinced that he is only a thought, and is therefore, by his standards, unable to have a game. Tell him to mock up eight anchor points in the form of the corners of a cube around him and pull them in upon himself. Ask him to do it several more times, and he immediately brightens up and becomes very happy. Why is this? You have reassured him that he can have a game.

The cutting down of knowingness and the Remedy of Havingness have opposite vectors. The Remedy of Havingness will knock out old energy masses the thetan is

holding on to, or that the body is holding on to, which tell the thetan he is stupid. The supplanting of these by new energy masses which do not have the postulate of cutdown knowingness in them of course makes the thetan brighter.

When you find a theory detached from a process and not demonstrating itself in a process, there must be something wrong with the theory. Similarly, if what I say here about condensed knowingness being all other things, and the cut-down of knowingness, were not demonstrated in the process of Remedy of Havingness, then we would have to get ourselves a new theory. However, this is demonstrated very definitely. Those people who cannot remedy havingness, wherever they are on the tone scale, can be brought to a point where they will remedy havingness simply by asking them what they wouldn't mind knowing. The consideration of what they are willing to know then begins to rise.

If you only could see a Black Five operate you would see that his barriers are all erected toward knowing something. Of course he is very afraid of being told something bad, and so doesn't want to be told anything at all, and when the auditor gives him a command he never receives the command as given, but does something else. He has a block up against knowingness to such a degree that he will eventually permit himself to be pressed into complete inactive stupidity. What are those black screens for? Basically to keep him from knowing. Knowing what? Then one will have to look closely at the definition of a datum. A datum is an invention which has become agreed upon and so solidified. In other words, a datum is to some degree a solidity, even if it is merely a symbol. To get into this state it has to be agreed upon. When it is thoroughly agreed upon it becomes, then, a truth. It is not at all a truth. It is an invention. What made it sure or what made it real was the fact that it was agreed upon. This opens the doors further to other processes.

In order to get the preclear in good condition we would have to put him into some kind of a condition so that he could create. The first thing he is liable to be able to create in auditing is a lie. The word "lie" is simply "invention with a bad connotation." Society gives invention that connotation because of its anxiety to have a game and to agree, and so be able to communicate with one another.

Thus society frowns upon the invention of facts, yet the preclear's sanity and continued happiness absolutely depend upon his ability to create new facts. The technique which remedies this is included in "The Creation of Sanity," number R2-29: "**Start Lying.**" One can vary this auditing command with "**Tell me some lies about your past,**" and then keep the preclear at it long enough so that the preclear is able to come out of the complete blur which will follow on the heels of his taking over the function of and running of his memory machines. The invention of data is a step immediately toward the remedy of havingness. Simply asking the preclear what he wouldn't mind knowing, what he wouldn't mind having other people knowing about him will bring him into a condition where he can mock up and remedy havingness.

The Remedy of Havingness is the companion process to Spotting Spots, which will be taken up in the next PAB. The Remedy of Havingness, simply as a process by itself, if worked up to by getting the preclear willing to know things, and willing for other people to know things, and run thoroughly so that whole avalanches of masses can pour into him or pour out of him, will actually run out an entire engram bank, and thus is an extremely valuable process.

It has been reported by several auditors that exteriorization was accomplished on preclears by making them remedy havingness and do nothing else for eight or ten hours.

The auditing commands for the Remedy of Havingness are: "**Mock up something,**" "**Pull it in,**" until the preclear is doing this easily. Then, "**Mock up something,**"

“**Throw it away,**” until the preclear can do this easily. The significance of the object may be added by the auditor with “**Pull in an ideal body,**” or some such thing, but the actual fact is that the actual significance does nothing for the preclear. It is the mass which counts. The auditor can have the preclear pull things in two at a time, six at a time. He can have the preclear mock up something, copy it a dozen times, one time after another, then pull in the whole mass, but the real reason he is doing this with the preclear should never drop from sight. The auditor is remedying havingness in order to give the preclear enough mass to permit him to discard old masses which he is holding on to and doesn't know anything about.

[The above was reissued as HCO B 5 May 1972R, Revised 17 January 1973, *The Remedy of Havingness.*]

Old Cuffs

Ran Dem. Defining
 The ability to regulate
 two or more identities
 whether or not opposed.

Seriousness
 The more mass the more
 seriousness

* 5504C01	DEMO	LRH Auditing Demo
* 5504C01	DEMO	LRH Auditing Demo
* 5504C01	SAC-1	1st Hour Staff Auditors' Conference Series
** 5504C02	PLPS	The Second Dynamic
** 5504C02	HPC-3	Axiom 51 in Action (The creation and uncreation of energy and masses by postulate; Knowingness; and Communication)
* 5504C04	SAC-2	Scale of Awareness [see page 191]
* 5504C04	DEMO	LRH Auditing Demo
* 5504C06	PLPS-11	On the Second Dynamic
* 5504C06	PLPS-12	Session: "What Could You Say To?"
* 5504C07	DEMO	LRH Auditing Demo
5504C08	CONF	Staff Auditor Conference—Peggy's Report and Ron's Comments
** 5504C09	HPC-4	Consequences and a New Understanding of the Six Basic Processes (how to discover with precision and raise the reality level of the preclear)
** 5504C13	PLPS-14	The Eight Dynamics
* 5504C13	PLPS-15	Session: Find Present Time

P.A.B. No. 50
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

15 April 1955

REMEDY OF HAVINGNESS—THE PROCESS

“When in doubt, remedy havingness.”

This is a motto which can well be followed by an auditor doing any process on any preclear.

But, if there is a process which one should do with any other process, then that process should be understood thoroughly, for if done incorrectly it would be likely to produce confusion into all the other processes of Dianetics and Scientology.

Therefore, in the first place, let us examine with rigor the name of this process. It is REMEDY OF HAVINGNESS. By “remedy” one means the correction of any aberrated condition. By “havingness” one means mass or objects. The process could also be called “Remedy of Un-Havingness.” It could also be called “Remedy of Acceptingness.” It could also be called “Remedy of Rejectingness.”

To those people who are deficient in havingness, the process is liable to mean that the auditor should increase the havingness of the preclear. Such an auditor with this misunderstanding would have the preclear put up large masses and push them into his body or himself. The auditor would neglect having the preclear throw away objects and masses.

If the auditor misunderstood the process and simply assumed that it had something to do with havingness, and if his own havingness were too great, he would be likely to specialize on all preclears by having the preclear throw things away.

Actually, the auditor should have the preclear push things into himself and his body and throw things away from himself and his body until the preclear can do both with equal ease. When this has been accomplished the preclear's havingness has been “remedied.”

What, then, does a Remedy of Havingness mean? It means the remedy of a preclear's native ability to acquire things at will and reject them at will. Amongst the havingnesses which would require remedy would be an obsessive inflow of money, sexual objects, troubles, somatics, and difficulties in general. Whenever one of these appeared in the preclear's environment it would have a tendency to inflow on the preclear. The reverse difficulty would be an obsessive outflow, whereby the preclear threw away or wasted anything which he had, such as money, clothes, cars, or living quarters. When the process “Remedy of Havingness” has been done thoroughly and completely, the preclear should be able to reject or accept, at his own discretion, anything in his environment as well as anything in his engram bank.

The earliest use of this process is to be found in GITA, which is to say “Give and Take Processing,” one of the early SOPs which became an SOP-8 “Expanded GITA.” In Issue 16-G of the *Journal of Scientology* we have a long list of key items. The preclear was asked to waste, accept, and desire these items at will. This was the Desire-Enforcement-Inhibit Scale, or the DEI Scale. This process is the immediate ancestor of the Remedy of Havingness. Indeed, one could do far worse than to take the DEI Expanded GITA list as given in Issue 16-G, and in the form of mock-ups use it as such upon the preclear, or more modernly employ it directly on the Remedy of Havingness on these objects.

If one were to employ such a list in the Remedy of Havingness, one would, of course, have to employ gradient scales. The use of the gradient scale has never been discarded, and the concept and principle of doing things by gradient scales is inherent in auditing itself, for one starts with a process which the preclear can do, and gives him some wins, and on a gradual scale gives him larger and larger wins until he is cleared. Similarly, in remedying havingness, the preclear must be started at the lowest end of the scale and advanced on up to the higher end of the scale. Quantity is one of the methods of doing this. At first one can ask a preclear to mock up one of an item and shove it into his body or throw it away, and then go, finally, when he is doing that well, to two items, three, four, five, and six, all the same, but a greater quantity of the item. An even lower gradient on this scale would be to simply get the idea that something was there, and to progress on forward with the idea into the actual mass. An expert auditor working with this from the idea on through to the object would discover that he had no preclears who could not mock up.

He would have the preclear get the idea out in front of him of a ball, and get the idea of the ball being thrown away; get the idea of a ball up in front of him and get the idea of a ball coming in; he would then, when the preclear could do this excellently well, move forward into the actual mock-up of a ball. The mock-up would get better and better as the process progressed, until at last the preclear could mock up and throw away or push into his body at will, a ball. He could see this ball, he could even feel it, and its weight.

Now you may get the idea occasionally that these PABs are mostly, at least in this series, handling old material. This is not the case. Every time one of these PABs is written I put into it everything that is known up to the date that it is written, and this PAB is no exception. And, let me tell you, this is a very lucky PAB for you because Remedy of Havingness, by a slight change I made some weeks ago, has become a key exteriorization process. So, we have Remedy of Havingness for Exteriorization as a newer process than the old Remedy of Havingness.

Exteriorization Remedy of Havingness, or Exteriorization by Remedy of Havingness, is accomplished by having the preclear SHOVE or PUSH things into his body. One no longer has the preclear PULL things into his body. Simply by having the preclear mock up things and shove them into his body, mock up things and throw them away, mock up things and shove them into his body, mock up things and throw them away, a preclear who has already been run on the earlier steps of the six basic processes will, at this stage, exteriorize quite neatly after as little as fifteen or twenty minutes of the process. If he does not, then the earlier processes have been skimped and the preclear was really not ready for a full, forthright remedy of havingness.

Even when doing Route I, the preclear is told to push things into himself. This will rather take his flutter away for a moment, for he is there being one viewpoint, and in order to push something into himself he has to be a second viewpoint. In view of the fact that a thetan gets in trouble by being only one viewpoint, this remedies the viewpoint scarcity of the thetan, and he pushes himself up into two viewpoints with great rapidity. Thus we are doing duplication of the thetan at the same time that we

are remedying havingness, so one even has the thetan shove things into himself, rather than pull things into himself.

In short, one never has anyone pull things into his body any more. One has a person push things into his body. One has him, for instance, mock up a planet, and push it into the body; mock up a planet and throw it away; mock up a planet and push it into his body; mock up a planet and throw it away; mock up a planet and push it into his body, and then one says, **“Where are you pushing it in from?”** The preclear says, “Out here in front of the body.” The auditor simply goes on doing the process and very shortly the preclear will, if the earlier steps have been done well, which is to say the Six Basic Processes below Remedy of Havingness, the preclear will be neatly exteriorized and will be ready for Route 1.

One would omit, in such an instance, running Spotting Spots as such, for Change of Space Processing and Communication Processing have a great deal to do with spotting spots already.

If you were to do Remedy of Havingness forthrightly and all-out, and you were to accept this as the only process we had, we would work with its cousin process, R2—63 as given in *The Creation of Human Ability*, “Accept-Reject.” One would ask the preclear for things he could accept, one after the other, until the communication lag was flat, and then would ask the preclear for things he could reject, one after the other, until the communication lag was flat on that. One would then move into the Expanded GITA list and would have the preclear mock up and shove into his body (if interiorized) or into himself (if exteriorized) the various items on the Expanded GITA list as given in Issue 16-G of the *Journal of Scientology*. This would be a long process, and not entirely successful on all counts, but would nevertheless be a very effective and efficient process from the standpoint of gains. One would certainly get the preclear over a very large number of aberrations and would do a great deal for him. However, this is not the advised way of handling this process, for the process itself is not an end-all. Aberrations can be handled much more easily by communication processing as will be given in a later PAB.

The exact use and commands of Remedy of Havingness in ordinary and routine auditing are simple and effective. One has been asking a preclear a great many questions which “as-ised” large masses of energy. One, in handling Change of Space or interiorization and exteriorization into objects while the preclear is exteriorized, has been “burning up” a great deal of energy. Any time the preclear begins to feel dopey or “boil off” he has either run too long on a flow in one direction, in which case reverse the flow, or he has simply reduced his havingness down to a point where he feels tired or sleepy. Without waiting for this manifestation to occur the good auditor simply in the course of Straight Wire or Description Processing, or many other processes, such as those contained in Route 1, remedies havingness. Having achieved something like a momentarily flat comm lag on a process, the auditor says to the preclear, **“Mock up a mass out in front of you.”** When the preclear has done this, the auditor says, **“Shove it into your body.”** When the preclear has done so, the auditor says, **“Mock up another mass out in front of you.”** And when the preclear has done so, the auditor says, **“Throw it away.”** That, as given, is for preclears who are interiorized. It is simply repeated over and over. The mass is not specified. It can be almost anything, and in fact it does not much matter what type of significance the mass has. Any mass is better than no mass, according to the thetan.

If the preclear is exteriorized, the auditor already starts him on the Remedy of Havingness in the Route I step where the preclear is asked to copy what he is looking at (R1—5). When one is doing R1—5, one must be very careful to obey the gradient scale principle behind Remedy of Havingness. He would not make the preclear make twenty copies and then push them all into himself or the body. He would make the

preclear make two or three copies and push them in one at a time until the preclear could remedy his havingness with ease. The auditor would then have the preclear **“Mock up a mass and shove it into yourself,”** and then **“Mock up a mass and throw it away,”** and do this back and forth until the preclear could do this easily and well, at which time the auditor would tell the preclear, **“Mock up two masses and shove them into yourself,”** and then **“Mock up two masses and throw them away,”** until finally the auditor has the preclear mock up eight masses as though they were the corners of a cube around the preclear and **“Shove them into yourself,”** and then **“Mock up eight masses and throw them away.”**

One must remember that in spite of the fact that he cannot duplicate mass actually as himself, having no space or mass, natively, the motto of the thetan is “anything is better than nothing.” When you tear up a lot of facsimiles for a thetan and throw them away, he becomes very unhappy unless you have him reconstruct those facsimiles or remedy the mass he has lost accordingly. When you are having a thetan go into and out of MEST universe masses, a certain amount of energy is burned up, and after the thetan has been run for a short time on this step (R1—9 in *The Creation of Human Ability*), you must be particularly careful to remedy his havingness with eight masses shoved into himself and eight masses thrown away several times. A thetan who has been run a great deal without Remedy of Havingness comes to what is to him a horrible thought: “I am just a concept,” and will sag in tone. He does not come to this state as long as havingness is consistently remedied.

It may be, as you look at Scientology, that you’ve come to the opinion, watching Remedy of Havingness work, that all there is to anything is the Remedy of Havingness, that it is all based on the Remedy of Havingness. If you have a preclear shove enough havingness into his body he will exteriorize in most cases. If you remedy enough havingness while he is chasing around the universe, as in the Grand Tour, he will discover and as-is a great many communication lines which otherwise might be very detrimental. However, it is not true that havingness is the entire key to the human mind. Havingness is the “gimmick” or “weenie” for which the game is played, and having something is very like winning. However, above havingness there is doingness, and above doingness there is beingness, and above beingness there is communicatingness, and above communicatingness there is knowingness, and above knowingness there is postulatingness, and so we see we have a long way to go above havingness in order to get to the top activity of a thetan, which is making postulates, or unmaking them. You could, of course, rationalize each and every action of the thetan with regard to havingness. You could even extend havingness to space, although it normally refers to objects. You could do all manner of interesting things with havingness. You could get as specific and as significant as you like, or as insignificant as you like, and still find Remedy of Havingness working, but we do not have here in Remedy of Havingness the total clue, the total key. But we do have a process and an item which must not be overlooked in auditing.

In the Six Basic Processes the Remedy of Havingness comes after the Opening Procedure by Duplication as a process, itself, but remember that Remedy of Havingness is done and can be done at any time during any of the processes as long as the preclear is even vaguely in communication with the auditor. It does not matter how vague the mass is that the preclear is using to remedy his havingness. Here is a place where certainty is not necessary. An unreal, vague, or flimsy mass, if this is all the preclear can get, will still remedy his havingness. A case comes to mind out of the Advanced Clinical Course where a student was unwilling, after his second day, to continue his studies. He did not believe that he could stand the “hammer and pound,” as he put it, of the terrifically intense schedule. I took him into my office, asked him what he was doing in life, and he replied to me that he was a machinist. Also, it seemed to turn out that he had had something to do with a ship which had sunk under him, although his recollection of this was very unclear. I asked him what kind of a machine

he had customarily run, and he told me. Then I had him mock up this machine, and remedy his havingness with it. Then I had him mock up the ship and remedy his havingness with that, just as given above. I did this for about fifteen minutes, and enough change occurred in his case to entirely return his confidence in his ability to stand up to the course and to audit. Yet the mock-ups he was getting were so thin that he could barely vaguely discern them at all.

Mock-ups get unreal because the thetan is not-ising existence. He is trying to destroy masses by saying that they do not exist, that they are not real. He is so bent upon this system of destruction that he is making everything unreal or black. One of the cures for this is End of Cycle Processing run in the following fashion: One has the preclear mock himself up dead (no matter how unreal this mock-up is), then have the mock-up waste away to bone, and have the bones waste away to dust, and then have the preclear shove the dust into himself or, alternately, throw it away. One once more has the preclear mock himself up dead, have the mock-up waste away to bone, have the bones waste away to dust, and then have the preclear remedy his havingness with the dust. One continues this for two or three hours with the preclear if one really wishes the case to make a change.

Where a preclear is getting no reality on mock-ups or blackness, he is most commonly stuck in that Para-Scientological thing, that thing horribly abhorred by psychologists who have become Dianeticists, or by people who are just plain scared: a past death. If you wanted to convince somebody that past deaths exist, you would run End of Cycle Processing on them. This is a cousin process to the Remedy of Havingness. One could go a very long distance with this process and have the preclear mock up his mother dead, have her waste away to bones, and remedy havingness with the dust, or do this with the dust, or do this with the father or brothers, or grandparents, with a considerable change in the case.

This End of Cycle Processing, by the way, is a very fine process. It has been with us about a year and it has been successful whenever used. It has a tendency to fall into disuse because it has not until now had an exact place on the Six Basic Processes. But End of Cycle is actually an additional process to the Remedy of Havingness and is an effective way of remedying havingness. Do you remember in the old days the Dianetics "corpse case" who would lie upon the couch with his arms crossed neatly, all ready for a lily, and would always audit in this fashion? The solution to this corpse case is End of Cycle Processing, as given here. The preclear is so fixed in a death that he is trying to make everything unreal, and the only real thing, to him, would be the unreality of death.

In these PABs I have been trying to give you the basic auditing as it is done today in Hubbard Professional College in Phoenix, and in London. It is intensely effective auditing. A recent survey of the staff-audited preclears over a period of two months demonstrated by the most arduous and recognized testing that we had been jumping the IQ of preclears an average of ten points apiece for every twenty-five hours of auditing. Many of them went much higher than this. I, myself, in five hours of auditing, was getting this same result which was being obtained by a staff twenty-five hour intensive. But all that I was using, actually, were the Six Basic Processes. All that staff auditors were using were the Six Basic Processes. Of course, our having the know-how of using Remedy of Havingness and Communication Processing in the midst of these Six Basic Processes, these gains were not necessarily the gains being obtained across the broad field of Scientology. There is actually no substitute for good, thorough, professional training. A professionally trained auditor shows up like a lamp in a lighthouse on a dark night, if only by reason of inspecting his results.

You will find the background of this material contained in *Dianetics, 1955!* and in the recent hardcover edition of *Intensive Procedure* which, including now 75

separate processes, is called *The Creation of Human Ability*. This book is obtained from London directly, or from the HASI in Phoenix. Only the British edition is ready, but we have plenty of these, and if you ordered the book from Phoenix it was filed with a London edition. If you want to write for a London edition you will find that the cost is \$5.90, and it will be airmailed to you.

We are discovering that it takes about eight weeks of very intensive training in order to indoctrinate an auditor into an adequate use of these Six Basic Processes. This is done in the HCA, or in London HPA, Course. The course has the additional bonus of getting these processes run on the auditor until he is in pretty good condition, if not cleared. In the upper echelon Phoenix course, which is to say the Graduate Course, all of the various "angles" and alternate uses are taken up. If you are using Scientology or modern Dianetics without professional training you would do very well to have somebody study these processes with you, as given in these recent PABs, and run them on you, just as given, in order for some subjective information concerning them.

Now, another footnote in this PAB. Some last-minute news on these Six Basic Processes is a change from the material given in the PAB on Elementary Straight Wire, and the PAB just before that on Two-Way Communication. In the next PABs [Numbers 57, 58 and 59 written by Jack Parkhouse] we will take up these highly advanced alterations, for the mission of these PABs is to keep you up to date as far as possible.

By the way, I heard from an old HDA recently, via a member of the staff to whom he wrote, and this old HDA complained, "Hubbard does not put out anywhere near enough material to keep us up to date." A search through the PAB files disclosed that this HDA was not on the PAB mailing list. If an individual is not on the PAB mailing list it is certain he will be convinced that Hubbard isn't putting out any material. The data which you should have in your kit to know Scientology and auditing and be up to date as of now are: *The Creation of Human Ability* from London, *Dianetics, 1955!* from Phoenix, and at least the last ten PABs. With the material which is immediately forthcoming you will be up to date, indeed, if not well into the future, as far as the rest of the human race is concerned.

And by the way, I wish you would write and tell me how you are getting along with these PABs, and how you are getting along with the auditing in general. It just might be that I'd like to know.

L. RON HUBBARD

[The above PAB was reissued as HCO B 6 May 1972, *Remedy of Havingness-The Process*, making minor revisions and deleting the fourth paragraph on page 181, the last two paragraphs on page 184, and the text on this page.]

LRH TAPE LECTURES

Phoenix, Arizona
16—29 April 1955

** 5504C16	HPC-5	Service Facsimiles (its handling by modern auditing)
* 5504C18	LECTURE	Dianetics and Scientology
* 5504C18	CONF	Auditors' Conference
* 5504C19	CONF	Staff Auditors' Conference
* 5504C19	DEMO	LRH Auditing Demo
** 5504C20	PLPS-16	Para-Scientology—or Things That Go Boomp in the Night
* 5504C20	DEMO	LRH Auditing Demo
* 5504C20	PLPS-17	Session: Change and No-Change
* 5504C21	DEMO	Auditing Session
* 5503C21	CONF	Staff Auditors' Conference
** 5504C23	HPC-6	Thinkingness
** 5504C27	PLPS-18	The Direction of Modern Scientology
** 5504C27A	PLPS-19	Grey Dianetics
* 5504C27B	PLPS-20	Session: "Something you could say to " and "Ownership"
** 5504C27C	DAS	Education on Problems—Who Doesn't Think You're Insane
* 5504C27D	DEMO	LRH Auditing and Discussion
* 5504C28	DAS	Demonstration Auditing—More Education on Ownership Process
* 5504C28	DAS	Demo Auditing—Ownership Part IV
* 5504C29	DAS	LRH Discussion and Auditing of Ownership and Control
* 5504C29	DAS	LRH Discussion and Auditing of Ownership and Control Part V I
* 5504C29	SAC	6th Hour Conference

THE CREATION OF HUMAN ABILITY

by L. Ron Hubbard

Published

April 1955

The June 1954 Congress was offered a book free of charge, which they, by attending the Congress, had financed. This book was **The Creation of Human Ability**, published first in England in April, 1955, and a few weeks later in the United States.

It is basically a much expanded version of the very successful *Auditor's Handbook*, updating the Codes, and adding R2—30 to R2—77, the Scientology Axioms, a Summary of Scientology, This is Scientology: The Science of Certainty from *Journal of Scientology* 16-G and SOP-8-C: The Rehabilitation of the Human Spirit from *Journal of Scientology* 24-G, as well as a section on Group Processing.

In the months between July, 1954, and April, 1955, L. Ron Hubbard had expanded the processes listed under Route 2 of Intensive Procedure from 29 to 77 (the last two have since been deleted) and further codified the Six Basic Processes. He developed communication processing and published *Dianetics '55!*, which is a companion book to *Creation of Human Ability*, even though it is quite different.

308 pages, 1 illustration, glossary, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

P.A.B. No. 51
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

29 April 1955

SPOTTING SPOTS

The essentials of this process are contained in R2—18 of Intensive Procedure as given in *The Auditor's Handbook* or *The Creation of Human Ability*.

The goal of the process is to bring the preclear to a point where he can spot locations in space which do not have color, mass or shape, but which are simply locations, and spot that same location repeatedly without variation.

The auditor says, “**Spot a spot in the space of this room.**” The preclear does so. The auditor ascertains whether or not the spot has color, mass, or whether it is simply a location in space, which is what he wants. The spot should not have color or mass, it should have only location. The preclear is asked to locate several such spots in the room and is asked to walk over and put his finger on them. Spotting Spots markedly decreases havingness, so a Remedy of Havingness is necessary after a very few spots have been spotted in this fashion. The auditor will discover that if the preclear is asked to put his finger on the same spot and take his finger off and put it back on several times, that a preclear in bad condition will locate the spot in various places close to the original spot, but will not locate the original spot again. A preclear must be brought to a point where he will locate the original spot every time. Good two-way communication, as in all processes, is maintained while Spotting Spots is progressing.

When the preclear can adequately locate repeatedly and without upset spots of no mass or color in the room, he is then asked to locate them outside the room.

The ordinary phenomenon is that the preclear has various spots in this universe out of location.

A much more modern method of running Spotting Spots in Space is to locate a spot and say “hello” to it, and have it say “okay” back, and then have the spot say “hello” and have the preclear say “okay” back to it until the spot, itself, is in present time. The auditor can go into this even further, having the preclear sending showers of “hellos” and receiving back showers of “okays” from the spot, and having the spot sending showers of “hellos,” and having the preclear sending showers of “okays” back to the spot. This can be done with any spot, whether significant or not. It can be done to the place where an accident has just occurred. It can be done to the area where the delivery of birth was effected on the preclear's body. It can be done to his school. It can be done variously and continually.

Grand Tour is the Route 1 or exteriorized version of Spotting Spots. The auditor asks the preclear to be in a spot of a certain description, such as his home town, asks him to be in the auditing room, asks him to be in his home town, asks him to be in the auditing room. This is the modern way of running Grand Tour. The modern way of

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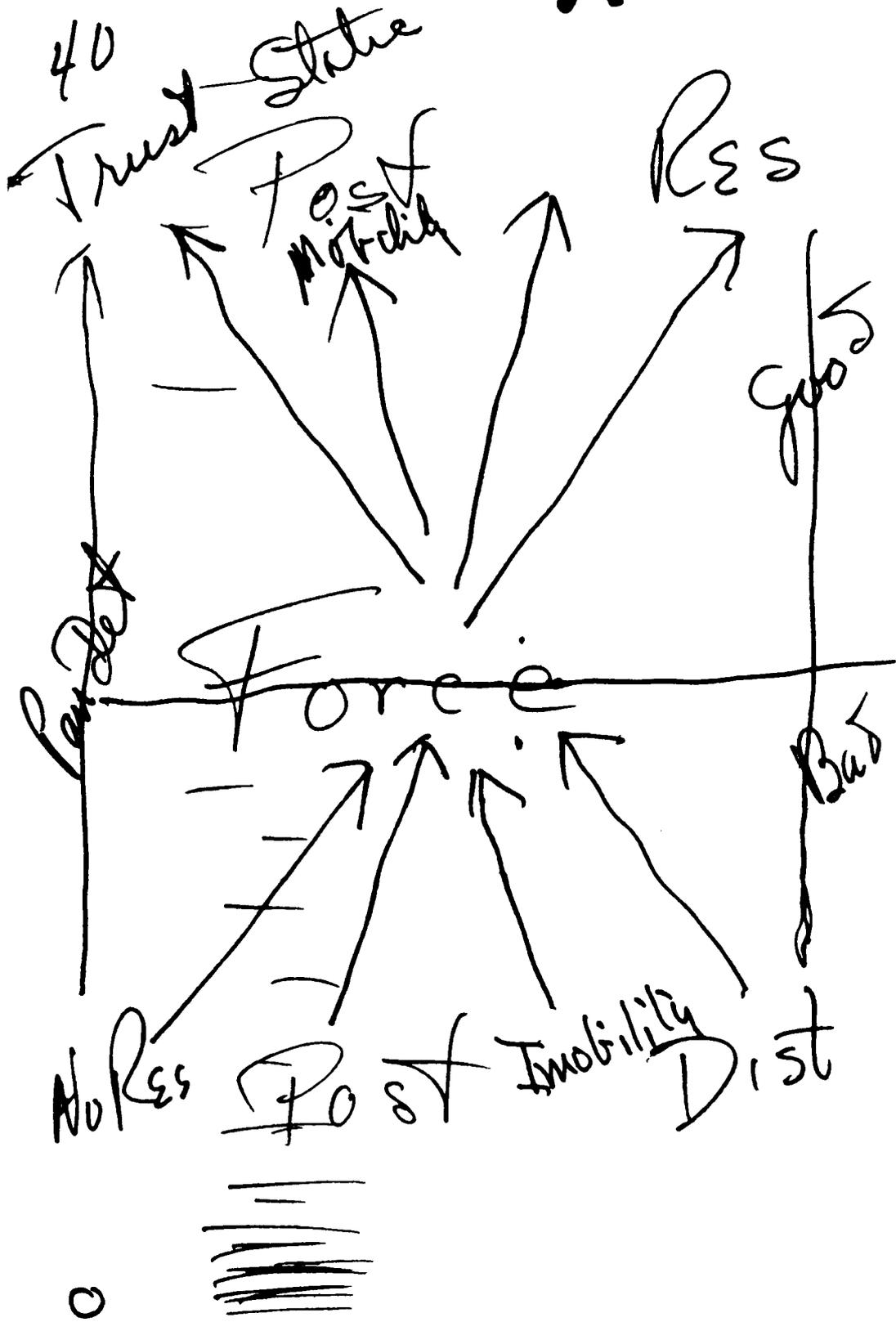
running Grand Tour is when the preclear is asked to be in a spot immediately above his home town, to have the preclear send showers of “hellos” and receive showers of “okays” from the home town, and then when he is asked to be back at the auditing room, to send showers of “hellos” and “okays” at it. In other words, any position, or any motion, in the Grand Tour is accompanied by “hellos” and “okays” on a two-way basis. Naturally, once one has had showers of “hellos” sent to a spot and it has sent back showers of “okays” one must now have the spot send showers of “hellos” to the preclear and he must send showers of “okays” back at it. This will be found to remedy positional difficulties with the preclear as well as time difficulties.

The reason an engram comes into being and expresses itself on a preclear’s body is a lack of communication. The communication has become solid. It expresses itself as an engram, as a facsimile, as a lock, as a secondary. This expression comes about through absence of two-way communication. The moment that one runs two-way communication in upon the process, the spot has a tendency to go back to its original location. This is the phenomenon known as snapping or closing terminals.

It quite often occurs that when the preclear is asked to spot, let us say, London, he actually points in an entirely incorrect position and direction. London is sufficiently disoriented, as far as he is concerned, to cause him to lose it. He may have a picture of London sitting right in front of him, and yet he is being audited in South Africa. He will spot this picture as the location of London. London has snapped terminals upon him or he has snapped terminals upon London. In other words, there is no distance between the spot where he is and where London is. This means that the material on the subject of London is engramic. Lack of mass is one explanation of why the terminal snap occurs. Fear of and resistance to the spot is the actual reason why it closes terminals.

In doing the Grand Tour one will discover, if he sends the preclear between the Empire State Building in New York City and the Washington Monument [in Washington, D.C.], that a preclear who is having difficulty with havingness and locations will at first discover the Empire State Building to be some distance from the Washington Monument, and then will discover that the Empire State Building and the Washington Monument are almost exactly together, and then will discover that they have sprung apart. The auditing command producing this phenomenon is simply: **“Be over the Empire State Building. Okay. Be over the Washington Monument. Okay. Be over the Empire State Building. Okay. Be over the Washington Monument. Okay.”** In other words, the spots snap together. Actually, the spots themselves are not snapping together. What is snapping together is the facsimiles of the spots. As long as a location is expressing itself in terms of facsimile, one knows immediately two things: that the havingness of the area is low, and there is a lack of communication in existence about this spot. The preclear does not want to communicate about it. One remedies this in the crudest form by having “hellos” sent between himself and the spot. One, by adding the factor of communication to this, would have a process run with the following commands: **“Be over the Washington Monument.”** When the preclear is there: **“Send a shower of ‘hellos’ at it.”** **“Have it send you a shower of ‘okays.’** **“Have it send you a shower of ‘hellos.’** **“Send it a shower of ‘okays.’** The auditor, of course, each time the preclear performs any action in any auditing of any kind, acknowledges the fact aloud with an “all right,” or a “fine,” or a “good,” or an “okay,” thus adding to the amount of communication on the subject. Failure of the auditor to do this has a tendency to stick the preclear in the session.

'Old Cuffs'



The Magazine of
DIANETICS and SCIENTOLOGY
from
Phoenix, Arizona

The Scale of Awareness

L. Ron Hubbard

This article is a transcription of an important preliminary discussion by Ron of his investigations out of which have come very practical advances in the handling of communication and the discovery of the preclear's level of reality in processing. The talk was given at a Staff Auditor-ACC Conference of April 4, 1955.

. . . I'll give you a quick rundown on some data which has just materialized here—it's an experimental scale and this experimental scale is quite interesting. It really is a Scale of Awareness. A scale of awareness would begin at the top with, of course, AWARE OF BEING AWARE. If a person were really aware of being aware it would be sufficient communication for him merely to be aware of the existing environment. If he were simply aware of the existing environment he would feel he was in communication and would feel very good—he wouldn't have to talk about it. You get that level?

All right now, we drop down from there and it's easier to describe from the bottom up. On the bottom is COMMUNICATION WITH SELF WITH SIGNIFICANCE. Worry. He can communicate with himself and he can worry. Now that isn't the exact bottom of the scale, but the next lower level—and that's UNCONSCIOUSNESS—becomes questionable as a communication level. But nevertheless, it really belongs with this scale. So we look at this and we find out that the guy could be aware of thinking a thought containing much significance, but not expressing it. Immediately below this level, as I say, is unconsciousness, which, of course, goes off the awareness scale and is the reverse of awareness.

But, as we work up from absolute unconsciousness we find UNCONSCIOUSNESS IS THE ONLY THING WHICH EACH HIGHER STEP HAS IN COMMON WITH THE LAST STEP UNTIL WE GET TO TOTAL AWARENESS OF AWARENESS. So each one of these steps is to some degree salted with unconsciousness, and up to the moment when you would get to ABSOLUTE, complete unconsciousness, every one of these steps would have some unconsciousness in it. But, absolute, complete unconsciousness happens to be an absolute. It happens to be unobtainable. Complete unconsciousness is not obtainable. Nobody has ever been or ever will be completely unconscious. And this is a fact, because processes do work out on unconsciousness, so the bottom of the scale would be absolute, complete unconsciousness, but it's not the bottom of the scale, because that can't exist.

So we would go up there to lesser and lesser degrees of unconsciousness and greater and greater degrees of consciousness. Now one of the best descriptions around that I have written on this unconsciousness business is *Self Analysis*. The first few chapters on *Self Analysis* is a discussion of unconsciousness. And when we consider alertness, we are considering ability. Now, we've been talking about this for some time. We consider alertness, then we consider ability. Awareness. If a person is aware of something he normally can control it.

All right, we look this over, and we find out that the place for a person to be on the tone scale would be at AWARENESS OF AWARENESS and we find out that he, there, would have sufficient communication just with his environment to stay cleared. Get that? He could stay cleared. But, now let's start out from this level of complete unconsciousness—let's go into the first point on the scale which is actually there on the scale. Some small, no matter how small, awareness that he is thinking a thought and communicating with the thought he is thinking. And that level includes the deepest anaesthetic possible, and it includes death. He always has some tiny little spark of awareness there, in spite of the ambition of the medico, the anaesthetist, etc.

He is aware that he is thinking something, no matter whether he thinks that it's somebody else's thinking or not. He's just aware of some thinking.

The next broad level here is COMMUNICATION WITH SIGNIFICANCE. (Of course, in between, thinking a thought and thinking it to himself we get gradients of that, so the individual knows when he is thinking a thought, and knows when he's not thinking a thought. Naturally that's part of that same scale.)

The next broad level is this: COMMUNICATION WITH SIGNIFICANCE WITH SOMEBODY ELSE. You know what we mean, "with significance," it's got to have a reason, it's got to have meaning, there has to be an intent. The next big broad scale that's parked right up above this is SIMPLY COMMUNICATION, WITH INTENT TO COMMUNICATE.

The next broad level up above this simply requires THAT ONE KNOWS OF THE EXISTENCE OF COMMUNICATION.

And the next level above that is simply AWARENESS OF AN ENVIRONMENT AS SUFFICIENT COMMUNICATION.

Now, as we go down from that to the bottom we find out we are more and more fixed and less and less capable of spanning attention. So let's look at communication between two people as a fixed double-terminal affair. The individual is less aware of his immediate environment. At Communication with Self he's not aware of his environment out here at all. And so we get the contracting perimeter of the dynamics, which we've discussed before. As we go down this Awareness Scale, which is also Communication Scale, we get the individual closer and closer in until—one of the early symptoms of it—he doesn't think anybody could possibly hear him unless he's standing with his face right in their face. And the next spot below that is real worry. Now this individual may be across the room. It doesn't matter. Now let's add to this, and we get the actual name of this scale. And it is the Scale of Reality. That is the name of the scale. Now this seems strange, if it has to do with awareness and communication, that we call it the Scale of Reality, because it is the scale, a practical scale which is useful in processing.

Now, how is it useful in processing? We're looking at a preclear that can't find anything real very easily. We suspect he doesn't even know he can't find anything real. You know, it's just the way the case behaves—it's kind of spooky. Well, this guy, the realest thing he could do would be to think a thought and know that he thought the thought. That's the realest thing the guy could do. Now, if you were to graduate him upscale from this, the next thing he could do that would be real to him would be to get the idea of saying something to somebody that has lots of significance to it, and having that person say something to him. Mythical personnel. And that's their reality. With significance.

Now we go up above this, and we find out that the individual could have something real just by "hello" and "O.K." And one of the reasons we're using hello and O.K. is that it is an unreal communication. If a preclear can handle hello and O.K. without balking and consider it a real communication, this preclear is at that band. If he insists that that's a bad reply—you know, he "really wouldn't say hello" and then somebody else "wouldn't say O.K."—he would go at it possibly on hello's back and forth, but he would go on it much better with significances. "WHAT COULD YOU SAY TO Pop?" "What could you say to your Mother?" And he'd give you significances. "Now, what could your Mother say to you?"

The funny thing about this is the way this scale was traced out. It's very interesting. It was traced out by watching the separation of universes, and when these

universes come apart they first come apart as a WORRY, WORRY—then, “Think a thought”—“Think a thought the other fellow would think”—“Think a thought that you would think”—“Think a thought that the other fellow would think,” and all of a sudden the individual differentiates between the kind of things the other universe thinks and the kind of things that his universe thinks. So we get this differentiation.

Our next differentiation up the line would be SOMETHING YOU COULD SAY to that other universe and something it could say to you. And significance, significance, significance, and then I discovered that we had a point in the separation of each one of these universes when hello, hello, hello, with the answer hello was REAL. Perfectly real and acceptable. The preclear was not even vaguely uncomfortable about it. And then hello and O.K.—a perfectly real communication. And then, THE FACT THAT THE PERSON EXISTED was itself communication, and then THE FACT THAT THE UNIVERSE EXISTED AND THE REST OF THE ENVIRONMENT EXISTED, too, was a sufficient cognition without any further processing.

When you start to pull universes apart on the individual, these universes have a tendency to go through that span, and the universes we don't see are the universes which are totally introverted. An individual is actually BEING his body, you see. He is in his body. He is actually, really being his body, and then his body is being his father's universe. We could start in by thinking that the most BASIC universe to separate would be father and mother from him, but this isn't the case at all. It would really be the thetan. So you could separate these other universes, but don't forget that we have an artificial enclosure of universe with the thetan in the body and here we're immediately talking about exteriorization, aren't we?

So you could be almost any one of these universes. You'd find you'd go up on this gradient of reality. At first you could have the preclear think a thought and think a thought and think a thought, you of course making him express a thought, you're making him communicate with you, but he doesn't notice that. And think another thought, think another thought. Now, what kind of a thought could this other universe think? Another thought the other universe could think, another thought. When these become at last flat and squared away you've got these universes well on the way towards separation and then you can go into communication and separate them. Now, this is not a hard and fast rule because I have to do considerable more experimentation on it. I'm just letting you in on a particular echelon of the spirit. This might not hold true, we might be able to separate them all, all the way up the line, by simply thought, thought, “Think a thought,” “What kind of a thought would the other person think?” “What kind of a thought would you think?”

The way I've been doing it with great success has been just: ask the individual what he could then SAY to his father. Now, he has just discovered he can separate out his father's pattern of thinking from his own pattern of thinking. Now, it's time to communicate. Now we've got a distance, so we get “What could you say to your father?” Well, have him say, “Okay.” “That's fine. Now, what else could you say to your father?” etc., and then you get this very flat.

In its turn THINKING A THOUGHT itself became flat, THINKING HIS FATHER'S THOUGHTS became flat, and then we got COMMUNICATION WITH SIGNIFICANCE flat and then we got BOTH WAYS flat on that, and then we got to this point where it is ENOUGH FOR HIM TO SAY “HELLO” or have his father say hello. And he says hello and his father says hello; he says hello and his father says hello, and then you could—you don't have to—move him out of that bracket and have him say hello and his father say O.K. And this is still real, good communication and then he becomes AWARE OF WHERE HIS FATHER IS and at that moment you run into Spotting Spots. Got this? Up to this time all spots are misplaced with connection with this person. But, right about that time the spots start to go into their proper places.

The same phenomenon occurs somewhere in that band of “Hello and O.K. with Pop” if it's sneaked up on in this fashion as occurred in running 8-D in a limited number of cases, and all of a sudden his universe starts to un-spin and he's aware of this and aware of that and aware of where his father has been and aware of where he has

been in regard to his father, and he starts to get directionally accurate. DIRECTIONALLY AND DISTANTLY ACCURATE. And up to that time it's just enough to be aware, as far as his father's concerned just be AWARE OF EXISTENCE of father and NOT AWARE. That's enough, that's a cleared sphere. Now, do you see where we sneak up on something like this?

Well, that's an interesting scale. It's a scale of reality. I've been working for some time trying to get some way to sneak up on reality.

Now, how does this fit in with the real universe and objects? Well, there's a little kicker in here. Along about the time of "What could you say to your father?" and "What could your father say to you?" and "What could you say to your mother?" "What could your mother say to you?"—in other words, separating part of these universes—we know that sooner or later we would take up "What could you say to a body?" "What could a body say to you?" We know we will run into that one, but that's not so real sometimes. We've got to get him out of some other universes before we get him out of the body's universe.

Right about the point where we would pass from that into communication by hello-hello, the individual on an 8-C level can spot unrealities. Isn't that good. He can spot unreality. Your pc today, Crystal, was just about ready to take a look at the environment. But, he could spot unrealities much faster than he could spot realities. Now, you know what I mean by unreality. Supposing you ran 8-C on unrealities. It's along about that point you could take up something like this if you wanted to. You'd run 8C— "Spot something unreal in this room," "Spot something else unreal in this room." Then the individual would spot a lot of things, the wall behind him might be unreal, or something like that, you see, and he'll get out to a point where he'll recognize that his sight line to the horizon is real, but beyond that it's unreal, and he gets the idea of sort of living on a saucer. It's a little saucer which goes exactly out to the horizon and no further, and everything beyond that is unreal.

Ask him to spot some unrealities in his environment until it's real to him. It sneaks up on the preclear after a while because he finds out things are getting LESS AND LESS UNREAL. It's as-is-ing unreality.

When we're graduating a pc up the line it is very easy for the auditor to monitor the pc so that the pc can apparently run the most impossible, complex, the most advanced processes you ever heard of and just stall right there. The pc goes right on running them, "It's all unreal and it doesn't matter anyway," and he just goes on through it and the auditor kind of monitors the preclear in every step and sneeze if we just keep on going. Well, there is where we sometimes come a cropper in auditing. We audit somebody in a rather advanced process and it's unreal. Now, we've just had an experience of this happening. The guy apparently was just going bangity, bangity, bang, and yet it wasn't real.

Well, it won't do them any good unless it's real. This is the way to sneak up, then, on a preclear and make sure it's real all the way.

LRH TAPE LECTURES

30 April—11 May 1955

* 5504C30	HPC-7	Ownership Processing
** 5505C04	PLPS-21	Cause and Effect and Its Use in Processing
* 5505C04	PLPS-22	Session: Cause and Effect
** 5505C07	HPC-8	Meaningness (the basic formula for happiness—a new process), Part I
** 5505C07	HCP-9	Meaningness, Part II, Auditing Tips
* 5505C11	PLPS-23	Operation Manual for the Mind
* 5505C11	PLPS-24	Session: "Enchantment" Processing
** 5505C11	PLPS-25	Lookingness and Cause

P.A.B. No. 52
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

13 May 1955

AUDITING THE "WHOLE TRACK"

Let us move into top-echelon Scientology and utilize anything we know from Book One right on up to present time.

One is quite aware of the facsimile phenomenon, the engram phenomenon, and one can use this with Spotting Spots and Communication. (See earlier PABs.) When a preclear has an engram he is out of position with regard to the spot where the incident occurred. There is a very adequate description of this in Book One, centering around the activities and engramic content in the bank of a fish. Now, under Spotting Spots and Communication Processing we can at last handle this. And here come E-Meters back into the picture. The HASI is, at this moment, building a new and better E-Meter than has ever been built before, under the trademarked name of Physio-galvanometer, or O-Meter. It has very little in common with the old type E-Meter. Nevertheless, an old type E-Meter can be utilized.

By asking, as in *Electropsychometric Auditing* [see Vol. I, page 221], one discovers the length of time back to where the preclear is stuck. It does not matter how far back he discovers the preclear to be stuck. As soon as he ascertains where the preclear is stuck on the whole track, he swings into Spotting Spots and Communication Processing with the following commands. Let us say he has discovered the preclear to be stuck on the Genetic Line as a plankton in the ocean. The auditor says, **"Tell me some things you can say to a plankton."** The preclear then says something that he could say to a plankton, although there may be a great deal of comm lag connected with this. As soon as he has made this statement, the auditor says, **"Now have the plankton say 'okay.'**" The auditor runs this on the preclear using only the plankton until the preclear has no communication lag in giving things he could say to the plankton. As soon as this occurs, the auditor then says, **"Give me some things which the plankton could say to you."** The preclear then gets some statement that the plankton could say to him, and the auditor has the preclear say "okay" to that statement. This, then, is run until the communication lag is flat. The auditor can then take up the sea with **"What can you say to the sea?"** And when the preclear has made some statement as to what he could say to the sea, the auditor has the preclear have the sea say "okay" to the preclear. Then, when this has been run thoroughly, **"What could the sea say to you?"** asks the auditor. The preclear gives aloud some statement the sea could say to him, and the auditor has the preclear say "okay" to that statement. It will be discovered that the preclear has certain energy masses connected with the sea, the plankton, and that he is out of location, which is to say that these spots, these facsimiles, are not in their original position but are impinged upon the body itself, and as this process is run it will be discovered that the original location tends to assert itself and become stripped of the energy masses connected with it which keep it out of present time. The location will become clean after a while, which is to say the spots are in present time.

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Now this particular process can be run on anything in any fashion, whether Book One, *What to Audit [History of Man]*, or Universes.

To run this process on universes it is necessary to select out what universes the preclear is interiorized into. It will be discovered immediately that he was probably interiorized into his father's or his mother's universe. One ascertains this by asking the preclear, "**Whom do you most resemble in the family?**" And after careful questioning of the preclear, establishes that the preclear is thinking the thoughts of, and having the problems of, some member of the family. Then the auditor says, "**What could you say to this person?**" mentioning the person. And the preclear tells the auditor something he could say to this person. The auditor now has the preclear have that person, more or less located where the person actually is, say "okay" back to the preclear. The preclear, of course, makes the person say this "okay." When this is flat, the auditor then says, "**Now what could that person say to you?**" And when the preclear has told the auditor something, the auditor says, "**All right, now say 'okay' to that person.**" Working this back and forth one gets the preclear out of various universes, which is to say out of coincidence with various spots where he has interiorized into another universe.

The whole problem of interiorization is a problem of coinciding spots which do not actually coincide. According to the preclear and the body, the place where he had an automobile accident yesterday is right here with him today. It's not down on the corner. The trick is to get that spot clean and into present time, and at its proper distance from the preclear.

Naturally, the process could be extended to exteriorizing the preclear out of this universe, and should be, but remember this is probably not feasible until a great many incidents have been run with the preclear brought into present time. Practically any and every psychosomatic illness there is is represented by and caused by a facsimile on the whole track which is in suspension, with its location out of location as far as the preclear is concerned.

So we are running engrams again. So we are using a mechanical aid in order to establish this. The reason we are doing this is because the preclear does not get out of a body which is so out of position that the preclear doesn't really know where he is. The body has birth in restimulation, has some whole track incidents in restimulation, and the preclear, being used to taking his data from the body, does not know where he is. Getting the body into present time, more or less, will permit the preclear to exteriorize. Further, cases which have not exteriorized easily in the past, or which have not stayed exteriorized, can be made stable by the use of this communication process in conjunction with Spotting Spots.

One does not have to pay too much attention to the Remedy of Havingness while he is running this type of process. It is an oddity that two-way communication applied to a mass will as-is the mass without particularly depleting the havingness of the preclear. The reason he had the mass in the first place, evidently, was to have something to talk about. He is being permitted to talk about it, over it, and through it, and so is ending the cycle of why he would have that mass. In actual practice, very little Remedy of Havingness is necessary when running this type of Communication Processing as given in the above paragraph. However, there is a tendency on the part of most preclears to "chew around" or change the direction or position of the energy masses which they are handling, and when this is the case there is a certain loss of havingness by reason of heat and friction. Thus, a Remedy of Havingness sooner or later is actually used, even though Communication Processing itself does not materially reduce havingness.

It is very astonishing to find ourselves at this late date suddenly scooping back and encompassing a tremendous amount of data which we thought had been passed

over and forgotten. It is startling to discover that everything we know about engrams, facsimiles, secondaries, the whole track, of the interiorization of the various types of traps, of adventures and misadventures of the thetan, without number, are all of use suddenly and forcefully to the auditor.

As a case history, an individual who has been run for some five hundred hours by various good auditors, and who is reputedly one of the toughest cases ever seen in Scientology, had his case broken completely a few days ago by the use of Spotting Spots and Communication in combination, as given. The individual was stuck in a certain present lifetime area. He was not so much stuck in one incident as he was stuck in all the incidents which took place between his eighteenth and twenty-second year. Everything and anything in that area was engramic and it was totally in restimulation, with all of its spots out of position and surrounding the preclear. One was then not auditing a preclear in present time at all, he was auditing a preclear in the area of the eighteenth or nineteenth year. The preclear was trapped in that area. The auditor asked the preclear for some things he could say to that area. The preclear then gave them to the auditor. Each time the auditor had the area say "okay" back. The auditor finally asked the preclear for things that area could say to him, and the preclear, each time, gave an "okay" back to that area. The area, at length, sprung out and took its proper position and came up to present time, and at this moment exteriorization was possible for this preclear.

Mass can be disintegrated, no matter what type of mass it is, by two-way communication. There are two types of mass. There is the first type which is simply mocked up mass in mocked up space. This we know by agreement to be the physical universe. There is a second type of mass, which is the space-mass experience mass, which we call a facsimile or an engram. This type of mass has been our target and goal since the earliest days of Dianetics, and two-way communication, used in the above fashion, can resolve this.

Some more data on this subject will be given in your next PAB. The announcement which this PAB contains is definitely a major point in the research and investigation in Dianetics and Scientology and pulls together many of the loose ends and details over which we have gone. I have worked very arduously to discover, first, data about the anatomy of man and his mind, second, the full details of this data, and third, methods of handling this data. At this time we have a method of handling this data which is very superior to anything we have had in the past and which can evidently work at any level. I invite you to try this on your preclears and then tell me how it works for you.

Best regards,

Ron

LRH TAPE LECTURE

Phoenix, Arizona
14 May 1955

** 5505C14 HPC-10 The Tone Scale (an important new understanding of the tone scale)

P.A.B. No. 53
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

27 May 1955

OWNERSHIP

SPECIAL PAB

I wonder if you realize that research is paying off and has continued to pay off over the last hectic five years. In 1950 when organizations and the paper chains within them threatened to engulf all of my time, and when the absurdities in California where else?—of personal attack all but wrecked the continuing advance and finance of research, I pulled back sharply from organization and organizational matters, and made the decision that whatever else happened I would continue this line of investigation which I had begun in 1932 and would bring it forward to completion. It was my belief that this subject would go as far in the society as it worked, and no further. I confirmed this opinion in 1951 and 1952 when Big Business decided that the thing to do with Dianetics was to make millions of dollars with it, and that any further research in the matter was nonsense. The whole theory lying behind Dianetics and Scientology is a very easy one to comprehend, where it comes to its development, and that is, the subject will go as far in the societies of Man as it is workable, and no further, and no amount of advertising, and no amount of frilly stationery is going to push it an inch beyond its workability. Thus, I have continued research, whatever else I have done. Whoever and whatever has gone on harassing and barking, and whining and snarling on a hypercritical level in whatever part of the country, I have known and continued to act upon this formula.

At one time I envisioned huge staffs capable of correlating data and discovering many things. These staffs have never materialized. Where a “research department” has been formulated, as in the Elizabeth Foundation, it has been a joke, and has actually done more to impede the forward progress of research than otherwise. The sole purpose of organization has been to continue the finance of research and investigation into the human mind. The amount of finance demanded has not been very great. General Electric throws away more money on research in any month than has been spent on the entirety of Dianetics and Scientology, and they buy less for it. One of my friends—and I certainly do have them—commented the other day that Dianetics and Scientology, in the field of research, present the most astonishing picture that has ever appeared in the field of research. More actual biting data has been developed by myself under less money and under greater duress than in any other time or place. Maybe his statement was merely kind, but from where I sit, it certainly looks like it.

Very often a student or a preclear of the HASI wonders why he is paying what he does to be trained. Actually it costs about half the sum he pays to train or process him. The remainder is devoted to research. When a person buys a membership of whatever classification, almost all of that money goes into research or financing the dissemination of the material; although it costs quite a bit to keep the skeletal framework of an organization as big as the HASI running, it is yet capable of

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continuing on the funds it receives. Very few people, even students and preclears, realize this, but here is what is being done; and it's time you took a good square look at this, when people out in the bullrushes start whining about the HASI. Every dime spent with the HASI is guaranteeing the continued freedom of Dianetics and Scientology. These subjects have been lucky enough not to get into such financial straits that they could not extricate themselves from ownership and control of persons who would have utilized them to the detriment of Man. Dianetics and Scientology have not depended upon large donations from personally interested persons. It is highly doubtful if the HASI would accept a colored donation which was meant in actuality to guide or steer the policy of "develop and disseminate." Although various materials of Dianetics and Scientology have occasionally been tendered to official and private agencies, any effort on the part of these to monopolize or to classify under security headings this data, would not only have been resisted, it would have been defeated. Because Dianetics and Scientology and the existing organizations have been financed in this fashion, Dianetics and Scientology are free, and will not be used in the direction of some George Orwellian nightmare.

If you find something wrong with the organization of the HASI, its personnel or people, and if you criticize this weakly or strongly, remember you are criticizing your own organization. It's not somebody else's organization—it's yours; and if you criticize constantly and continually about the various ills to which any human organization is subject, allowing of course that the HASI IS a human organization, you're making it just that much tougher to get this job done. Actually, flatly, there is nothing wrong that cannot be corrected with any part of the organization of Dianetics and Scientology anywhere in the world. The HASI is far more efficient than most modern businesses, but rubbing elbows as it does with the human race day after day it is subject to breaks and omissions. The difference is that when it becomes aware of them it repairs them. If you think this level of efficiency should be raised, then why don't you come down to Phoenix or London, or any other central office, and get to work. It's your organization.

Or why don't you do a better job of dissemination right where you are. The HASI today on the local scene is cutting a very deep swath into the society where it is immediately centered. Its main job, of course, is an international job and it pays most attention to this. It is actually doing a very great deal these days right here in Phoenix. It is working on very friendly terms with most of the civic organizations in town, and it is now working with the probation officers on juvenile delinquency and criminal problems.

Maybe one of the first things people should learn about Dianetics and Scientology is that there is nothing selfish in its forward thrust, and the only toes it ever steps on are the inefficient or the vicious ones. If the HASI makes an error, or some auditor makes an error, it should be put down to inefficiency, or lack of time, or too much to do, and from my experience, exempting of course those few auditors whose certificates have been yanked for very good and ample reason, the heart with which people in Scientology work is a good heart. They may make mistakes, but they don't make them knowingly, and what is most important, they correct them when they have made them.

I hear a lot of whining and moaning here and there about how bad it is over here, but I notice it is always from people who are totally incompetent and who depend for their communication line on their imagination, and with as little recourse to fact as possible.

It is quite interesting that almost any influential person who is interested in Dianetics and Scientology sooner or later will begin to be the target of squirrel publications. These publications are uniformly run by people who will not accept processing, and none of these squirrel publications are written or published by

personnel trained in Dianetics and Scientology, and most of the people back of these squirrel publications are M.D.'s or Psychologists. Now, it is a remarkable thing that influential people receiving this literature believe they are receiving material from Dianeticists or Scientologists. The moment I became aware of the fact that this was going on and that poorly informed people actually did believe that Dianeticists and Scientologists trained in the subject were the authors of this barrage of nutty literature, I began to take action on a punitive level. And I can solemnly guarantee you that in a relatively short space of time none of these squirrel publications written by unlettered and untrained goof-balls will be in existence, for it has been clearly indicated to me that they have very often impeded the organization and made the HASI struggle in order to get this job of research done. If one of these publications prevented just one desperate preclear from seeking and obtaining the help he needed from the HASI, then frankly, I can promise a short circuit. We have begun to act very punitively in this direction—as a minor endeavor, to be sure, but nevertheless as an effective one, for remember that we have never done anything that is not eventually effective. That is a very awesome record. I would also like to point out to you that each and every one of the squirrels of yesteryear have met disaster. The biggest squirrel in Great Britain, Derricke Ridgway, was recently to be found in bankruptcy court. I wonder how he got there? We wouldn't know anything about *that*, of course!

Recently we tackled California where half a dozen people have been keeping several million from having any respect for or interest in Dianetics and Scientology. These people would call a vast number of potentially interested public in and then tell them things which were calculated to disgrace and discredit the subject. The auditors in California sat around supinely and thought there must be some very good reason why these people kept on doing this. Of course the amazing thing is the apathy of the auditor himself who would permit this sort of thing to go on. I know if anybody were operating in my area with a media-type of attitude toward Scientology, who sent out vast numbers of postcards to mailing lists and got all the people in so that he could make an ass out of himself about how awful Scientology really was, and how bad the organization really was, and how it was all wild and flighty anyhow, I would have had a good fight on my hands, and somebody would have lost, and I don't think it would have been me. Personally, if I were an auditor and found my area being muddied up to that extent, I would have a definite feeling, if I permitted it to go on, that I was not doing all I could do to spread Scientology in my area. I would have taken such a screwball out of the running so fast he would have thought he had been hit by a Mack truck, and I don't mean thought-wise. But then the difference between me and an apathetic auditor is that I fight, and I get things done.

Of course there is always liability in attacking a source of entheta. One always gets a certain amount rubbed off on himself, but I am not so scared of this stuff that I won't contact it. Right after we found that the CADA* in California was trying to put out of the running any and all Dianetic Auditing in the entire state by having legislation passed to forbid it, and after we pulled the certificates of the ringleaders for this entheta activity, a great many things happened—very strange things.

I don't intend to stop anybody's communication line as long as it has a shadow of truth in it, but when a communication line is woven from totally self-interested lies, I will not only cut the line, I will make it bounce.

Now the only real trouble with Dianetic and Scientology organizations in the past is because of this matter of research. We have not been very alert to people working

[* The California Association of Dianetic Auditors (CADA), which represented a handful of auditors who were also psychologists, secretly backed legislation that would require Dianetic auditors in California to come under a psychology examining board and in effect make it illegal for an auditor to audit.]

their ill will from whatever reasons or causes in our own ranks. We just haven't been interested. The important thing was to get the material researched and to get people trained. When we had that job done and when it was done very, very well, the spread of Dianetics and Scientology in the society would be inevitable. We need five thousand trained auditors. That is our first step toward this dissemination, for believe me, what we are doing with cases today wasn't done last year, and has never before been done in the history of the human race. We need a clear public presence, and so we are taking a bulldozer to the communication perverters. We are putting ourselves in solid on every front where we can be effective. It is interesting that the American Psychological Association lost, hands down, a bill which was directly aimed at the HASI in Arizona. It lost so badly that it is doubtful that it will ever recover. We are not even vaguely propitiative toward medicine or psychiatry, and we are overtly intent upon assimilating every function they are now performing. We have great belief in the value of a welltrained doctor, and the psychiatrist is certainly welcome to the psychotic. We do not believe that the organizations of these people should have any bearing or influence in the world at large, for they have used their influence in the past to impede research.

We get terribly amused when some auditor writes in and says he has managed to address the local medical association, and when we hear that somebody is now calling himself a psychologist. These short-sighted people believe that the labor union called the AMA or the APA is worth propitiating and will be there long enough to influence anything. The general attitude amongst the Powers That Be in these organizations has definitely changed toward Dianetics and Scientology. They now regard these as a very serious and deadly menace. These people are getting scared. We know this because we had a recent reaction at a very high echelon. There is no real danger in these organizations. There is more danger in our own stupidity and in an apathy which would permit our fields to be plowed by any untrained fool who wants to tell us all how bad it is over there. We've been told how bad it is over there for seventy-six trillion years. It's about time somebody said how good it can be somewhere. And that's what we are doing.

I am telling you this because I want you to know how I feel about this, and maybe knowing how I feel about it, and knowing how inevitable I feel about the success of Dianetics and Scientology in this society of Man, you will be better able to understand both what we have been doing, what we are doing, and what we are going to do in Dianetics and Scientology.

In Operation

The basic
conviction

"Something is there.

Second Conviction

"Can't get away"

"I am separate
from the moment
it appeared."

Conclusion "I am trapped
in a reality."

ANATOMY OF THE SPIRIT OF MAN CONGRESS LECTURES
Fifth Anniversary Congress
Washington, D.C.
3—6 June 1955

The Anatomy of the Spirit of Man (Fifth Anniversary) Congress was held at the Shoreham Hotel in Washington, D.C., with more than 250 in attendance. At this Congress Ron gave a summary of the new Tone Scale (from -8.0 to + 40.0), showing how it differed and yet agreed with the Tone Scale so familiar to all Dianeticists and Scientologists, and of the processes above communication.

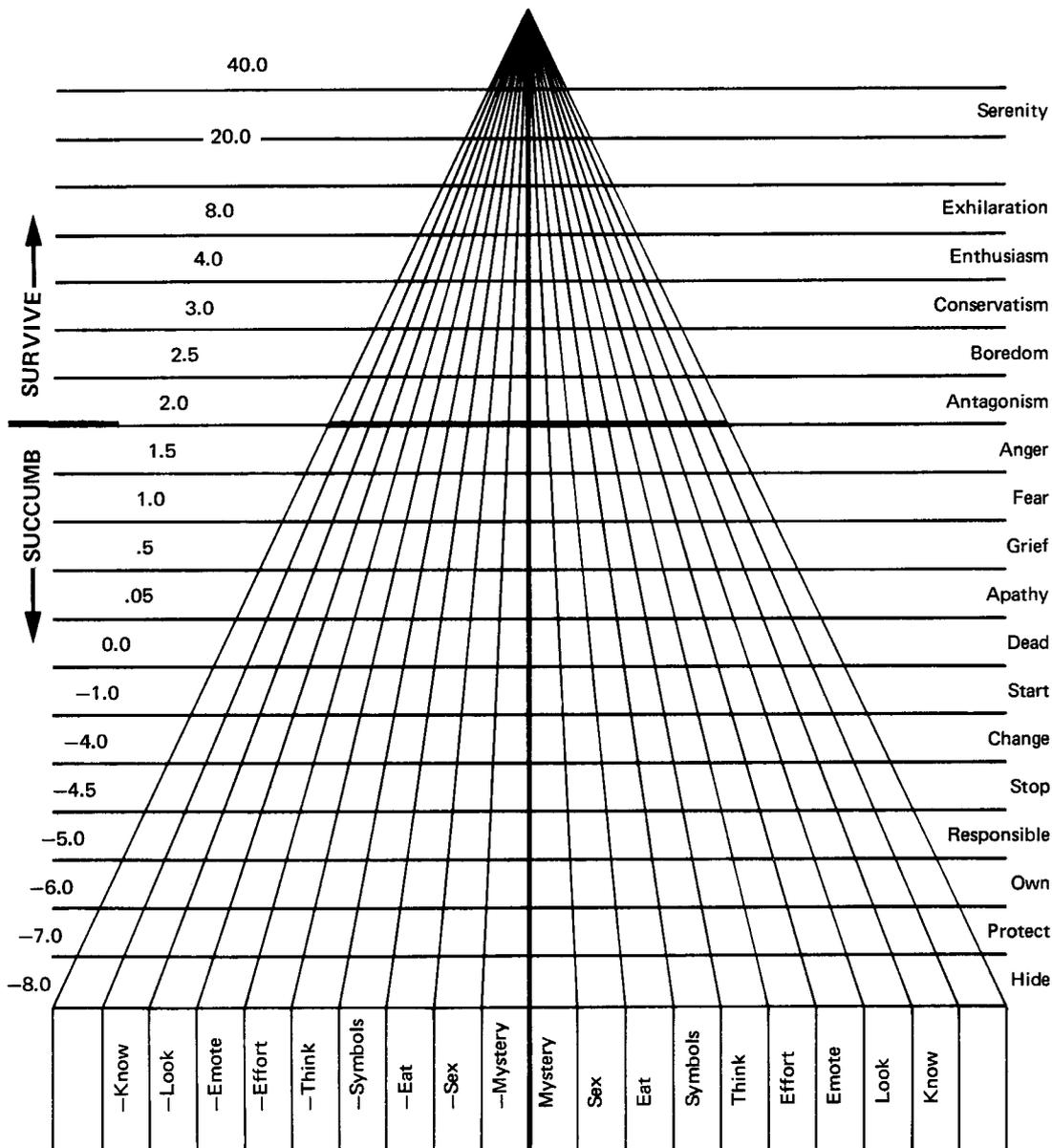
** 5506C03	ASMC-1	Address of Welcome—The Hope of Man [see page 209]
** 5506C03	ASMC-2	Practicalities of a Practical Religion
** 5506C03	ASMC-3	History of Research and Investigation
** 5506C04	ASMC-4	Direction of Truth in Processing
** 5506C04	ASMC-5	The Tone Scale—Three Primary Buttons of Exteriorization
** 5506C04	ASMC-6	Group Processing—Meaningness
** 5506C04	ASMC-7	Composition of Beingness—Postulates, Exteriorization, Beingness
** 5506C04	ASMC-8	Group Processing
** 5506C05	ASMC-9	The Descent of Man
** 5506C05	ASMC-10	How to Chart the Preclear, Knowingness and Unknowingness
* 5506C06	ASMC-11	Six Basic Steps—Some Fundamentals of Auditing
** 5506C06	ASMC-12	The Mechanisms of Ownership in Living (the ownership of information)
** 5506C06	ASMC-13	Group Processing—Additional Processing on Meaningness
** 5506C06	ASMC-14	The Game Called Man
** 5506C06	ASMC-15	What Scientology Is Doing

THE TONE PLOTTING SCALE

by
L. Ron Hubbard

THE TONE PLOTTING SCALE

by
L. Ron Hubbard



DIRECTIONS:

Think a Thought, Problems, Solutions and Consequences, Plus and Minus on each square.

Name of PC

Date

Case Number

[This chart was made available at "The Anatomy of the Spirit of Man Congress", 3-6 June 1955, in Washington, D.C. L. Ron Hubbard describes the use of this chart in Lecture 5506C04 ASMC-5 *The Tone Scale-Three Primary Buttons of Exteriorization*. He gives further data in Lecture 5506C05 ASMC-9 *The Descent of Man* and Lecture 5506C05 ASMC-10 *How to Chart the Preclear Knowingness and Unknowingness*.]

P.A.B. No. 54
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

10 June 1955

REALITY LEVEL OF PRECLEAR

Find the reality of the preclear. This is the watchword of processing. Although communication, as completely outlined in *Dianetics, 1955!* is a universal solvent, remember that there are also two other comers to the triangle, and that one of these corners is Reality. That R corner of the triangle is very important to you as an auditor because you, having very great certainties on this and on that, are very prone to forget that your Realities are greater than those of your preclear.

The reality level of the preclear is dependent on how much he is "not-ising" his environment. If he is not-ising it, he must believe that it is dangerous, and must believe that he himself does not have the power to make anything in it disappear or vanish for himself. Therefore, his reality level is as great as he is strong, and it is as poor as he is weak. Do you know that you are processing preclears who do not believe that thought has anything to do with action? You are processing preclears who believe that thinking a thought will influence nothing. You are processing preclears who believe that thinkingness is one thing and actingness is an entirely different thing, and that no amount of thinkingness is going to influence any amount of actingness. This is apathy, indeed, and along with that goes an unreality which would appall you.

Yes, these preclears can get mock-ups. They can get concepts. They can be very obedient. They can even be run with SOP 8-C and somehow or another muddle through it, but the joker here is that the auditor is actually monitoring the body of the preclear, and of course a body can respond to orders, and will respond probably faster to the auditor's orders than to the thetan the auditor is processing. Thus a preclear can be put through any number of contortions and convolutions in processing without getting anywhere at all. The auditor is simply doing it.

Find the reality level of your preclear. Unless you find the reality level of the preclear you are not going to reach the preclear, because the preclear is as alive as things are real.

Now, if this is so important, then let us see how far south we would have to go to reach some preclears. Mechanical two-way communication might very well be much too tough for 75% of the preclears you will process. Just ordinary conversation is actually over their heads. People that we are trying to reach do not know the auditor is acknowledging them when he says "Okay."

Let us look at this acknowledgment of the preclear, and let us discover that the auditor, in order to acknowledge the preclear, must also make the preclear aware that he is being acknowledged. Thus, when an auditor says "Okay," or "All right," or "That's fine," the other part of the statement is to make the preclear aware that an acknowledgment has been delivered. Thus, a "Did you hear me?" is quite often

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beneficial. When the preclear finally admits that he did hear the “Okay,” and when the auditor makes sure that he time after time hears the “Okay,” you will notice that the communication, on the acknowledgment level, starts to work with the preclear. But it won’t work as long as the preclear is oblivious of the “Okays” the auditor is giving. Of course, you must give the preclear an “Okay” for every action or completed thought he performs. You must acknowledge what he has said or done, but you must also be very sure that he receives that acknowledgment. It is not out of order to face him squarely and hold up one finger and say, “Wait a minute, did you hear me say ‘Okay’?”

Now there are two processes which are at once the most basic of processes and which are very low on the Reality Scale as well as high on it. A person processed on these processes should not believe that the auditor believes his reality level is low. Quite the contrary. Such a process as this one happens to be very good anywhere on the tone scale. And this process is, “**Think a thought,**” “**Receive a thought.**”

You are in essence processing thinkingness. I wonder how long and how often you have processed preclears who could not clearly or differentiatively understand that they were thinking a thought? The auditing command is simply, “**Think a thought.**” The preclear is given this command time and time again, and he vocalizes the thought back to the auditor, and the auditor acknowledges the fact that he has received that thought, aloud. And the preclear is run until the preclear knows, absolutely, that he himself, not some machine, not some energy mass, not his toe, or his hat, is thinking the thought. The preclear will start out thinking thoughts which are actually handed to him from some mysterious source. When the communication lag on this is entirely flat, and when the preclear knows that he himself is thinking the thought, the auditor can then run the other side of the process.

“Receive a thought” is run with the following auditing command: “**Tell me a thought you would be willing to receive.**” This is then run until it, as a process, is entirely flat: when it is no longer producing any result or comm lag.

Part of the “Think a thought” process is to have the preclear place the thought in various locations after he has thought it. Have his shoe think a thought, have his hat think a thought, have a lamp think the thought, have a rug think the thought. This gets the preclear into the practice of placing the thought somewhere. Thus, thoughts are less likely to appear suddenly and magically out of his machinery.

Very curious phenomena result from “Think a thought” and “Receive a thought.” It will be found sometimes that it is easier for the preclear to think a thought for another universe than for himself to think a thought. Let us take for example a preclear who is entirely interiorized into the universe of his mother. It would, therefore, evidently be much easier for him to have his mother think a thought than for the preclear himself to think a thought. As a matter of fact it might be an enormous struggle, resulting in rebellion, for the preclear himself to think a thought, but it would be very easy for the preclear to have his mother think a thought. The way to go about this would be to take an E-Meter, or simply estimate, by finding out who the preclear most resembles, the probable universe into which the preclear is interiorized. Having established this (and you would only do this if the preclear were rebellious about thinking a thought himself) you would then have this likely universe think a thought, with the auditing command (having established that he is interiorized into his mother’s or his father’s universe): “**Have your mother (father) think a thought.**” This would then be carried out until the preclear was absolutely sure that he was making his mother or his father think a thought. This would betoken an initial division of the universe.

Slicing up universes with communication processes is a very easy thing to do. All one has to do is use the process: “**What could you say to your father?**” and have the

preclear say it, and get an Okay from his father. And when this was flat, **“What could your father say to you?”**, and when the preclear has vocalized this, the auditor would say, **“Now give your father an ‘Okay’ to this.”** However, this workable process which splits universes (in old-time parlance “valences”) is yet much too high for a preclear who is very low on reality, and would take a very long time to do. It would be a process into which you would eventually move the preclear who had been thinking a thought for his mother, but remember that thinking a thought for his mother would be only a start into communication processing, and would be an elementary process, run until the preclear is entirely certain that he is thinking a thought that his mother would think or that he can make his mother think a thought—the latter being the most desirable condition.

You should be aware of the fact that you are processing thinkingness. You are not processing spaces, you are not processing masses at this day and state of development of Dianetics and Scientology. You are processing thinkingness. A man is as well as he thinks. The more masses and spaces, phrases and engrams you process, the less you are validating the fact that you are actually processing a thinkingness: a thinkingness that we call a thetan. To process this directly is, of course, the most indicated process there could be, and sure enough, we are producing good results with it. But the remarkable thing about the process is that it works on people who heretofore have had very, very poor reality.

Now there is a process which is a little bit lower than this “Think a thought” process, and this is the process of finding something real in the room. Recently I have had some very excellent results with **“Find something in this room that is comfortably real.”** This is a variation on the initial auditing command as given in the early SOPs. It is apparently better. A preclear who is not-ising everything in sight will find things real, he says, but actually he is not comfortable about it, and if you ask him to find something that is comfortably real, it may take him a long time to discover anything that he would tolerate to continue existence, and once you have begun this process of toleration you would be able to do a great deal for his case.

“Find something comfortably real” is not necessarily a low-toned process. It will work in varying degrees on anyone. It is not recommended for any particular case level. If a preclear utterly bogs on **“Think a thought”** (which isn’t likely), then you should have him **“Find something in this room that is comfortably real to you.”**

I am reminded of an auditor recently processing a very bad arthritic, who processed him as an exteriorized case for some little time without any apparent gain in the case before it occurred to this auditor that something must be wrong. Actually, a great amount of time was invested. The auditor asked Nibs, my boy who was then instructing the ACC course in the United States, and who is at this writing in England, teaching the BScn course there, what could possibly be wrong with this hung-fire preclear. Nibs looked him over and discovered that the auditor had never yet gotten the preclear into any kind of a situation which was even vaguely real to the preclear. The auditor in one chair and the preclear in the other chair was not a real situation to this preclear, and yet the auditor was running him as an exteriorized case. Of course he was exteriorized, but with such a low level of reality that very little benefit of course was resulting from the processing.

Processing is as beneficial as it is real and factual to the preclear, and if you cannot raise the preclear’s reality level by the use of Affinity and Communication, then you are letting the whole triangle hang fire. This triangle of ARC may have suddenly gotten very important on the C corner, but it is still foremost in the tool-kit of the auditor.

Now you will want to know why you should use “Think a thought” when what is obviously wrong with the preclear you have in mind is a withered leg. Let me assure

you that if you process directly this withered leg, you are processing something and somebody who probably has a very low level of reality. He wouldn't have a withered leg if he had a high level of reality. Where you have anybody who is neurologically, physically, or psychosomatically ill, unless it be from an acute infection or an accident, you have somebody who has been trying to not-is his body. When an individual is not-ising his body, making his legs wither, or his stomach get ulcers, or his head get migraine headaches, or his teeth fall out, you have somebody who is trying to not-is the environment. He is already going in the direction of succumb. The one thing that would make him very happy would be the entire disappearance of the physical universe. Well, with modern processing you can make this happen, too, and maybe this is something you should have happen for him in order to demonstrate that it could happen. Of course, if you did this you would have to go through a modern BScn course at least, for this is a very tricky procedure. In view of the fact that unreality is the action of realizing things are there and then saying they aren't there (not-ising them; see *Creation of Human Ability* and the Axioms of Scientology) you are dealing with a protest against reality which results in unreality. A person will let things be as real as he is willing to let them exist. When an individual isn't willing to let a leg or a tree, or this universe exist, then things are not real to him. One of the best ways you could get him to raise his level of reality would be to give him some reality on thinkingness. It isn't actingness, it isn't getting tired, it isn't being unable to work, it isn't the second dynamic that impedes your preclear—it is his thinkingness. All you have to do is to get him to change his mind. If you could get anyone to change his mind enough he could then command anything that was bothering him. But a preclear who is not-ising things is trying to use force and pressure of one kind or another against physical objects and spaces in order to push them out of existence. This will never win, let me assure you. Energy will never destroy energy, I don't care how many atomic bombs the peanut whistly brigade builds, they will never destroy any space or energy with them. Your preclear who finds things unreal has stopped trying to do anything with thought and is trying to do something with force. He no longer conceives that thought can generate or handle or give existence or life to space and energy.

Now you take this to heart, and take a good, hard look at some of these preclears you have been processing on very fancy and frilly processes, and you take a think back over all of these preclears who, after you processed them, didn't think anything had happened. When the preclear didn't think anything had happened, nothing happened. What was in error? You were processing him above his level of reality. If you could get him to think a thought and know he thought it, and receive a thought and know he had received it, even though he put it there to receive it, which is what he does, you would then be directly addressing the very thing that is doing unreality and reality. An individual who has a compulsive outflow is simply unwilling to receive a thought. An individual who is silent simply can't think of anything. Thus, if an individual had control of his thoughts he would have control of the universe. We can prove this now in a process.

And don't think you are going to finish this process, either side of it, in a half-hour or forty-five minutes. Some of these glib preclears you process will "fall in" on this process and begin to comm-lag an hour or two after you start processing them on it. The main errors which have been made with this process so far have been failing to run it long enough to have the preclear really know and really understand that he, himself, has thought the thought and that he, himself, has received the thought, or is willing to receive the thought.

"Find the reality level of the preclear" is one of those bywords that you can't use too often or look at enough.

The Magazine of
DIANETICS and SCIENTOLOGY
from Washington, D. C.

The Hope of Man

L. Ron Hubbard

From the Welcoming Address by L. Ron Hubbard to the Congress of Eastern Scientologists at the Shoreham Hotel, Washington, D. C. on June 3, 1955.

. . . The Congress here in Washington is a rather special event. One of the reasons why I came East to give this Congress and why I was very happy to be able to do so has to do with the development of information of sufficient importance, as I believe you will see at this Congress' end, to warrant telling as many important people as possible about it.

The things which have been happening in Scientology by reason of research and development, have removed Scientology entirely from any classification as a psychotherapy. The facts behind Scientology today are that it is doing things which nothing has ever done before. One of the things which I am very pleased to announce immediately is that we have seldom failed in recent months to raise the intelligence quotient of any individual undergoing twenty-five hours of processing at least ten points. And for those who have undergone as much as seventy-five hours of processing we have raised it as much as thirty-five points and we consider twenty-five points routine. This is something that has never happened before, and therefore it is an important thing that we take a look at this. According to psychology this is an impossibility, completely impossible, and therefore I want to tell you why it is impossible in the field of psychology.

Dianetics, our earliest beginning, was a mechanistic science, very mechanistic, but very precise. Without Dianetics we could not have proceeded, but we had Dianetics and we did proceed. All Dianetics was, was a very exact analytical approach to problems of the mind and in Dianetics we were closely allied, of course, to psychotherapy. We couldn't help but be, because all of the data upon which we were depending, all of the procedures through which we were going were, one way or another, related to psychotherapy. But when we moved out of this mechanistic approach, back in 1952, it was necessary to distinguish the fact that we had moved out of a mechanical approach. We were no longer considering Man a robot. We were no longer considering Man something which you wound up, and set him on the track of life, and he ran for a number of years and ran down. We no longer considered Man was doing this thing or was doing this kind of thing. We graduated from that. We recognized that Man was basically a machine only as far as his body went, that Man was, otherwise, a spiritual entity which had no finite survival. It had, this entity, an infinite survival. One of the basics, you understand, of Dianetics was survival. The basic principle of existence is survival and that is only true for the body. A spirit cannot help but survive whether in heaven or in hell or on earth or in a theta trap. That is the saddest thing to most people. It is so sad that they very well like to forget. They say, "Well, I am going to live a number of years and then I am going to die. And that will be the end of me and you should all feel sorry for me and send flowers." This is an interesting game, but it is not true. If he

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thinks of this at all in the Western hemisphere he ordinarily thinks of it in this wise: "I am going to live a number of years and then I will go to my reward. And I hope it won't be what I deserve."

Now this is another game. This is not to frown in any way upon the principles and beliefs of other religions, but it is nevertheless demonstrable, too accurately demonstrable, that an individual is not finished with the game once his body dies. We are on a much higher level in Scientology than the Western religions have been, but we are not on a higher level in Scientology except in our technologies, except in the exactness of our understanding, than those great religious leaders of India who kept the spirit, the spiritual side of life alive for thousands of years against all materialistic ingressions. And when we consider that a great deal of what we now know with great exactness was already known and lost thousands of years ago, we begin to see that we are not dealing with something new when we deal with Scientology. It is not something new. What we are doing with this data IS new. The way this material is organized is new. The technologies with which we can bring about a new state of being in Man are new, but the basic idea, the basic hope of Man, as it appears today in Scientology, is thousands of years old. If we call Scientology a religion we are calling it a religion out of a much deeper well than the last two thousand years.

This Congress is given here to signalize an accomplishment of material studied over a long, long period of time, over a quarter of a century, which is a long time to study anything. If you have ever sat and looked at anything for a quarter of a century, why you would know that was a long time to sit there and look. I would like to say that this Congress is here to honor the great spiritual leaders of the past—not of modern times, but of the past—since these people handed along enough tradition to make us aware of the fact that there was a spiritual side to Man. These great spiritual leaders have been hanged, reviled, misinterpreted, badly quoted, have not been at all comprehended, but nevertheless they are the hands through which a torch has been handed through the centuries so that we could culminate with a greater ability for Man and some hope for his future.

These great religious leaders, at least those I consider great religious leaders, begin with a monk, a legendary, mythical monk, whose name is probably not, but is said to be, Dharma. That word has meant wisdom ever since. Some many thousands of years ago in the highlands of India he handed out or handed on information which was taken up and carried forward by someone who might never have existed, just as they say Christ might never have existed, and that person was Krishna. And we go forward from there and we get to Lao-tse, who in his Tao again handed on knowledge and said there was a spiritual side to life.

But all of these people were saying something that was much more important than "There is a spiritual side to life." They were saying, "There is hope. They can come to you and they can tell you that all is lost and that you are dead, you are trapped and there is not hope for you. They can come to you and say this, but this is not true. There is hope. You do go on living. This life is not all there is. There is some future life in which you can do better, succeed more worthily than you have." That is all these men said. Whatever trappings have been hung upon their words, we don't care. Whatever technology they had has certainly been lost. Nevertheless, they did hand on this message to Man; they said, "There is hope, you can be better, this life is not all there is and somehow or other it is all going to come out all right in the end." Without that hope I do not think Man could have survived this far down the track.

Another one of these great leaders, Gautama Buddha, who oddly enough never pretended to be a god, pretended to be nothing but what he was, a man inspired with the wisdom which he had gained and which he taught, and at one time one-third of this earth's population knew of and was better for Gautama Buddha. In the Western world, if you walk up to a man casually and you say "Buddha," he'll say, "An Idol," which was the furthest thing from Buddha's thoughts—to be an idol. He would have laughed and probably did laugh after he exteriorized and came back and took a look around and saw everybody building temples, burning joss to Buddha. Nevertheless, this was not the attraction of the Buddhist; the attraction was again wisdom and hope. People

poured out of China for centuries over tortuous and dangerous mountains, snow-filled passes to drop down into India just to come close to the area where Gautama Buddha had taught that there is hope and that the endless cycle of life and death does not have to continue, that an individual can be free even from this. Now that's interesting, isn't it? Yet, the ignorant deified him. But, due to him, a great deal of this work was handed on and an enormous amount of what we call religion in this Western hemisphere today was given to this Western hemisphere directly by Gautama Buddha. It was filtered through the Middle East. "Love thy neighbor" was one of the first lessons he taught and it is that lesson which we have received from the Middle East. But, what I am telling you is that these people handed on a torch of wisdom, of information, generation to generation. It was handed along geographical routes, and one of those geographical routes was the Middle East and one of the people who handed it on was a man named Moses. And again it was handed on to a man named Christ. And he handed it on, and even the Arab nations benefited from this through their own prophet, Muhammad. And these men I consider great spiritual leaders, because they gave to Man on down through the years the hope that life could go on, that there was a spiritual side to existence, that the business of barter and gain was not all there was to life. And today, sitting in a materialistic society, which almost vilifies anybody who speaks of the fact that you don't die right away—when you're dead, you're dead and you're dead, you see, you're dead—and right on down to this time, we are indebted to these men.

Now the only reason we know anything about these men is the printing press. And the only reason we really know anything about what they have taught us is because here and there somebody set something down. But, today we came into possession of an enormous amount of information, magnificent information. The physical sciences. And although these ran off and pretended to be an end-all to themselves and completely divorced from spiritual existence, they nevertheless furnished a modus operandi by which we could analyze the teachings and understand them better. And out of the analysis and understanding we actually achieved a great deal.

Don't think for a moment that when I put together Dianetics I was not completely aware of practically everything any one of these men said in his own district and on his own home ground. If I had not had that information we would never have had Dianetics. But, what did I, a Western engineer, do? I said, "Well, these men are too sold on the spiritual side of life, they're overboard. Nothing practical. We want everything workable. We want wheels. We want cogwheels. We want a standard procedure by which we can take a look at somebody on a couch and say, "Zip, zip, rip!" I was persuaded into this to some degree by my engineering friends—to some degree.

I could not completely tolerate looking this picture in the face. And I dare say that there are some Scientologists who cannot tolerate looking this picture in the face directly, because it's too much truth. They like a few more vias. If you look at something too straight it's likely to look back. So, I said, "They're too spiritual, they're too unworkable. They themselves, the Eastern cults, religions, and so forth, are themselves in poverty. They cannot handle their own problems, therefore they do not have an answer, except, perhaps, that there is hope." And I was wrong, I was wrong. The biggest mistake that I have made, and I have made mistakes, believe me, but the biggest mistake I have made was the day when I said, "All right, boys, we'll call this a science. All right, we will agree that the Western hemisphere is not **ready to accept** anything spiritual or religious; all right, we will call it a science. And this science we will call Dianetics, which means 'through mind.'" And that was myself approving with society and I never should have approved. Why? Because, we went on a wide, a large via. We associated ourselves with psychotherapy, and that was not good. It's not that there is anything wrong with psychotherapy; it's that they already have a tremendous backlog of failures and so we failed to some degree ourselves. And it was only in 1952 that I recognized that we must be dealing with what we called right there in Dianetics the Awareness of Awareness unit. We must be dealing with an awareness of awareness unit which had tremendous survival power, because, by very scientific, unquestionable means I could track back the life of this awareness of awareness unit life after life after life. You and I or any scientist here in Washington government worthy of his name—I

mean a scientist, now, not a psychotherapist; I mean a man who is educated into exact mathematics, who was educated into precise disciplined ways of thinking—and if such a man or any thousand of them cared to go over the back track of this research, they would have to come to the same conclusions. And these conclusions are that Man is actually a body run by an awareness of awareness unit which has infinite survival power—even though it can get into a great deal of trouble.

And so we have today a little turbulence which stems immediately from the fact that a lot of people are saying, “Dianetics was all right, but this Scientology, we don’t know. Dianetics was fine, I liked Dianetics. Dianetics had something, but Hubbard went crazy or something and he moved out of that and now we don’t have anything.” That’s right. They’ve got a handful of nothing called a Thetan. And that nothingness contains all the life there is and all the experience there is.

All right, we knew once upon a time that we had to raise peoples’ selfdeterminism. We knew that by raising their self-determinism we would have better people. Well, let me tell you something. If we do anything else BUT raise their selfdeterminism, if we do anything else but better their self-control of their environment as a spirit, we’ve failed—flatly. Remember, I have watched a long, long parade of cases. Thousands and thousands and thousands of cases, more case histories than have ever been examined by anyone in the field of psychotherapy, because believe me, we collect them. People are anxious to be processed, they are not anxious to be psychoanalyzed. In the few short years that Dianetics and Scientology have been alive we have processed more people than were ever processed in the sixty years of psychoanalysis. These are exact figures. But we were not in the business of psychoanalysis. Now, I can tell you that wherever we have neglected this factor of raising the self-determinism and ability of this awareness of awareness unit, wherever we have neglected, wherever we have stressed machine reaction, wherever we have attempted to heal the body at the sacrifice of the man, we have gotten a leg, maybe, that worked better, we’ve gotten a nose which maybe twitched better, but we haven’t gotten a better man. Now that’s interesting, isn’t it? And, the culmination of this material and a study by reason of intelligence testing and personality testing over the last many months—a program eight months in length, which has just been concluded—has brought me to the conclusion (which as far as I’m concerned is THE conclusion) that we cannot lose if we stress the spiritual side of man and that we always lose when we stress his material side. It’s taken me twenty-five years to come to this conclusion and I give it to you just that way.

Why didn’t psychotherapy ever raise anyone’s intelligence? Why do they cut up men in order to heal them? Well, they do that just for this reason: that they know they can get nowhere by doing it. They can get nowhere by handling this mechanical object called Man. The mechanical object is not handleable by other mechanical objects. Now, that’s interesting, isn’t it? We have the same proposition. Two cars sitting down here in the garage and one of them has a flat tire and the other car is sitting alongside of it without a flat tire and we come back there three months later and those cars are still sitting there, one of them with a flat tire. Did the other car ever repair the flat tire? Well, Man is better than that, which is baffling; he can always grow a new tire, one way or another through the genetic line or something, he can always have a new tire. A car can’t even do this. But as long as we treat Man as a machine, he is capable of doing all the things a machine can do and no more. And a machine cannot change its intelligence and cannot change its personality. This is a fantastic thing that today in this twentieth century, thousands of years of belief in the field of religion have materialized into an actuality which can be put into an effect rather easily by the average individual. We have at last brought this material into the category of practical. The oldest material Man has, hope, the spirit, has come to a culmination of being intensely practical. Now, let me say something about this word “religion.”

You know that religion has a great many meanings. It has a great many different meanings. It can mean an enormous number of things. And where the public at large turns away from religion they don’t really know what they are turning away from, but where they are turning away from it they are turning away from its impracticality and that’s all they are turning away from. If you ask some avowed atheist, “Why are you

mad-dogging on the subject of God? Why do you talk, talk, talk on the subject of God?" this man says, "Well, it started out when I was a little boy and I asked him for a new bicycle and he didn't give me one and my father beat me with the Bible." He's telling you what? He's telling you it didn't work.

I practically cleared a preclear the other day by asking him just one question. The preclear sat back—of course, this was just a freak case—the preclear sat back; he was well educated in Scientology; he sat back and he did a sort of dazed look at his past on this one question and all of a sudden heaved a deep sigh of relief and was in beautiful condition. What was the question? "Which of your parents," said I, "would you rather have run 8-C on you?" Now, 8-C, you know, is a little process by which you have someone go over and finish a cycle of action on one command. And he took a look at his father, and he said, "Well, my father would probably be best," to himself, and then he said, "No, my mother. My mother sure would have made sure that I went over and touched that wall. No, but she wouldn't have let me touch the wall. She would have said, 'You go over there and touch that wall; no, I mean the other wall. What are you doing that for?' " All of a sudden the preclear said, "About my father, he just would have said, 'What wall?' He never would have ordered me to go over and touch the wall." The preclear said, "Gee, with the kind of auditing I got when I was a kid, no wonder I got messed up." Accepted it as an explanation, and revived. Remarkable, very remarkable.

But, do you realize that where religion is used for the self-centered and selfish control of other human beings it has been defamed? When papa was a member of the Baptist Bible Class and he came home and he said, "If you don't be a good boy, yak, yak, yak, you're going to hell. If you don't do this, if you don't do that—threat, threat, threat, punishment, punishment, punishment, threat, threat, threat." You know that's awfully bad control. That's not good 8-C, is it? And where something has been used as bad 8-C, we can then expect that a great many people in the society are going to rebel against it. Just as they would rebel against any auditor who said, "Now look, there's a wall right there in the air. Now walk over to it and touch it. All right. Now feel the floor two feet above where you are standing. That's fine." Then he'd close the doors very firmly and he'd say, "Now, there being no doors here, walk out into the hall." Supposing he did this, however: said, "Now, if you don't locate your chair at once a lightning bolt is going to originate somewhere in the vicinity of your head and you're going to be sorry." Does this sound like good 8-C?

There are two kinds of control. There's good control and there's bad control. I can show you a process which demonstrates that a total absence of control is sickness itself. A child who has no one in his vicinity to control him as much as he is controlling things is on a stuck flow. He is incapable then of proceeding. He gets upset. The total absence of control is itself sickness. I could demonstrate that to you, but you'll have to take my word for it. The most aberrative person in your bank is probably the person who should have but did not control you. Now, that person, if you start running it this way—what did this person want changed, what did this person want unchanged, what did this person want changed, what did this person want unchanged—you'll find your preclear becoming quite ill. All of the tiredness, the upset, the confusion and the hectic necessity to make an effect upon someone will suddenly rise up and haunt him, because that person should have controlled him—his mother, his grandmother, his father—and did not, and left then a sort of a hole in existence which was timeless, because time depends upon change. And change is part of control.

Without control, without moving particles, without being oneself moved, do you know that you would just float forever in a timeless void? So, there is something to control. But, the word control and control itself has been so badly done that control is almost a curse word. But there is good control. It would be a type of control where we had some agreement and knowledge of the goal to be attained. Do you see that? Some agreement and knowledge of the goal we were trying to reach. That would have to be there. It would have to be knowing. At least one party would have to know it very well, and both parties would have to know it somewhat for control to be functional. We would have to have an agreement of goals. Another thing we would have to have would be completion of a cycle of action. Once a command was given it should be

completed before a second command is given. We shouldn't tell somebody, "Now, pick up that bunch of flo—no, leave it there." Well, now, what I am describing to you is bad control, and that is very bad, because it scrambles and confuses one's time. And bad control is done when one of the parties is totally unaware of control being accomplished. Usually the person who is being controlled is unaware that he is being controlled or something of the sort, the person who is doing the controlling does not know it but is merely acting compulsively or obsessively—and here we get a situation where cycles of action are not agreed upon, the goals are not agreed upon, the cycles of action are not completed and we get chaos and we get bad control.

Where something has been used for bad control it becomes infamous by the mere association with the confusion of bad control. We could say then that if all of the auto license bureaus in the country were to get even worse than they are and were to get into a situation where when they issued a car license and you put it on your car they would then write you a letter and tell you that it was the wrong license and you should therefore return it, otherwise you would be arrested, and when you had returned it you were arrested for not having a license. When you sent them \$200.00, which I think is the usual tax on a 1930 Model A car today, for tax and license fee they then lost all of the records and then had you arrested for not applying. Now this would be interesting, wouldn't it? The first thing you know, every auto license office would have a very bad name and we would say that auto licensing is bad, wouldn't we? That's bad. Let's just dispense with the whole thing. It's impractical, it gets us nowhere, we have enormous confusion and that is the end of it. And do you know that in this Western world to a large degree that has happened to religion.

We look at the spectacular, unreasonable stunts. We look at some young man saying, "I could run this country much better than anybody else. All you have to do is tell everybody to believe in God and therefore the whole country would run well." He gets up here on the Capitol steps right here in Washington, D.C. and forty-five thousand people come out to hear him say that and he says, "That's all we need and that solves all of our problems and be good or you'll all go to hell."

Now, when we look at a stunt like this we say to ourselves, "Religion." But, when we are saying "religion" the way we are saying it, we are talking about the spiritual side of existence. We are talking about this strange fact that if the awareness of awareness unit is not itself in control of the body the body is sick. In other words, if we neglect the spiritual side of existence and we do not recognize the existence of a spirit, we don't recognize the part which this plays in life. We are making an open armed bid for all the evils which escaped from Pandora's Box. We're just asking for it. A little child goes to school and they say, "Be careful now, eat your vitamins, be careful how you walk across the street, wear your clothes, wear your rubbers, don't play in those mud puddles,"—on and on and on, a constant tirade of what he is not supposed to do or what he is supposed to do with his body, one way or the other, reasonable or not.

And nobody ever says to him, "Son, your self-determinism depends upon your ability to tolerate the actions of others or to direct them at will. It depends upon your ability to have charity towards your fellow men. It depends upon your ability when in a position of trust to demonstrate mercy. It depends upon your ability to make a postulate stick on that body. When you tell it to walk, it walks." Nobody tells him that, and by not telling him we have forecast for him a life of turmoil, confusion and sickness, and I would say that is a dirty trick to play on any kid. If the awareness of awareness unit is in control of the organism, the body, knowingly, we can expect a healthy body and a successful life. And if a machine is thought to be in control of the awareness of awareness unit, if it's all just figure-figure and you-are-what-your-body-is-and-no-more and everything runs for the body exclusively, we have sickness.

Scientology is knowledge. That's all Scientology is. The word "Scientology" means knowledge, that's all it means. *Scio* means knowing in the fullest sense of the word. Many people believe that this is named after science. No, it's *scio*, knowing in the fullest sense of the word, studying how to know in the fullest sense of the word, but this is the same word as Dharma, which means knowledge; Tao, which means the way to knowledge; Buddhism, which means the way to spiritual knowledge. It's an old

word, a very old word. It happens to contain within it today possibly the bulk of what is knowable in terms of theory, that is immediately knowable to anybody anywhere. But it contains in itself something else. It contains a positive direction, a positive goal and is itself committed along a certain path, and this is the first time that this has ever been committed along this path and is the principal thing I wish to announce to this Congress. There is no doubt any longer in my mind that a postulate made by an awareness of awareness unit is a higher manifestation than any energy-space manifestation and that the postulate is totally and entirely in control of space-energy manifestations, a thing which would be news to a nuclear physicist, but which could be proven to him. It would probably make a very old man of him. Now we have that fact, that postulate. A thought is the most senior thing there is. It is senior to any and all masses because thoughts can handle masses, as I hope you will see in the group processing here to your abundant knowledge.

Now, thought handles mass. Of course, they have been saying this for years but they couldn't prove it. A fellow says, "All right, there's that big truck running right at me and all I have to say is 'no truck.' Is that the way I do this, right away, that handles the whole situation?" What are you doing there in a mass that can be run over? That's where you enter that problem. What are you doing there in a mass that can be run over? Since you could be there just as easily in no mass at all; and that is what is startling and what is new. Now Scientology contains, then, a direction and it contains a goal, and the goal is simply a greater freedom for the individual, and when we say the individual we are talking about something as precise as an apple. We are not talking about a collection of behavior patterns which we all learned about in the study of rats. We are talking about something that is finite. We are talking about somebody. The somethingness that you are and the capabilities you can be and this is what we are talking about. We are not talking about the color of your hair or the length of your feet. We're talking about you and we know what we are talking about when we talk about you, and therefore, a greater freedom is indicated for this individual, you. Why? Because this individual, you, is today threatened by one of the greatest cataclysms Man has been called upon to face. He is threatened by a lot of bodies running around, evidently on total automatic, doing and planning interesting things for the demise of the race. In the next few years, since this kind of an attack will not occur for some time, the next few years are going to be nerve-racking years.

If we understand what we know—you know, that's an interesting thing, you have to understand what you know—if we understand what we know we can go a long way in assisting or mitigating the effect and onslaught on a society of weapons which exceed the imagination of any of us in their destructive power and which are going to cause on every hand a decline of the state of Man unless some of us know what we are talking about. And fortunately, right now, we do know what we are talking about. It will depend upon us to a very large degree whether Man will become an animal in earnest or will continue to be a spiritual being. Because, Man is today threatened by men who have become animals, who have no thought of any other thing than this. This work does not represent a revolt; it doesn't even vaguely represent a desire for the demise of any of these things. All it represents is the hope that Man again can find his own feet, can find himself in a very confused mechanistic society and can recover to himself some of the happiness, some of the sincerity, some of the love and kindness with which he was created, and if Man can do this and if we can help in any way to accomplish this, then all the years of my life and all the years of yours will have been well paid for, and none of us will have lived in vain.

I am very, very happy to see you here. I have a great deal to tell you that is technical. I want to tell you first that we have a practical religion. And before you say, "Religion, grrrr," think of that it is a practical religion and religion is the oldest heritage that Man has. Many, many of those present are ministers. The fact is that we do not fit at all or influence or have any real contact with medicine, certainly not with psychiatry. We do not exist in the tradition of psychology. We can only exist in the field of religion. Of course, it would be up to us to make religion a much better thing than it has been and to use it to run much better 8-C on our fellow Man. Thank you.

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D. C.

STRAIGHT WIRE

A MANUAL OF OPERATION

L. Ron Hubbard

ARTICLE ONE

Modern Straight Wire

On the theory that someone may pick up this book and have only time to read a few lines, or have a constricted ability in amount of material assimilable, right here in a hurry I wish to give you the type of Straight Wire which is today producing phenomenal results on preclears.

THE COMMAND: Recall a moment of _____ .

NUMBER OF TIMES COMMAND USED: Until the complete flattening of the preclear's communication lag takes place, so that he can readily and at some length and quantity give replies without any difficulty.

COMMUNICATION: Always acknowledge with an "O.K." or an "all right" every answer which the preclear gives you. Always let the preclear originate any communication he wishes to originate, or comment on the process, and acknowledge his origin of communication or comment. In other words, do not override his effort to communicate to you as this will considerably reduce his tone rise.

DUPLICATION: Make sure that you, the auditor, duplicate the command over, and over, and over until the comm lag is flat, and do not be detoured by any rationale of your own into any other process simply because you are unwilling to continue the duplication of the command.

APPLICATION: In the blank space of the command can be placed any subject of any concern or consideration of the preclear whether theta or entheta.

EXAMPLE: The preclear is studious. The auditor then applies Straight Wire in this fashion: "Recall a moment of studiousness*." The preclear does so and says that he has or describes the time. It will be observed that the first one may take a considerable length of time and that the length of time intervening between the question and the reply will vary from here on until the communication lag is entirely flat, which means that the process may have to be continued for half an hour, an hour, or many hours. The communication lag is known to be flat when the replies are readily given without pause or hesitation and without any comment on the preclear's part. The moment the preclear says he has recalled a time or describes the time he has recalled, which is optional, the auditor says, "O.K." or "all right," acknowledging the fact that

* The reason we've used "studious" here instead of "tired" or "dead" is to keep the reader in present time. We want him to get the data not paralysis.

he has received the preclear's communication, at which moment the auditor then places the exact question once more. An additional symptom of a flat process is that the preclear will no longer be studious. But, as preclears do not know how studious they are, it is best to run the process until the communication lag is flat. It is not necessary for the auditor to demand NEW times every time. The preclear can recall the same time if he desires to do so.

OBSERVED PHENOMENON: The time track phenomenon will be observed while delivering this Straight Wire question. It will manifest itself in this fashion. The first answers of the preclear will probably be relatively close to present time and then will be further back into the past, at which time they will begin to progress (at some time they will begin to progress forward into the future) and will come close to present time again, when they will once more turn around and go into the past and then come into the future. In other words, the preclear will give the time A DAY OR SO AGO when he was studious, then a time A YEAR OR SO AGO when he was studious, then a time WHEN HE WAS A CHILD when he was studious, then a time WHEN HE WAS SIXTEEN when he was studious, then a time LAST YEAR when he was studious, then a time THREE DAYS AGO when he was studious, then a time TWO YEARS AGO when he was studious, then a time when he was THREE YEARS OLD and he was studious, then a time when he was EIGHT YEARS OLD and he was studious, then a time YESTERDAY when he was studious, and so forth. In other words, the preclear sweeps up and down the time track. The caution to be observed in this is, never leave the process when the preclear is recalling moments which are far into the past. Leave the process when the preclear is recalling times relatively close to present time. Otherwise you stick the preclear on the track.

GOAL OF THE PROCESS: The goal of many processes is to raise the selfdeterminism of the preclear. Memory is an automaticity which is not under the control of the preclear. By taking over the automaticities of memory and forgetting the preclear is capable of greater self-determinism. In view of the fact that all mass could be said to be memory, you will see at once that Straight Wire leads to the control of mass.

PREREQUISITES TO SESSION: Present must be an auditor, a preclear, a place to audit and time in which to audit.

WHEN THE SESSION HAS BEGUN: The session is actually in progress and the process is ready to be administered only when the preclear is aware of the fact that an auditor is present, that HE is present, that the auditing room is present and that an auditing session is in progress. TWO-WAY COMMUNICATION or asking the preclear to locate objects in the room simply by NOTICING THAT THEY ARE THERE (a lower process than Two-Way Communication) should then be engaged upon until such time as the preclear is aware of his surroundings and the condition.

ON WHAT PRECLEAR TO USE STRAIGHT WIRE: Straight Wire can be used on any preclear who is AWARE OF HIS SURROUNDINGS, THE AUDITOR, AND AUDITING SESSION AND WHO HAS REALITY UPON THE GOAL OF AUDITING. This is signaled by the preclear being in fairly good two-way communication with the auditor. Straight Wire should not be employed on preclears who are in very poor two-way communication.

SUBJECTS ON WHICH STRAIGHT WIRE CAN BE USED: Straight Wire can be employed on ANY SUBJECT OR CONDITION. It will be discovered that the straight wire processes are PROBABLY THE BEST RESOLUTION OF BLACK CASES. The resolution of a black case is indeed contained rather succinctly in the auditing command, **"Recall a time when you were looking at blackness."** The entire HIDE to SERENITY scale can be employed with considerable tone change in the preclear. The key to exteriorization lies in the auditing command: **"Recall a time when you were in or associated with a body."** Peculiarities, physical deformities or conditions of any kind could be used on the above straight wire basis with success.

I have given you this brief rundown on Modern Straight Wire, not because it is all there is to say on the subject, but because I wanted to give you the exact essentials

present in Modern Straight Wire as rapidly and as efficiently as possible, so that they could be used without having to go through a great deal of material. However, a person, to use Straight Wire, should know a great deal about Straight Wire. While he could simply use the essentials above and could produce a considerable change in a case on any subject, an auditor who is not skilled would be held up by the duplication factor. He would have a tendency, under, of course, very good alibis of his own, to desert the command itself before the process was flat. He would have a tendency to change the command to something else. He would have a tendency to go on excursive trips into the side roads of the process, since a great many comments, considerations and phenomena will come up while Straight Wire is in progress. The self-discipline necessary to continue an auditing command over, and over, and over, and over is not a light discipline. In fact we could say that an auditor who has not himself had a great deal of duplication run would find himself very resistive to repeating this auditing command to a preclear for a long period of time. However, this does not go to say that an auditor in terrible condition himself, knowing this fact, could not then grit his teeth and pitch in and go on and continue a two-way communication with the preclear, and go on and ask this auditing question over, and over, and over, and over until the preclear's case was solved. Not only is this possible, but it has been done very often. And, in fact, we have a great deal of respect for auditors who, although they themselves are in relatively poor condition, yet go on and produce tremendous advances in cases. We, of course, get more enthusiastic about auditors who are in good shape, producing good results, but we cannot but admire the stick-to-it-ivity some auditors have in carrying through processes which are above their own case level.

Now, just because we have a modern Straight Wire which is interestingly exact in its application and very predictable in its results, is no reason why we have to throw away all other processes. The Six Basic Steps, done as they are done today, are, of course, of great value and do not go into the discard simply because we have a more effective, more exact and simpler Straight Wire.

There is one particular caution which should be observed in administering Straight Wire: that A PRECLEAR WILL VERY OFTEN GIVE A NO-COMM-LAG REACTION TO A PROCESS WHICH IS ABOVE HIS LEVEL. He will not get well on the process; he will not improve on the process, but also he does not comm-lag on the process. The process is being done more or less by some circuit. It is being done without any reality and it is not involving the preclear at all. One has to go far enough south so that the preclear develops a comm lag. Now, if you were to run Straight Wire on some preclear and simply get your answers every two or three seconds and keep getting answers for a long period of time, you would discover at length that the process was not improving the preclear. The reason the process is not improving the preclear is because the process is above the preclear and the preclear has no reality upon his recalls or his answers. In such a wise it would be very wise to start in below Two-Way Communication and get the preclear to spot objects in the room. Not walk over to them, or perform an 8-C, which is above Straight Wire on the tone scale, but simply to look around and find that there is a chair in the room, that there is a table, and so on. This done for a while orients the preclear and it is discovered that he will go into two-way communication with the auditor. Two-Way Communication, then, about the preclear's everyday life should ensue, and after this, R2-20, PROBLEMS AND SOLUTIONS, should be run flat on the preclear, for the preclear who is very short on problems and who is incapable of arriving at solutions is not likely to give up any case problem and is not likely to arrive at any solution. So, we understand that there are actually three points below Straight Wire. Now, a preclear who would need Problems and Solutions run on him at great length is liable, oddly enough, not to comm-lag on Straight Wire and also not to improve upon it. In this wise, the preclear's reality on the question or the response is very low and he is simply being monitored by the auditor. The auditor is more or less running all of the preclear's machinery, an oddity which we observe in some auditing sessions. Although the auditor is running the preclear's machinery, neither the auditor nor the preclear is aware of it. The auditor isn't aware of it because he would rather not be, and the preclear isn't aware of it because he isn't aware of very much anyhow.

Just as an automobile doesn't much care who drives it, so do some low toned preclears not care who is running the circuits.

A variation on Modern Straight Wire, a little older but still quite effective, is **“Give me something you wouldn't mind remembering,”** and **“Give me something you wouldn't mind forgetting.”** These two commands are run independently of each other, not alternately, and each is flattened. These are very, very effective commands. It is remarkable that “Give me something you wouldn't mind forgetting” hits people who are dislocated so hard that a many-hour comm lag may ensue on the question. These people are afraid to forget anything. This is very, very effective auditing and is not discarded. It can be used a little lower on the scale than Modern Straight Wire, but it is slower.

An auditor should test Straight Wire very rigorously in the recommended form given above before forming any forthright opinions concerning it. He should observe that running this Straight Wire on a very low toned preclear produces no comm lag and no betterment of the preclear. This is the first thing he should learn about it. Then he should learn that run in its proper place on a preclear who is in two-way communication and is in fair condition, it produces remarkable, stable results which last for a very long time. It is not a trick process. It is a plow-horse sort of process, but once it has hauled the preclear up the scale it leaves him there. A preclear's continued stability for a long time after an auditing session is very desirable. The trick momentary flash results sometimes do not last. An auditor should also learn that he himself is capable of repeating one command over, and over, and over, and over, without varying it, without getting so bored with it that he himself goes out of the auditing session. Remember, when the auditor leaves the auditing session (although he is still there giving auditing commands) it sometimes occurs that very little auditing gets done, since an auditing session of necessity has to have an auditor and a preclear present and auditing in progress.

It will be startling to you to know that this process is a specific process for a black case and does relieve the black case's blackness. And, after and above the black case level this process is a specific for non-exteriorization and will produce exteriorization if **“Recall a time when you were in or associated with a body”** is employed over a long enough period of time.

There is a great deal more to know about Straight Wire. There are a great deal of phenomena which occur in Straight Wire and there are many other data to be studied about Straight Wire. However, if the auditor cares to study these, first let him learn thoroughly what we mean by Modern Straight Wire and that is laid out above with exactness.

ARTICLE TWO

The History of Straight Wire

The old Dianetic auditor will have no difficulty in recalling the earliest days of Straight Wire.

Once upon a time Straight Wire was one of the most intricate, tricky, intuitive processes known. There were auditors who were excellent at this, but they were alone in their skill. There were many, many auditors who never did make Straight Wire work.

Straight Wire of the old Dianetic type, expertly done, many times produced such fascinating results that auditors would then specialize in it, but, because it has often failed, their specialization would be tempered with a restless search for some other process that would do the job with greater exactness.

The genus of Straight Wire immediately followed the release of “The First Book,” *Dianetics: The Modern Science of Mental Health*, on May 9, 1950. I developed Straight Wire a little too late to get it into the text of that book, but taught the first ten students at 42 Aberdeen Road, Elizabeth, New Jersey, this process and actually got these students sufficiently expert in the use of Straight Wire that they could straighten out present time problems on preclears with remarkable facility.

Here is an example of the earliest form of Straight Wire: A preclear is observed to be possessed of a nervous affliction—the rapid blinking of one eye. The auditor asks him, **“Who had that affliction?”** and asks him this with sufficient communication and discussion so that the preclear at length actually SPOTS A TIME WHEN HE OBSERVED THIS AFFLICTION IN ANOTHER THAN HIMSELF. Now, today with our understanding of Ownership Processing, as covered in the Congress of Eastern Scientologists on June third to sixth [1955] at the Shoreham Hotel in Washington, D.C., it becomes highly technical, for naturally the affliction, if it persisted, must be misowned. But, it would also be understood that the preclear himself might be the creator of the condition. If the preclear himself had created the eye twitch at some time in his past, recalling it in somebody else would simply reinforce the eye twitch; thus Straight Wire would not work. As, let us say crudely, this condition exists in about 50% of the cases on whom Straight Wire was used, we certainly would have, by the factors involving ownership, a misunderstanding of the process and a great many failures.

In view of the fact that a thing persists only if it is misowned—if a person himself has created it and says somebody else has created it or if a person is saying he created something which somebody else actually created—we get a persistence of the space or mass. If a person created the condition and then says that he himself created the condition, a vanishment of the condition will occur. If somebody else, a specific person, created the condition and the preclear says that person created the condition, then again we get a vanishment. Only when we misown or miscall the creation of a condition do we get a persistence. Thus we can see that the earliest Straight Wire depended in a great measure upon calling the correct ownership; and recalling the correct ownership by recalling observation of the condition in somebody else would be then sufficient to bring about a diminishment of the condition.

Thus, repeating, Straight Wire would not work on conditions which the person had himself created, as long as the auditing command was **“Recall a time when you saw that in somebody else.”** This would have to be supplemented by **“Recall a time when you decided this was a good thing.”** And if those two auditing commands had been used on any condition and if we had also known about comm lag and duplication of the question, then Straight Wire would have been very successful. As a matter of fact it was quite successful and quite startling but had the above limitations.

Now, the earliest type of Straight Wire was interesting in that it did not embrace the case that couldn't remember. To handle this type of case we invented a variation, which was simply to ask the preclear to remember something, anything, and keep him remembering something or anything until his confidence in his own memory rose to a point where he could remember and thus could experience the benefit of old-time Straight Wire. An example of this variation was to ask somebody if he could remember something that had happened today or something that he had had for breakfast, and keep on asking him for various things until he did have a solid reality on one recall or another.

But this too was quite limited as to process, and in order to further improve memories we came out with what is now known as the next-to-the-last list of *Self Analysis*, which is **“Recall something real,” “Recall a time when you were in communication with someone,” “Recall a time when someone was in communication with you,” “Recall a time when you felt some affinity for someone,” “Recall a time when someone felt some affinity for you,”** which process capitalized on the ARC triangle which we came out with in July of 1950, which was much better described in the book *Notes on the Lectures* of November of 1950 and expanded considerably in *Science of Survival* which was written in the spring of 1951 and released that summer, the above list appearing in *Self Analysis*, which was written in September of 1951.

Succeeding this “next-to-the-last list of *Self Analysis*” was Validation Straight Wire, the theory of which was to validate all the good moments in the preclear's past by having him recall them. An oddity immediately demonstrated itself, however, in the use of Validation Straight Wire to the effect that the preclear would recall just so many moments which were good and would then fall off into moments which were very bad

indeed. This phenomenon had, by the way, been observed much earlier as a comment on the running of pleasure moments, a process developed by Parker Morgan in Elizabeth in 1950.

After Validation Straight Wire the whole subject of Straight Wire more or less fell into disrepute and decay, and a great deal of concentration was given to actual incidents on the whole track and an enormous amount of phenomena which had been dug up through my work in Wichita. Only “next-to-the-last list of *Self Analysis*” continued to be used right up to the time when we developed “**Something you wouldn’t mind remembering,**” “**Something you wouldn’t mind forgetting,**” in one of the clinical units of the summer of 1954. Immediately a great many limitations on Straight Wire were swept away and Straight Wire became a much more important process because it was getting much better results. Here for the first time we had entered into the idea that forgettingness was an actual attribute. In other words, it was a skill. A person forgot things so that he could have things. And, realizing that this was a skill and that it was on full automatic we, of course, had the reason why people were not able to remember. They were so anxious to forget.

In the spring of 1955, in the tenth clinical unit, we discovered that “something you wouldn’t mind FORGETTING” was far, far more important than “something you wouldn’t mind remembering,” and made several tests which demonstrated a considerable rise in tone as a result of using this single command: “**Something you wouldn’t mind forgetting.**” However, because many more interesting things were showing up and occurring we did not give this really the attention it deserved, and actually to this moment the process is not as thoroughly tried as it might be. It might very well occur that this process would succeed many other processes as something which would produce a long-continued and stable result.

With the first clinical unit [October 5—November 16, 1953], which was taught in Camden, New Jersey, we made a considerable codification of “automaticity” and “randomity,” which had first been introduced in the Philadelphia lectures of December, 1952. The understanding of these two things demonstrated that THE GREATEST AUTOMATICITY IN WHICH ANYONE WAS ENGAGED WAS REMEMBERING AND FORGETTING. Thus, exercises on remembering and forgetting were, of course, very, very important.

It should be understood, then, that no amount of engram running or present time processes would handle this highly specialized thing, automatic remembering and automatic forgetting. And in view of the role remembering and forgetting play in everyday living we couldn’t consider the person very thoroughly processed unless we had taken his memory into account. Thus, whatever other processes are run on the individual, something should be done in order to bring this automatic memory factor under control.

We have rather suspected of recent months that it is not necessary to have a great versatility of subject in remembering in order to restore memory. The mere act of remembering something is enough to take over the automaticity. In other words, there isn’t an automaticity for every subject you can remember; there is simply an automaticity on the subject of memory. Similarly on forgetting. One might think there was a forgetting automaticity on every type and subject known, but there is only one mechanism behind all of this and that is simply an automaticity of forgetting.

Now, if you were to stabilize a preclear in present time and do all sorts of other things with him and yet neglect exercising his memory in any degree it is probable that you would have left the sphere of recall untouched to his detriment and would have left him with this automaticity. And the automaticity of remembering and the automaticity of forgetting could, of course, push him on down again. So, we should say that any preclear who becomes stable should have had exercises in remembering and forgetting.

The actual history of Straight Wire is of course a very old one, much older than Dianetics. We did not invent Straight Wire. We discovered and observed a great many mechanics about memory which had been neglected hitherto. But, we find that Straight Wire or memory exercises are actually very ancient and have been used for at least sixty-five years.

There were many excursions and experiments made in Straight Wire in early Dianetic days. One of these was Repetitive Straight Wire. Simply asking a person to remember something over, and over, and over again. This naturally succeeded from the running of an engram. Running an engram through, and through, and through eventually erases it, so it was tried with Straight Wire and it was discovered that this was fairly effective, but again was not an answer.

The old Dianetic auditor can probably remember early Straight Wire with affection and probably can remember a great many successes as a result of using it. And strictly as a nostalgic exercise, he should know now that with OWNERSHIP PROCESSING as given in the Congress of Eastern Scientologists, he could make old-time Straight Wire totally effective with the question **“Can you recall a time when somebody else had that condition?”** **“Can you recall a time when you decided to have that condition?”** on all those cases who are already in fairly good condition in the memory department. He would have to ask BOTH of these questions of ANY case in order to get a result and he would have to ask BOTH of these questions MANY, MANY TIMES, until the preclear had flattened his comm lag. This would be a rather crude form of Straight Wire, but it would at least be completing the cycle of action from olden times.

Straight Wire is one of the most agreed upon things in Dianetics and Scientology. There may have been many people who questioned the advisability of running engrams or running secondaries or scanning engrams or doing something else, but, nobody ever questioned very seriously the efficacy of Straight Wire when it worked. It is, and has been broadly accepted as a near synonym for Dianetics and Scientology.

ARTICLE THREE

The Theory of Straight Wire

Memory has played an intimate part in existence since the first Thetan. The creation of time and the creation of memory were concurrent incidents. Let us take a single particle. We find that with this single particle no time is possible, since the space occupied by the single particle would be indeterminate in placing the particle. Unless, of course, there were eight particles demarking the space itself, at which time you would now have nine particles, and it would be very simple to have time. But, with one particle we cannot have time. We have to have two particles to have time. And we have to have two particles to have memory.

We have to have two particles to have memory because we would have to have a reference point for establishing where the moving particle had been if one had remained motionless. In other words, let us take a motionless particle and then let us have another particle move in relationship to that motionless particle; we would then be able to tell that it had moved by remembering that it had been where it was originally. And then remembering successively the positions it had gone through until it arrived at its present time position. The moment that it moved further one would have a situation again of remembering what had been present time for it, but observing what was now its present time position.

MEMORY IS THEN, MECHANICALLY, THE TRACKING OF POSITIONS. Where POSTULATES or CONSIDERATIONS are concerned, however, we must first have the consideration that space, particles in time can exist and then THAT ONE CAN REMEMBER. This latter is more important than the mechanical facts of time. For if one continually makes the consideration that he cannot remember, he is at once making the consideration that he cannot discover the former position of earlier particles, and any advanced student who knows about PERFECT DUPLICATION, or if you care to read about that in *The Creation of Human Ability*, will find that it would now be next to impossible for the individual to cause the vanquishment of the particle. In other words, if the person cannot remember where the particle came from originally, he cannot establish its original position. And being unable to establish its original

position he cannot get an exact duplication of it, which is to say a perfect duplicate of it, and so will get a persistence of the particle. Once one has forgotten its original position, which is the mechanical aspect of this, one is then no longer able to cause it to disappear.

In processing we very often run into a person who has “heavy facsimiles.” In other words, these facsimiles are so heavy and so weighty that he can barely push them around. This is simply basically a postulate that these things are heavy, that energy is heavy, but next to that it is a consideration that one cannot do anything to them. One cannot cause them to vanish—therefore, one cannot cause them to affect one less.

Observing, then, that things tend to become more permanent and more solid the less one can remember where they came from (though this is not a total truth, you understand), we could consider that ALL OBJECTS ARE MEMORY. Or more accurately, that ALL OBJECTS ARE MIS-MEMORY. If an object is there, one comment you could make about it is that everybody has forgotten when and where it was created. And having forgotten when and where it was created, it now persists. Thus, you might say that objects depend, or persistent spaces depend, entirely for their persistence upon forgettingness. Which is to say, mis-memory.

Now, as memory applies to postulates and considerations as well as to spaces and masses, it becomes obvious that conditions, good conditions or bad, would tend to persist where they were mis-remembered. In other words, if you knew exactly where all the particles of your car were created and how many movements back they were created and who had created them (the more important fact) and who had assembled them into a car you would not have any car. It would simply disappear. In other words, a perfect memory would bring about a vanishment of all objects and spaces.

Well, at least that is the theory and the theory is borne out by the fact that it is only necessary to remember who created something to have it diminish in density, or, in case of a light mass of energy, such as an engram, to vanish.

In that Thetans become very possessed with the idea of making nothing out of everything (their primary obsession), memory, an exact and persistent memory, becomes an obsession with the Thetan. He knows that when he no longer remembers the exact genus of all those things in his vicinity he will no longer be able to make them disappear. Therefore, a failure in memory causes a Thetan to be very frantic.

Now, we needn't go too deeply into just exactly why this is, but I will brush it in passing. ALL THINGS LIKE TO BE DUPLICATED. A THETAN HAS NO MASS, NO SPACE, NO WAVELENGTH, AND NO TIME. Therefore to get a perfect perception of anything, he thinks the best choice would be to look at something which has no mass, no space, no wavelength, and no time. Of course, this is impossible. But, this is a Thetan being duplicated, and this, indeed, would be the most comfortable frame of mind for a Thetan—to have no persistence or non-persistence of any kind in its vicinity. Thus, when a Thetan begins to see more and more spaces (and he is not space) and when he begins to see more and more masses (and he is not mass) and when he begins to see more and more wave motion (and he is not wave motion) he conceives the fact that nothing is duplicating him, which is to say that nothing is taking a look at his nothingness and becoming nothing. In other words, he's losing control of things.

Well, it just so happens that a Thetan knows that if he could remember the exact place everything had been generated, the exact time and the exact conditions and the exact person who did it, he would then get a disappearance. Thus, when a Thetan begins to object to life and considers that this idea of masses and spaces is foolish and should be discontinued (as the boys evidently believe in the nuclear physics department) they can only think in frantic terms of making nothing out of everything.

It does not happen to be a healthy frame of mind for a Thetan to be obsessed with making nothing out of things. We see people around who, themselves, have considerable bulk but who are unable to make nothing out of things but who try all the time to do so anyway. For instance, you tell a joke; they say, well that's nothing, and they've heard that before. You buy a new hat and they say they've always liked it. You invent a new dance step and they say it has been done before. They are, on a covert level, trying to make nothing out of something. These people already know they can't

make nothing out of masses and spaces. They are already obsessed with the idea that masses and spaces are dangerous to them and therefore, they do have to make nothing out of them. And these people at the same time will be obsessed with problems in memory and will probably develop a fantastic comm lag on the auditing question **“Give me something you wouldn’t mind forgetting.”** It does not follow that everybody who wants to improve his memory is obsessed with making nothing out of everything. But it does demonstrate how we get these obsessions on the subject of memory. Actually you could probably remember one-one hundredth of what you are able to remember and still get along. Certainly I know lots of places where people would employ you if you could remember just one-thousandth of what you are able to remember at this moment. The income tax bureau is one of them.

Memory, strangely enough, has very little to do with intelligence. Intelligence is the ability to pose and resolve problems relating to survival. Without some memory, one would have no track of time, but, an absolutely perfect memory does not necessarily connote a perfect intelligence. If one’s memory were really perfect, he would have no objects or spaces with which to pose or resolve problems. So, therefore, a certain amount of mis-memory (or forgettingness) is necessary to have factors with which to play a game.

When memory is entered as a factor into the posing and resolving of problems one then gets the phenomenon of time track. One conceives through “experience” the IDENTITIES, SIMILARITIES AND DIFFERENCES BETWEEN THE PRESENT TIME FACTORS AND THE FACTORS OF THE PAST. AND HERE WE HAVE THE KEY TO ABERRATION.

Theoretically, a person could not be aberrated who was not living on a time track, since he would have no need of any kind to associate any spaces or objects of the present with any spaces or objects of the past. Now, naturally, no spaces or objects of the present are ever exactly identical to spaces or objects of the past. But, a person through mis-memory will eventually come into a situation where he does actually conceive a present time situation to be identical with a past situation. When he conceives this automatically and with great ease he is then in a fair way to being aberrated.

One could not go so far as to say that no experience at all is necessary to the living of life. But, one could go so far as to say that a total reliance upon experience or hearsay or second-hand observation in life brings a person into a very frightening state of mind.

Therefore, mis-memory could be of this kind. One sees a certain number of factors before him. One misremembers some factors that happened to him earlier sufficiently to conceive that these earlier factors are now identical with the factors he faces. When he has managed this he has essentially no time. In other words, IDENTITY does not give him PAST. He says the factors I face right now ARE the factors which confronted me five years ago. But he does not conceive this articulately. He conceives this on a mis-memory basis. He “feels” that the present factors have a significance which is due to nothing but themselves, but it’s actually due to a combination of past factors. This essentially is about all there is to aberration. Aberration is “NO TIME.” It does not conceive that there is any earlier position for any particle.

Thus, we have the interesting fact that a perfect memory to an extreme and absolute that has never existed would bring about a situation of NO UNIVERSE, NO FORM, NO MASS, NO SPACE. And that a completely IMPERFECT memory, which again has never existed, would bring about a total COLLAPSE of all time, and would bring all factors into the present. Now, somewhere between these two lies the game called SANITY. It is in the effort to attain this game called sanity that the auditor exercises the memory of the preclear. He must exercise the memory in such a way as to uncover a great many similarities which the preclear thought were identities.

Now, here is the subject of valence. By valence we mean personality. Theoretically a person could have his own valence. But, more familiarly the term is used to denote the borrowing of the personality of another. A preclear “in his father’s valence” is acting as though he were his father. The word “valence” means in Latin, strength (*valentia*). We use it in Dianetics and Scientology as meaning personality, but it has not

escaped the value of strength. A person takes at will the valences of a commanding nature or valences of a very obedient nature in order to answer up to various situations. One person may routinely use several valences. In order to handle women he takes the valence of his father, in order to handle students he takes the valence of a bulldog. In order to get drunk he takes the valence of a horse. There may or may not be any sense to the valence beyond the fact that it was a strong valence in a situation relating to the subject. In other words, he has mental image pictures unconsciously experienced by him which have as their dominant or obedient personality things related to the subject which he then identifies with the subject. Many a psychotic is in the valence of a bedpost. Others are in the valence of God. But these are totally stuck valences; any sane person routinely uses in his modus operandi of existence a vast category of valences. To say that somebody is capable of two or three valences would be a misnomer. A person takes many valences. Now, it is not necessary to pick up these valences or these personalities or "strengths" or "weaknesses" in our expanded understanding of the word in order to handle existence. A Thetan is perfectly capable of mocking up a beingness or valence sufficient to the situation simply compounded from the elements of the situation. If he does this easily he is very intelligent. He has a good imagination. Or you might say a good valencination. Only when he has a tremendous successful valence in the past which has enormous command value or enormous obedience value and then when he forgets this and conceives that it is all in the present does he assume anything like a fixed valence. He then is, you might say, "himself." The "himself" or "herself" is simply a valence which is moderately commanding, moderately obedient and which is "dreamed up" or "taken out of past experience."

The automaticities of memory are dependent upon this valence situation. By automaticity we mean anything that goes on running outside the control of the individual. This in its severest definition would seem to indicate that everything was automatic except those things upon which the person had his immediate attention. And this is not too far from wrong. It is not bad to have things automatic, it is bad to have placed things on automatic which are detrimental to one's happiness and life. The more automaticities exist around the individual the less living that individual is likely to do.

This is quite interesting to observe, off the subject a little, in a business office which is determined to modernize with all the latest machinery and equipment. It is the theory that the introduction of all these automaticities will bring down the number of people on staff and will bring up the volume of work. Now, there is a make-or-break point beyond which the introduction of automaticities is detrimental to the business itself and will actually cut down the amount of outgoing communication. In fact, in a great many overly machined business offices the greatest amount of work done is by the repairmen, keeping the machinery in action. But, without a certain amount of automaticity in an office, it is true that very little work gets done.

Harm comes from this factor of automaticity only when people have forgotten that something has been put on automatic, for when a thing is put on automatic, which is to say, when it is put in a situation where it is intended to run without any observation of any kind from anybody and without any knowledge on the part of anybody that it is running, we suddenly find a sphere of deterioration, and we cannot trace it. We do not know what has broken down since we did not know what was there and had been placed on automatic.

Here memory plays an interesting role. The first requisite to putting something on automatic is to forget that it has been placed on automatic. And that in the severest Scientological use of the word is what we mean by a full automaticity. Something is going on and we do not know its cause. We do not know its cause because we have forgotten that we have placed it there. Or, we have forgotten that anyone placed it there. We do not even know that anything IS there. But, something is happening in that sphere.

Now, although this relates to many parts of life we are apt to specialize on the psychosomatic character of this manifestation. We have forgotten or maybe never did know who put a **bad** leg into this **body**. A **bad** leg is in this **body**. We try, by moving it

around or by manipulation, to change the bad leg and find out that we get an additional persistence to the bad leg. Only by discovering the ownership of the decision or idea or mass of the bad leg would we get a complete vanquishment of the bad leg. Now, if we went just a little bit further and remembered also who made the leg in the first place, and remembered this fully to the extent of remembering who made all the particles that went together and made the leg and who made all of the organizations of food which fed the leg, we would have no leg. So, we see that we could carry memory through to a complete vanquishment.

But, automaticity and memory do not happen to be limited entirely and completely to just one factor—psychosomatic illness. In fact, a person who would work memory simply to get somebody over a psychosomatic illness has himself a very bad identification. Life does not consist of psychosomatic illnesses. As a matter of fact, the Scientology auditor who tells preclears that he is going to get them over their psychosomatic illness has already created a new automaticity, as far as the preclear is concerned.

Now, the PRECLEAR isn't going to go do it; the AUDITOR, by some necromancy, is going to do it and we're likely to get a failure on the part of the auditor to remedy that psychosomatic illness. As a matter of fact, an auditor has no business at all promising anybody that he will ever do anything about a psychosomatic illness. Not, of course, because he can't, because of all the professionals in the world, the auditor is probably the one most likely to knock out a psychosomatic illness. But an auditor who says he's going to knock out a psychosomatic illness and goes in the direction of knocking such things out is limiting himself so woefully that it's hardly worth while knowing how to audit. When preclears start telling us that they want to get rid of such and such a psychosomatic illness we are apt to gaze at them with a questioning eye since the person has an insufficiency of problems or he wouldn't have the psychosomatic illness, and if we took it away he would just get another one unless we also remedied PROBLEMS. And all we can see out of this statement of the preclear is that this preclear has his attention fixed on something and he ought to have his attention unfixed off of it. Well, if he has his attention this thoroughly fixed on a psychosomatic illness he probably, on a gradient scale, has his attention fixed on a great many other and unpleasant things. And as a result we have a problem here in an individual who is stuck all over the track. He's identifying, he's misremembering, he is in, to say the least, an interesting state. And even if we did get him over the psychosomatic illness we probably, if we limited the auditing to this, would not have made him happy. So what we tell such a preclear is, "Well, I may or may not do something about the psychosomatic illness, but I will certainly make you feel happier about it." Usually he is fairly satisfied with such an answer.

The earliest coining of the memory exercises known as "Straight Wire" came from the formula of cause and effect. In 1950 in the early HDA Lectures we described this as the act of stringing a line between present time and some incident in the past, and stringing that line directly and without any detours. In other words, we conceived the auditor was stringing a straight wire of memory between the actual genus of a condition and present time, thus demonstrating that there was a difference of time and space in the condition then and the condition now, and that the preclear conceding this difference would then rid himself of the condition or at least be able to handle it. This essentially was the overcoming of automaticities or the locating of automaticities. The preclear had some engram that had a command value over him and it was necessary to locate the source of that situation in order to bring it under the preclear's control. The term "Straight Wire" was used to differentiate between Dianetic memory exercises and those which had been used by psychotherapy in the past. And a great need for such differentiation was necessary, because there's many a Dianetic auditor who permitted "free association" and other unworkable techniques to go on in the guise of auditing. Hence the term "Straight Wire," and that term seems to be an apt one since it stuck with auditors all during these years.

The motto of Straight Wire could be said to be, **DISCOVER THE ACTUAL GENUS OF ANY CONDITION AND YOU WILL PLACE THE CONDITION UNDER THE CONTROL OF THE PRECLEAR.**

Straight Wire and Present Time

One of the earliest observations of Straight Wire which we made was on no less a preclear than Burke Belknap (then studying to be an HDA) in the small reception room at 42 Aberdeen Road in Elizabeth, New Jersey. Burke had come in complaining of a headache and in an offhand way I said, "I'll handle that" and asked him to remember who had a headache. He promptly came up with a memory of someone else having a headache and then someone else having a headache and finally of someone who complained about headaches and abruptly his headache was gone. Well, this was very triumphant, but I did not have enough sense to quit at that exact moment but started to run him through the incident he had last recalled, and instantly his headache was back.

Now, we are telling you this for more reason than nostalgia. This was the first time we observed the difference between Straight Wire and engram running to the degree that: Straight Wire did not run out the engram but only got it out of present time. Naturally, in theory, we had had this around for some time. But, here was an exact example of this very thing occurring. In other words, you could remember something and feel good, and then could run immediately into the engram and feel terrible all over again. Now, this immediately and instantly gives us the reason why psychotherapy was unworkable before Dianetics. One would get the preclear into present time (and of course the preclear is always in present time but the engrams are there also, so it is more accurate to say, get the engrams out of present time) and then have the engram get into present time again and have the preclear in the same state as before. In other words, as long as and as often as we wanted to get these mental image pictures of pain and unconsciousness into and out of present time we would have a change accordingly in the preclear. Theoretically we could throw birth into present time and out of present time, into present time and out of present time, and have the preclear as rapidly have and not have the symptoms of birth. Now when we realize that our machinery as a body-plus-Thetan is being continually monitored by the environment and that the machinery which throws engrams into present time is also monitorable by the environment and by others in it, we see that simply throwing the engrams out of present time and keeping the preclear in present time would apparently be inadequate processing. Here evidently we would make a preclear well and would then make him unwell just to the degree that we took out of present time and put into present time the engram causing that unwellness.

Now, in view of the fact that an engram contains pain and unconsciousness, it is very likely to become an automaticity. Thus, we are playing tag with an unknown genus whenever we are playing tag with engrams. A preclear does not like to look at things which suddenly make him feel like his head is being torn half off. Thus, he will continue to keep out of existence for himself, and to refuse control over, all engrams.

By old Dianetic standards, then, Straight Wire was merely a patch-up process. It did not do too much for the preclear but made him momentarily comfortable. It did this simply by slipping out of present time, engrams. Engrams were held in present time by the preclear's making a bridge between present time and the engram, of locks, which is to say conscious moments which lay on top of the engram. In other words, we could have a sort of a picture of a dark, Lying-in-wait engram, which had happened or had been created at some early date, which had been keyed in by a conscious incident a little bit later, which had been bridged by a repetition of similarities until at last the preclear conceived an identity between the moment of the engram's occurrence and present time. By this bridge of locks we would then have an engram being present time.

So much for the early attitude. What is the attitude about this now? There is no real change. It's just that **THE PRECLEAR CAN BE BROUGHT TO CONTROL A MASS OF ENERGY AS HEAVY AS AN ENGRAM BY THE GRADIENT SCALE OF CONTROLLING LIGHTER MASSES.**

Here we have essentially the idea of the person who lifts a calf every day until the calf becomes a bull. Then we have a person who is able to lift a huge animal. Now, I don't know that anybody ever tried this, but theoretically it would actually occur. Certainly, it is much more likely that this gradient scale of lifting would more workably apply to locks and engrams than to pure bull.

By Straight Wire, on modern standards, we get the preclear to handle the light key-ins. Over and over and over, new incidents or the same incidents until at last he is able to handle the actual genus of the situation, at which time the condition, of course, will vanish.

The great oddity is that a preclear is so wary of a heavy, hidden mass like an engram, that when it comes into present time automatically he will not or cannot throw it out of present time. And this is the main thing which is wrong with the preclear. A heavy mental image from the past comes into present time, then the preclear cannot throw it out of present time. If he is unable to throw it out of present time it will stay in present time, which is to say, ride along with the preclear.

One of the goals of Modern Straight Wire is to get the preclear to throw the engram out of present time or into present time at will. In other words, to teach him that he doesn't necessarily have to vanquish all energy masses—that he can handle these energy masses and get them up to him or away from him at will.

A clear, by definition, is somebody who does not have any engrams in present time with him. By actual practice a clear would have to be a stable Thetan exterior since the body itself is composed of energy masses which unfortunately contain engrams.

We are no longer trying to rid present time of all engrams. We are simply trying to bring about an ABILITY on the part of the preclear to handle energy masses in the past or in present time at will. And by a gradient scale to cure his fright of being confronted with a picture and his compulsion and necessity to obey that picture.

ARTICLE FIVE

Straight Wire and Pictures

With the advent of communication processing a new method of handling pictures arose. Within minutes after the first discovery that communication alone would vanquish masses we found that communication would handle pictures themselves. In view of the fact that pictures have been more or less a common denominator of investigation since the earliest Dianetic days, we became very interested in this startling new method of handling the bank.

Whenever a person of the usual Mark I Homo Sapiens type is asked to remember something, he gets a picture along with it. This, no matter what names or description you place upon it, is simply a picture which has been taken of an event in the past, said picture now being in the present. This automatic feed mechanism has gone relatively unnoticed but occasionally described back through the centuries. It seems that this should be considered very usual. However, it was not until Dianetics that anyone made any kind of a thorough study of these pictures.

In the first place, of what were these pictures composed? It was an old saw in mysticism that mental energy was one thing and physical energy was another thing. I suppose this was stated many times out of hopefulness rather than fact. Today enough data has come to hand to establish that this mental energy, such as is contained in a picture, and the energy of earth or of the electric light company, are different only in wavelength. The proof of this is that a person, by remedying havingness, can increase his weight if he only pulls the havingness in, and can decrease his actual weight by throwing the havingness away. Of course, a preclear has to be in fairly good condition and has to be able to throw away or possess havingness at will in order to do this, but in actual experiment weight has been changed many pounds either way by this. And, believe me, if you can weigh mental energy on a set of Toledo scales you certainly have

something very intimate to the energy of the electric light company, and you don't have anything different than the energy of the electric light company, save only in characteristic.

These mental image pictures, then, are actually composed of energy. They have mass, they exist in space, and they follow some very, very definite routines of behavior, the most interesting of which to us just now is the fact that they appear when somebody thinks of something. He thinks of a certain dog, he gets a picture of the dog. When a person is rather far gone, when he thinks of the dog he gets the picture of a house. When he thinks of a house he gets a picture of a cactus. This person's pictures are not associated with his own thoughts, but are occurring on a total automaticity.

But, what do we have in the first place but an automaticity? An individual thinks of a dog and he gets a picture of that dog. This carried on long enough would bring it about where he would think of one dog and get the picture of another dog. And a little bit further, he would merely think the thought and get a picture without any relationship between the thought and the picture.

Well, if these pictures are actually more or less the same stuff as is sold to you for five cents a kilowatt hour by the power company, then you could suppose that they would have some effect on the human body, and so they do. Pictures are continually being taken by the body or the Thetan or the Thetan's machinery or the body machinery. You never saw such a complete cinematographic plant in your life as the Thetan-plus-body, Mark I, Homo Sapiens. Something even takes pictures when he is deeply unconscious and during an operation.

Not only does a person take pictures of anything and everything just as you right this moment are taking a picture of this page (if you don't believe it, close your eyes and take a look at the page again) (oh, you didn't know you were taking pictures all the time?), but also these pictures then react back on the individual more or less as the incident itself reacted on the individual. Thus, if a person had a bang on the thumb from a hammer, he is certain to have taken a picture of this. Later on this picture gets into present time and his thumb hurts. It is a picture which is impinged upon his beingness so as to reproduce some of the qualities in the picture.

One of the oldest obedience stunts on the track was to convince the Thetan that he ought to "obey the picture." In fact, according to the O-Meter, people within the last many generations have taught their children to "obey the picture." In other words, made use of these mental image pictures in order to produce a higher level of obedience on the part of a child. Certainly it might or might not have produced a higher level of obedience, but it did produce a much higher level of conscience and it is in itself practically the anatomy of conscience. Overt act-motivator sequence is itself only the action and reaction of these pictures. A person takes a picture and then the picture turns on him.

Thus, the handling of these pictures becomes very important if one's going to change the characteristics of an individual. One of the first things, then, that an individual ought to be able to do is to handle these pictures. An individual can't handle these pictures? He's in bad shape.

Now, let's take this thing we call a Black Five. This poor fellow is so far gone he can't even see pictures any more. He only sees blackness in front of him. Well, this blackness may be some kind of a screen; it may be anything; but at least it prevents him from seeing pictures, and he's very often keeping himself from being victimized by all these pictures by having a continuous black screen in front of him. That the pictures reach THROUGH the black screen and do influence him anyhow, he hopefully overlooks. However, remember that THIS BLACKNESS ITSELF IS ONLY A PICTURE, and so we don't have a special category of (1) people who get pictures, and (2) people who get blackness. We have only one category. We get people who have pictures of various things and people who have pictures of special things. And this is simply a GRADIENT SCALE of how easily does the individual handle these pictures that get into present time. When he handles present time returned pictures very poorly more and more pictures get stacked up in present time and pretty soon he is a fairly "massive" case.

Hence you can appreciate our excitement when we found a new way of handling pictures. There have since been developed, as we became more versed in handling special problems, additional ways, such as Ownership Processing. But to this moment we know of no better routine way of handling pictures than a combination of Straight Wire and the data which we are going to give you here.

Before we go very deeply into this, you should realize that pictures are not bad, and that blackness is not totally bad. Pictures are used by the Thetan to assist his memory. They are not necessary to his memory, but he begins to play with the idea of taking pictures of everything and remembering by pictures as a sort of a game. It is an interesting game. Gives him something to look at. Gives him some mass and makes him happy—up to the point when he collects pictures of great unhappiness; then these moments of unhappiness stay with him simply because he has pictures of them and really for no other reason. As far as blackness is concerned, blackness is usually the protective coating between the preclear and the pictures. Not unusual for a preclear to have a machine, either of his own or belonging to his body, which black-coats every picture that shows up before he looks at it. This keeps him from getting stunned by these pictures. This, by the way, is somewhat different than having blackness in continual and total restimulation. Both of these conditions regarding blackness exist: the machine that makes blackness, and having a black picture in restimulation. There is also simply the blackness of looking around inside of a head, and as yet, the modernness of science has not installed electric lighting inside skulls.

We also get the condition, where these pictures are concerned, of the Thetan's machinery taking pictures and then trying to show them to the Thetan while the Thetan is inside the head. This is a very interesting condition because the machinery cannot reach the Thetan, but reaches the head of the body instead, and if this machinery is very powerful, which it usually is, the body becomes very uncomfortable solely by reason of having pictures shoved up against it by machinery which is foreign to it.

So we get a lot of conditions which are germane to pictures. But these pictures are not all bad, and the whole subject of pictures is not a bad subject.

And again, before we go any further, you should realize that it is not ABSOLUTELY necessary for the auditor to handle pictures in the fashion we are going to outline now in order to have Straight Wire as given in an earlier article work. But, this is the fillip which really handles pictures and is called "HELLOS AND O.K.'s TO PICTURES."

The technique has limitations. It is limited by the fact that the auditor can audit Straight Wire on preclears lower on the scale than those who can handle pictures with hellos and O.K.'s. In other words, a rather low toned preclear can simply be run on Straight Wire as given earlier, but when he comes upscale and starts to get pictures this process can then be applied.

The anatomy of the process is simple indeed. Every time the preclear remembers something the auditor asks him, "**Did you get a picture?**" If the preclear did, which is usually the case, the auditor tells him, "**Throw a shower of hellos at it.**" The preclear does. The auditor then says, "**Have it throw a shower of O.K.'s at you.**" The preclear does. The auditor then says, "**Is the picture still there?**" If the preclear says it is the auditor simply has the preclear complete the cycle of two-way communication with, "**Have the picture send a shower of hellos at you,**" and when the preclear does, the auditor says, "**Throw a shower of O.K.'s at the picture,**" which the preclear does. Again the auditor asks him, "**Is the picture still there?**" If it is, the auditor simply repeats the four commands given above, which is to say, he has the preclear throw a shower of hellos at the picture, has the picture throw a shower of O.K.'s to the preclear, has the picture send a shower of hellos to the preclear, and the preclear send a shower of O.K.'s to the picture. Actually the auditor can have the preclear do this over and over until the picture is gone, for that is the single and solitary goal of the process: to make the picture disappear. It will be discovered that early in processing the auditor will have to make the preclear complete several two-way cycles of communication with the picture before it vanishes, but, as processing continues and as the preclear becomes more and more capable, that fewer and fewer two-way exchanges are necessary to

make the picture vanish. And at length all the auditor has to say is, **“Throw it away,”** and the preclear will be able to do so. Of course, the case which can simply throw the picture away in the first place and get it back at will does not need to use communication processing on this, a fact which most auditors overlook—they neglect to test the preclear to find out whether or not the preclear can throw these pictures away. Now, in the case of blackness this is rather foolish, to ask the preclear to throw hellos at the blackness, since these screens are very resistive, indeed. In the case of blackness one would simply use STRAIGHT WIRE with the question, **“Recall a time when you were looking at blackness”** over and over and over until the blackness was gone. If the blackness doesn’t go, then it’s a machine which is making the blackness, but this is found to be handleable too by the same process, if it is carried on long enough. And even if that did not work, machine processing would.

Very well. We have here, by throwing showers of hellos and O.K.’s back and forth between the preclear and the picture, a method of vanquishing the picture. BUT, IF YOU AS AN AUDITOR ASSUME THAT ALL PICTURES ARE BAD AND OUGHT TO BE THROWN AWAY, YOU WILL HAVE IN YOUR HANDS IN A VERY SHORT SPACE OF TIME A VERY UNHAPPY PRECLEAR. If he is fairly upscale he will tell you why he is unhappy. If he’s fairly well downscale he will simply hug it bitterly to his bosom. The fact is, you are getting rid of his pictures, and his pictures are not a bad phenomenon, totally. Thus, you were robbing him continually. Now, the old Dianetic auditor who is trained only to make pictures vanish or a person who is obsessed with the idea of making nothing out of everything, is liable to neglect this vital little step, and if this vital little step is neglected this entire process will wind the preclear up in an unhappy state of mind. So, after the picture has been vanquished by either throwing it away or by throwing hellos and O.K.’s back and forth between the preclear and it, the auditor MUST ask the preclear TO GET THE PICTURE BACK. This is, of course, part of the automaticity cycle. The picture got there automatically; well, the preclear had better take over that automaticity—for all automaticities are conquered by having the preclear do what is being done automatically, or by simply sighting the genus of the automaticity.

Thus, having completed this two-way cycle of hellos and O.K.’s, the auditor now says, **“Get the picture back.”** This usually startles the preclear, for at first the preclear will be very victorious at having gotten rid of this automatic function of pictures. But the preclear, one way or another, will get the picture back. He may get back some other facet of the scene. He may get back a picture different from the first one, but what you want is that same picture. Of course, don’t badger and hound your preclear until he goes out of communication with you to get the same picture back. You can tolerate a certain amount of looseness at this stage of the processing, but what you really want is the same picture back again. Now, having gotten the preclear to get the picture back, you now have him throw once more showers of hellos at it, have it throw showers of O.K.’s at him, have it throw showers of hellos to him, and he throw showers of O.K.’s to it, until it vanishes again. And when it is vanished, you ask the preclear to get the picture back. Now, before you have handled this picture very much you will find usually that the preclear can simply bring the picture up and throw it away at will, at which moment you go on to the next auditing question on Straight Wire, which is, **“Recall a time when—”** or **“Recall a moment of—”** whatever you were asking before. And once more you ask him, **“Did you get a picture?”** You handle it in this fashion. You have him throw hellos and O.K.’s back and forth. You have him throw it away, get it back—you have him handle it, in other words. After a while you will find the preclear will be able to get all sorts of pictures at will and throw them away at will. You will also find that some of his automatic machinery starts to break down. If this starts to happen, why just continue him on the process. You may have to drill him for a short time on mocking up pictures. If you knock out his automatic machinery which is giving him pictures—doing the mock-ups for him—you have made it necessary for you to give him the assurance that he can make pictures, which will again make him happy. Very often a preclear who is unable to make pictures but is getting everything automatically will recover his ability to create pictures once he brings this automaticity under control.

“HELLOS AND O.K.’S TO PICTURES” is a very valuable process. A preclear will work up a gradient scale to where he can throw some hellos and O.K.’s to engrams that pop up and will then be able to bring engrams into present time or throw them out of present time at will. And when he can do this he has no further worries or upsets about energy masses.

You will understand that this process of communication is entirely independent of locating the genus of the picture. The actual knockout of the machinery making the pictures could be accomplished by having the preclear state that this or that CREATED or OWNED the machine, including himself, until the machine was gone. But, this is not a very good process. It is robbing the preclear of something on which he has no reality. However, we expect future developments will embrace something which gives us a superior process along ownership lines.

Remember, now, that our goal is not to make the preclear get rid of every picture that pops up. Our goal is to make him capable of handling those pictures which pop up, throwing them away and getting them back at will.

This process is also used with the technique **“Tell me something you wouldn’t mind remembering,” “Tell me something you wouldn’t mind forgetting,”** and was originally employed as part of this process.

ARTICLE SIX

Psychoanalysis and Straight Wire

When Sigmund Freud and Breuer first began working on the theory that if an individual could recall enough he could be well, they were working primarily on the assumption that there was something wrong, which they now had to make right, and that the wrongness was a hidden or buried memory.

It is notable to remark today that Scientology does not try to find something wrong in order to make that wrongness right. This introduces a via on the line, introduces an assumption into the case which is not justified. All we assume is that an individual can be more able than he is and we take it from there. We are not looking for hidden memories.

Another thing which Freud assumed was that guilt underlay these hidden memories as their primary propulsive mechanism. This was not necessarily true, for you will discover that anyone, no matter how innocent, who has been struck, if he has been struck hard enough, will begin to believe that he must have been guilty of something. In other words, he gets a reason why he has been punished, which may or may not have any actuality in fact. In other words, any sudden blow or duress can be expected to have as its consequence the feeling that one has been guilty. In order to stay a reasonable or rational being an individual has to assume that there must be a reason for everything. This is not necessarily true at all. Thus, guilt comes about merely from a blow or duress. I imagine if you put a man in prison long enough he would be absolutely certain at the end of that time that he had committed the crime for which he was incarcerated. I suppose that if you questioned a man long enough about his guilt, if this questioning were under duress, he would begin to feel he was guilty of the crime of which he was being accused, which accounts for many of the confessions which are brought forth by third-degree methods. Even the police have begun to question these, having discovered all too often that the person was really innocent although he now believed he was completely guilty. Thus, we have the fact that physical pain and unconsciousness in a memory would produce a HIDINGNESS in the memory, since a person would not want to confront a painful picture, and would bring about a feeling of guilt. All this is resolved simply by **MAKING THE INDIVIDUAL CAPABLE OF HANDLING ENERGY PICTURES OR ENERGY MASSES OR SPACES REGARDLESS OF THEIR SIZE, SHAPE OR THREAT.**

In performing a psychoanalysis, emphasis was then laid upon memory and upon things about which society expected people to feel guilty. In this alone we have the

reason why psychoanalysis is such a long drawn-out affair and why it leaves a person in such a careful frame of mind.

The psychoanalytic patient was expected to talk long enough—without much acknowledgment from the analyst—to disclose hidden memories. The actual hidden memories were, of course, moments of pain and unconsciousness, and if the psychoanalyst had ever gotten a patient into one of these moments of pain and unconsciousness he wouldn't have known what to do about it. But this was outside the theory if well inside the practice.

In the process of trying to recover hidden memories the analyst was continually in combat with the automatic forgettingness of the patient. By asking a person to recall and recall and recall and recall and think about the past, the analyst often got the individual back down the time track and didn't get him up again. In the first place, the analyst, not being very able in the field of DUPLICATION seldom gave a repetitive question which would have freed the patient from one line of action.

Further, the analyst was insufficiently observant and inquiring. He may or may not have noticed this phenomenon of energy pictures but, being trained in a rather mystic school, he probably did not believe that these energy pictures possessed any energy and so could not do the patient any harm.

But, let us suppose that we were actually trying to uncover hidden memories for the preclear. If this were the case, then, we would have to get his forgettingness off of automatic and into his control.

If you wish to reform the entire field of psychoanalysis, which is not any particular mission for the Scientologist, as Scientology is not psychotherapy, you yet could do so by the publication of this material:

Have the patient relax and become aware of the fact that you, the analyst, are there, that he is there, that the room is there and that you are about to do some psychoanalysis.

Enter into a discussion with the patient concerning his trials and tribulations in the present-time world, permitting the patient to originate communications and become relaxed about talking with the analyst.

Now that these steps have been accomplished, ask the patient this question, and use no other question aside from incidental and momentary discussions and acknowledgments, no other: **“Tell me something you wouldn't mind forgetting.”**

No matter how long the patient took to answer this question, do not abandon it and do not go away from the question. But, at last, still maintaining pleasant relations with the patient, obtain an answer to this question.

Having obtained the patient's statement that he has at last found something that he is very certain he wouldn't mind forgetting, the analyst should then say, “Very well,” as an acknowledgment of the fact that the question has been answered. And the analyst should never at any future time omit to acknowledge with a “Very well” or some such statement the fact that the patient has completed the analyst's command.

Having received an answer to this question, the analyst must now repeat the very same question and again must get an answer to this question and again must acknowledge the fact that an answer has been received.

The analyst should not go into discussions of the material and should not tell the patient what the material means, for the analyst should be well aware of the fact that if the patient has already reached this depth in his psyche he must perforce be capable of reaching much deeper depths and that better information will always be forthcoming.

Even though the analyst finds himself becoming inattentive or upset by the repetition of the same question over and over he must continue this. He must, each time the patient has complied and the analyst has acknowledged, ask again, **“Tell me something else you wouldn't mind forgetting.”**

This should be the sum total of the analysis and this program should be continued as long as the patient is being analyzed, whether that be four times a week for a year or four times a week for two years. No other interchange or material should be discussed or addressed than these things the patient would not mind forgetting.

If an analyst were to follow this program and if he were capable of repeating this question or duplicating so often and so long, he would discover that his patient had come into more possession about his life and his beingness than any other program could have accomplished, and that it will no longer be necessary for the analyst to evaluate for or make decisions for the patient.

We recommend that this process be coached to analysts in the hope that the field of psychoanalysis could be made into a successful psychotherapy, for Scientology is not a psychotherapy and does not intend to take the place of any existing psychotherapy.

ARTICLE SEVEN

How to Do Straight Wire

There is a happy medium of two-way communication which must be present in all processing, whether that processing be Opening Procedure by Duplication or Straight Wire.

ENOUGH TWO-WAY COMMUNICATION WILL KEEP THE PRECLEAR AWARE OF BEING AUDITED AND AWARE OF THE AUDITOR'S INTEREST. AN INSUFFICIENT AMOUNT OF TWO-WAY COMMUNICATION MAY CAUSE THE PRECLEAR TO FEEL A LACK OF PARTICIPATION IN HIS CASE, WHICH WILL CAUSE THAT CASE TO SAG OR BOG. TOO MUCH TWO-WAY COMMUNICATION WILL SIMPLY GET IN THE ROAD OF THE PROCESS. An auditor must be aware of these factors and have a feeling for the right amount of two-way communication whenever he is processing a preclear.

One of the most delicate subjects in all auditing and one of the most delicate skills in auditing consists of knowing HOW MUCH TWO-WAY COMMUNICATION TO ENTER UPON AS AN AUDITOR WITH THE PRECLEAR.

Straight Wire requires this as in any other process. However, many errors can be made in Straight Wire with two-way communication which would have peculiarly detrimental effects. The preclear, you must understand, is indulging in recalling his past, and we can forgive preclears for being excited about remembering various pleasant parts or various unpleasant parts of the past. We can also forgive the preclear for trying to justify some of the actions he has suddenly recalled having entered upon in his past. Thus, we can understand that it is necessary for the preclear to be permitted to communicate about what he is doing; otherwise he will feel suppressed and straitjacketed by the auditor who refuses to let him talk. BUT, THE PRECLEAR WHO JUST GOES ON TALKING ENDLESSLY ABOUT WHAT HE IS RECALLING IS NOT DOING HIMSELF ANY GOOD. HE IS NOT DOING THE PROCESS, HE IS TALKING ABOUT THE PROCESS. Thus, to some slight degree he must be checked on this excessive comm lag. The auditor should be very definitely aware of what comm lag is before he does very much auditing. He must also be aware of what acknowledgment is before he does very much auditing.

COMM LAG—COMMUNICATION LAG—IS THE INTERVAL OF TIME BETWEEN THE MOMENT OF THE AUDITOR'S ASKING THE QUESTION AND THE REPLY TO THAT EXACT QUESTION BY THE PRECLEAR. A near reply is not a reply. A reply to some related question is not a reply. The interval between may be occupied by argument from the preclear, talk from the preclear or silence from the preclear. It does not matter what goes on between the asking of the question and the answer to the question; the interval is communication lag. In other words, communication is not taking place during this interval.

A COMMUNICATION LAG IS FLAT WHEN IT IS CONSISTENT. A person may have a habitual lag of ten seconds. He may answer everything after a ten-second pause. If a person then answers after a ten-second pause on a particular process it could be said that his communication lag was flat, since his communication lag is always ten seconds. We say that a question is flat when the communication lag has been similar for

three successive questions. Now, that is a FLAT QUESTION. The communication lag might be five seconds, five seconds and five seconds. We would still say with some justice that the QUESTION lag was flat. However, the process lag would not be flat until the actual normal exchange lag was present. The question would no longer influence the communication factors of the preclear when the process is flat. Usually, because these processes are very beneficial, it occurs that the individual under processing talks very rapidly after a process is flat. His basic lag has changed.

There is another kind of communication lag with an automaticity of communication which an auditor should understand. When the question has excited a machine into answer it is quite common for the answers to come very rapidly, often too rapidly for the preclear to articulate. When this occurs the auditor is advancing against a communication SPEED which is as artificial as a communication LAG, and it will be discovered after the question is answered several times that this communication speed will drop into a normal and will then expand out into a communication lag.

ACKNOWLEDGMENT is a very necessary study. AN AUDITOR MUST ALWAYS ACKNOWLEDGE WHAT THE PRECLEAR HAS SAID. This may enter a compulsiveness into auditing for the auditor, but it is nevertheless true that a preclear will keep on talking until he KNOWS he has been acknowledged. Some people would require a sledgehammer in the face to know that they had been acknowledged. One auditor stood in front of a preclear and wagged his finger close to the preclear's nose for several seconds and said very loudly, "Good!" and the preclear knew she had been acknowledged. It very often happens that the auditor is saying O.K. but is not acknowledging the preclear because the preclear does not understand or even hear the auditor saying O.K. Thus, occasionally an auditor should ask, "**I just said O.K. Did you hear that?**" And the preclear will sometimes look rather sheepish and realize that he has not known that his statement was acknowledged.

Very often the crankiness or upset of old people or children simply stems from the fact that nobody acknowledges them. They begin to say something and then can't stop saying it, and will keep on saying it until it has been acknowledged by someone that they have said it. They would have to know that that statement had been acknowledged before they could "come off" the statement. You could say that a thing persists until it is acknowledged. This, by the way, is quite applicable to machinery. Machinery keeps putting up pictures until the pictures are acknowledged, and the Thetan seldom acknowledges these pictures, and so we get into a dwindling spiral of automaticity which ends up in blackness. It is not a cure, however, to simply have the preclear say "O.K." to all the machinery.

The auditor should also understand THE AXIOMS as contained in *The Creation of Human Ability*, particularly the CONDITIONS OF EXISTENCE which are outlined in THE AXIOMS. These are quite important. Particularly important are those axioms devoted to "ISNESS" and "NOT-ISNESS." We find that a person very often not-ises his pictures or not-ises his memory. In other words, he meets his memory or pictures with force. He pushes force against force and then we have accumulation of force, and this is not particularly good. The apparency, or isness, condition of existence comes about, of course, through alter-isness. Where we try to change a mass for a long time we eventually get a mass which is persisting and that persistence is isness. So, we see that CHANGING MASSES WITH ANYTHING LESS THAN LIFE OR MEMORY OR COMMUNICATION OR POSTULATE BRINGS US INTO A CONDITION OF PERSISTENCE OF A CONDITION. The auditor who knows this well knows that if he were to try to change with not-isness or alter-isness a deformed shoulder he would find that the condition of the deformed shoulder was persisting greater than ever.

SUCH A WELL INFORMED AND SKILLED AUDITOR MIGHT USE, WITH GREAT PROFIT, AN ADDITIONAL COMMAND—MAKING TWO STRAIGHT WIRE COMMANDS IN ALL. THE ADDITIONAL COMMAND WOULD BE "**RECALL A MOMENT OF PREVENTED ____.**"

EXAMPLE: THE PROCESS WOULD THEN BE "**RECALL A MOMENT OF STUDIOUSNESS.**" AND WHEN THIS COMMAND SEEMS FLAT, "**RECALL A**

MOMENT OF PREVENTED STUDIOUSNESS.” THE LATTER COMMAND TAKES OUT THE NOT-ISNESS OF THE PRECLEAR.

ACTUALLY THE BEST RESULTS ARE OBTAINED BY USING THESE TWO COMMANDS, SUPPLYING WHATEVER IS NECESSARY IN THE BLANK. ONE IS RUN FAIRLY FLAT. THEN THE OTHER IS RUN UNTIL IT IS FAIRLY FLAT. THEN THE FIRST IS RUN AGAIN. WHEN IT IS AGAIN FLAT, RUN THE SECOND AND SO ON—AS NEW MATERIAL THUS IS DEVELOPED.

The duplication of questions is something that is very hard for an auditor who has not had much processing to do. He will get discursive, he will go off away from this necessity to duplicate it over and over and over. Thus, many processes are rendered null and void by an auditor failing to complete the process. He cannot stand the idea of duplicating, doing the same thing again and again and again, because he apparently is stacking his time track up. Actually he is not doing so and if he did it long enough, if he simply would go ahead and audit and ask the same question over and over and over again long enough, he would get a drill for himself which would cure him of his inability to duplicate. The biggest stumbling block to auditing is the obsessive change factor on the part of some auditors. Actually, when an auditor has an obsessive change factor he seldom makes a good auditor, because his obsession to change gets into his auditing. He has an obsession to change the preclear so he starts to force the preclear into changes which the preclear does not particularly want. The preclear may want changes but not necessarily the kind the auditor wants. The auditor precomputes the case, in other words, and decides in which direction he's going to change this preclear. That's all right and an auditor can do it, but when an auditor obsessively has to change the preclear we discover that the auditor at the same time will change **THE PROCESS**. In other words, both of these are inability to duplicate. An auditor can also err in the opposite direction. He can use the process so long and so consistently and so far beyond its doing the preclear any good that the whole idea of auditing is defeated. For more data on this look at the new Auditor's Code, which is printed in *The Creation of Human Ability* and in *Dianetics, 1955!* These enjoin the auditor to run the process as long as it produces change. When it no longer produces change don't run it. However, an auditor who changes the process and says to himself, "Well I changed this process because it was no longer producing change," when in reality it was, and the auditor couldn't stand the duplication any longer, is, of course, reasoning himself out of good results for the preclear.

The auditor should understand that the discovery of the actual creator or genus of anything will bring about its vanishment. This is also done by communication only. Ownership Processing can be used very effectively on preclears and in Straight Wire, but actually using communication as given in an earlier article is a superior activity. Ownership Processing is run by having the preclear state that this owns the condition or that owns the condition, and just have him keep stating that this or that or the other thing, and including himself, and his machinery and the body's machinery owns or made the condition, or the pictures own or made the condition until the condition vanishes. One has sighted the actual owner often enough. However, if one went on sighting the wrong owner often enough the picture or condition would strengthen. In other words, you would be mis-owning it. All masses, spaces, conditions depend on mis-ownership for their persistence. In the absence of mis-ownership—we own up to the ownership of everything that we did and know the ownership of everything that everybody else did, or has—why everything would disappear. Ownership Processing is declaring the proper owner. It's a very amusing process.

Ownership Processing is best done using an O-Meter or any type of physiogalvanometer. Here we see at once that the principal ownership is the response that we get on the meter. We get greater masses when we get mis-ownership. We get more reaction when we get mis-ownership. All the needle of a lie detector or any such instrument registers is mis-ownership. When mis-ownership is present the needle registers and when it is not present the needle doesn't register. Thus, a lie detector does not detect a lie; it merely detects the mis-ownership of the picture of the incident. A criminal who says that he didn't do a thing when he did will of course make the picture of the

incident become stronger; thus, it will register. Similarly, the criminal could say, “I did it,” when somebody else did and you would get an additional lie or the same reaction. If the preclear says that he caused the picture when something else caused the picture the picture will become stronger and the needle of the meter will register. This is about all there is to electropsychometric auditing.

One of the most notably lacking qualities in the unsuccessful auditor is charity. I am reminded of a section in the new testament which I misquote, because it sounds better, to the effect, “Though I speak with the tongues of angels or of men, though I have not charity, I am as sounding brass or the tinkling of the temple bell.” An auditor who has no charity, who is continually critical of the preclear, who is trying to change the preclear because the preclear is so bad, seldom achieves very great results with the preclear because he’s out of ARC with the preclear. Mercy, charity, kindness are qualities which are not low scale. They are the highest and kingliest qualities there are. And an auditor should never forget them.

ARTICLE EIGHT

Scientology and Straight Wire

It is a great temptation to call anything a psychotherapy which uses memory. Because psychotherapy has devoted itself to memory in the past. This is a fluke or a freak. Psychotherapy should devote itself to aberration.

Because Scientology has a process known as Straight Wire, which uses memory, it might be very easy to conclude that Scientology was then a psychotherapy. And this, of course, would be true if the goals of Scientology were those of psychotherapy.

The goals of psychotherapy are to eradicate unsocial or aberrated behavior in an individual.

The goals of Scientology are to create better abilities in the individual.

Scientology is far more closely related to education and its goals than it is to psychotherapy, but because of the factors which Scientology handles it is perforce not only intimately related to but is basic religion.

If you find anything disturbing about that association—Scientology and religion—we might cockily ask, “If religion treats of the human soul has there ever been a religion before Scientology?”—since there was precious little information available about the human soul until we took our textbooks in hand.

Naturally when you know the broad principles of anything, such as memory and forgettingness (these being two different items), you can apply them to almost anything you want to. And, as we have stated in an earlier article, you certainly could take an elementary form of Straight Wire and apply it to the field of psychoanalysis and let the analyst go on and do much of the things he does. As a matter of fact, if I were a Scientologist practicing in an area which contained some psychoanalysts I would definitely make it my business to associate myself with these people, and train them to give the same question as given in an earlier article, over and over, to duplicate, to acknowledge and to get some good works out of their patients. This is a very simple thing to train somebody in a sharp discipline and it would not be out of order for a Scientologist to take this under his wing because, Lord knows, the analyst has a hard time in the society and has a hard time with his patients. Furthermore, it is not unusual for the field of psychotherapy to turn to the church when it is blocked. And we hope it is not unusual for the church to try to make the world a better place to live in.

But, when you are using Scientology as a Scientologist, and you’re employing Straight Wire, you had better realize that your best results come about BY RETURNING SELF-DETERMINISM TO THE PRECLEAR. Which is to say, make him better able to handle and control himself and his environment. In fact, you will not be able to achieve any results of any lasting quality or of note unless you do this for the preclear. Therefore, the degree to which you suppress his self-determinism by finding things

wrong with him will depress as well the results of auditing. As a Scientologist you should concentrate on increasing the abilities of a person.

In the field of education memory is of the essence. Unless we could handle memory well we could not educate people well. Automatic forgettingness sets in on a student almost as fast as the textbook is closed. This is because he is on a forced draft of memory. He is expected to remember everything. Until the day comes when he can forget and remember at will he will be no better than the book from which he has studied. Thus, as a Scientologist you could explain this to an educator and use your skills and technologies to train this educator into the elementary steps of Straight Wire. The delivery of the question, the giving of the acknowledgment, the duplication of the question. You could train the educator into this as a necessary step to education, since every student he has who is failing, is failing not because of a real antipathy toward the subject, but because the automatic characters of his memory are not properly engaged and in gear. Before we would spend years and great quantities of wealth upon the education of a young man, we would certainly see that he was in shape to REMEMBER OR FORGET HIS MATERIAL AT WILL. We would also see to it, even as importantly, THAT HE WAS ABLE TO POSE AND RESOLVE PROBLEMS RELATED TO ANY SUBJECT. Were he able to do these two things he would always be an honor student. Why should we waste time as educators, and as a nation obsessed with education, in handling minds which cannot remember and forget, which cannot pose and resolve problems? Were we to practice this on an educational level and if we were to be careful at all times with all students to bring them into a state of ability with regard to memory and problems and solutions, before we gave them things to have memory and forgettingness about, and problems and solutions, we could probably place eight or nine foreign languages and eighteen or twenty new majors in any standard educational span and do it with success. Therefore, education would be far more effective and would have much greater duration with the individual, and as a result we would have a much higher culture.

In the field of business efficiency, memory, forgettingness and the posing and resolving of problems are the difference between an ineffective slavey and a powerful executive. With these processes, almost any second-rate file clerk could be moved into a valuable asset, and certainly the moving of a business executive from the lower brackets of ability in memory, forgettingness and posing and resolving problems to an upper bracket might mean the make or break of that business.

While Straight Wire does not, in any way, supplant any of the other of the Six Basic Processes, you can be very certain that it can stand by itself as a process. It is very important to know this, for it is the easiest process to teach anyone, and it is the easiest way to obtain stable results.

If you were to essay to teach those people who had the handling of other people in their charge the elements of Straight Wire, exactly how to do it as a drill, not to burden them in any degree with any theory, to reassure them about the phenomena and to turn them loose to do exactly the drill called Straight Wire on those intimate to them, you would have Scientology spreading at a very rapid rate.

The only other solution akin to this would be to teach everyone 8-C. Particularly parents who ordinarily run very poor 8-C on their children. However, 8-C appears to be more childish than Straight Wire. Straight Wire appears to be deep and has great significances connected with it and would be done by adults much more easily. Furthermore, an individual could conceive himself to be very wise in delivering Straight Wire and listening to the answers he got from it, but do not let your student, of course, get so wise that he will stray from the process.

In other words, I recommend to you that you would take some of the people who have some vague interest in Scientology and take a certain facet of their existence and run the basic Straight Wire question given in the earliest article in this series on that one facet until they understand something has happened. Then teach them how to do the process on others. **TEACH THEM THESE EXACT RUDIMENTS:**

ONE: Awareness of the auditor, the auditing room, that an auditing session is in progress.

TWO: Two-way communication on a casual basis.

THREE: The delivery of the question.

FOUR: Communication lag.

FIVE: The acknowledgment of the question.

SIX: The duplication of that exact question.

Having taught a person to do these things and having taught him to do them well, you could see that you have expanded his livingness and his beingness. He can MEAN more to more people by this knowledge. This knowledge is not difficult to learn; it is not difficult to teach, and we hope that we have placed in your hands at this time something which will help you to disseminate the information of Scientology and to bring about a better culture than that we have.

ACADEMY LECTURE SERIES

Washington, D.C.

11 July—21 September 1955

“At 1845 ‘R’ Street, N.W., Washington, D.C. in a ten-room building of its own, the Academy of Religious Arts and Sciences is training people to be Scientologists.

“The only place in the world where all three levels of Scientology training may be obtained, the Academy grants certificates as follows: Hubbard Certified Auditor, Hubbard Advanced Auditor, Hubbard Graduate Auditor.

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—*Ability* Minor 6, July, 1955

** 5507C11	HCA	Seven Basic Steps (In this tape Ron describes the curriculum of the HCA Course and the part the six steps [in bulletin above] play in the training of an auditor.)
* 5508C23	ALS-1	The Auditor’s Public
* 5508C23	ALS-2	Axiom 53: The Axiom of the Stable Datum
* 5508C30	ALS-3	Rugged Individualism
* 5508C30	ALS-4	Union Station—R-46
* 5509C14	ALS-5	The Unknown Datum—a MEST-shaking Lecture
* 5509C21	ALS-6	Postulates 1, 2, 3, 4, in Processing—a new understanding of Axiom 36

P.A.B. No. 56
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

8 July 1955

AXIOM 51 AND COMMUNICATION PROCESSING

Let me give you a small review on communication. Axiom 51 says that MEST cannot change MEST, and we find that postulates and live communication do change MEST. MEST cannot change MEST, therefore a pair of forceps cannot basically change a tooth condition. This is sweeping and I want you to realize how sweeping it actually is. A medical doctor would not be able to alter completely a broken leg. You may say, "That's silly, of course he could. He could come in and snap the bone back into place and the fellow would feel a lot better." No, I'm sorry, a medical doctor cannot over a period of time change a broken leg. Do you know what will happen? Let's look at it from the standpoint of life, now, and we find out that the individual got attention for his broken leg, didn't he? It will emerge as rheumatism some day. In the next life it will emerge as two broken legs! We're going to get a repetition of this because as soon as you attempt to change MEST with MEST in one fashion or another you are going to get persistence, and that is all. Persistence of what?

In view of the fact that all conditions are postulated conditions, and that the consideration behind them that they are bad or good is simply again a consideration, if we say persist it doesn't mean that it is either bad or good, it simply means *that condition*. What condition is it? The condition we are trying to change. And whenever we try to change MEST with MEST we get a persistence of that condition. It will crop up one way or another, and you will see this time after time.

Dealing as we are in a very high echelon of live communication, when we try to alter a condition with MEST we get this persistence. Restimulation is the condition persisting in the auditor, as an auditor who goes around altering energy masses gets restimulated. The auditor comes along and says, "Now all I have to do is change this energy mass one way or the other," and he may succeed in doing so as far as he can see for the moment. So he goes off restimulated. That is the condition persisting. It's going to persist, one way or the other. The only motto back of MEST is "PERSIST."

But we have this licked. Hence Axiom 51. Postulates and live communication actually can bring about a permanent change and can actually stop a persistence.

Now, this process, "**What wouldn't you mind ___ communicating with?**" "**What wouldn't ___ mind you communicating with?**" is actually not a low echelon process. A low-echelon preclear, one with no mock-ups and very little reality, one who is not well off, will not be touched by this process. He cannot assimilate the process. Why? Because, to run this process, you have to have the cooperation of the preclear's ability to as-is. You have to have the ability of the preclear to have a cognition and the ability of the preclear to as-is a piece of energy, that is, to make a perfect duplicate of it.

Where, then, does that leave this process to be totally functional? It leaves it upstairs, because when you run it downstairs, the individual begins to “chew energy.” Just “chewing the energy around” doesn’t make it persist, but, with all this chewing, he isn’t as-is-ing anything. All he is doing is moving mass “A” to position “B.” Anybody who is doing this gets no cognition out of it at all. He is waiting for that piece of energy to tell him something, and this tells you a great deal about the preclear who couldn’t run an engram. He was waiting for the MEST to say something.

The preclear who could run engrams could still play a game well enough to make the MEST say over and over again what the MEST had imprinted on it. That is exactly why an engram could run and why we had success in running engrams, and when an engram disappeared that is exactly what happened. It was up there all right, it was up there in lights, but it wasn’t saying anything. It was a bunch of sound waves imprinted on a bunch of molecules of one kind or another, and the preclear had to sort of pretend it was saying these things over and over. In other words, he made it talk. Now today an individual gets an engram in front of his face and you just tell him to make it talk. Make it say, if you please, exactly what is in the engram, or make it say anything—it doesn’t matter which.

As we look over this running of an engram, let us say that we are getting an individual to run birth. What we are doing is to get an energy mass called birth to articulate to an individual, and it would run very handsomely indeed if we had the preclear saying Okay. This is actually a terrifically effective way to run an engram. If we wanted to start today running engrams, we could, full out, and achieve tremendously superior successes because we could certainly run any kind of an engram in the bank. We could dream it up, and the preclear could dream it up, could do anything he wanted to, just to make these energy masses talk.

Of course very strange phenomena happen on an occluded case when you have him dream up the fact that he has the concept of an engram in front of him. You just look at him and you say, “Now let’s make believe that you have birth in restimulation in front of you.” (This would be a roughie, and a weird way to go about it.) “And now let’s pick up the engram at the point where the doctor is saying, ‘If you will just take this pint of strychnine, mamma, the child will be born much earlier.’ “ You have him to make this concept say this, and have him say Okay to that.

The strange part of it is that you don’t have to pay any attention to whether birth shows up or not. I counted the number of births on an individual one time and it was several thousand, believe me, and they all go back to Fac Ones and things like that. So we just have him get the idea that he has birth in front of him and have it articulate. Quite often this totally occluded case will have a complete birth show up and begin to run off. But, he was totally occluded, wasn’t he? He couldn’t run an engram.

We could just buckle right down at that point and actually run that engram with Okays from the preclear, just as it showed up, or we could go on running a synthetic engram. In either case facsimiles would go out of restimulation in the individual. As long as we have communication those energy masses will disintegrate and you will stop the persistence of the condition.

So let’s look at the optimum way that I know of at this moment—the best way I know of—to separate universes, on which I have had considerable success and to date have had no failures as long as the preclear could at least articulate anything. As long as you can make him do anything at all you can make him do this. You have seen the process already.

“Give me some things you could say to your mother.” If you wanted to make this very perfect, if he is unable to play a game you don’t have to (very often the preclear is

unable to play a game), you would say, **“Now get the idea mamma is out there saying Okay to all of this.”** **“Now give me something else you could say to your mother.”** Then you say, **“Get the idea mamma is out there and have her say ‘Okay.’** **“Now give me some things that mamma could say to you.”**

Now you will get a positive blow-apart in a fairly rapid order of the interiorization of the universe. We know very well that people interiorize into a body, into other bodies, into MEST objects, into planets. So, if you were to run this one all the way backward you would take somebody who is obviously seen to be interiorized into earth, and what would you have him do?

You would say, **“All right now, give me something earth could say to you.”** If he is really interiorized into earth he’ll think up something. Then you have him say Okay. The next thing you know he will get the ball of earth ‘way out there somewhere. Maybe it’s the first picture he has ever had! You will say, **“That’s fine. Now give me some more things that earth could say to you.”** **“Now give me some things you could say to earth,”** and very ordinarily he will come right on up the tone scale. You will never see such perfect behavior of a tone scale as when you use a MEST object.

Then we would pick out (if we really were bent on exteriorizing Mr. Doakes and Mr. Doakes was interiorized into the interiorizations) another universe when we knew that we had the first one blown, and we would know that because his physiological condition would very definitely alter. We would go on to the next likely universe.

We find this fellow who has been a linotype operator for eight thousand seven hundred and sixty-two months, or something of the sort. We don’t have to be specific. We pick a linotype machine, and we say if he got into earth he certainly got there via some sort of apparatus he was controlling, so we say, **“All right, what could a linotype machine say to you?”** He would think it over for a moment. A very literal-minded fellow would probably say, “It could say ‘clank.’”

“Okay, have it say clank.”

“You know, I don’t get any sonic on this,” he’d say. (I’ve had this happen.)

“Well, just get the idea of its saying clank.”

“Well, it’s going clank, all right.”

(“Oh no you don’t,” says the auditor, aside and to himself.) “Have it SAY clank.”

“Have it SAY clank? A linotype machine can’t . . . well, I guess it could. On thinking it over I guess a linotype machine could.... All right, I’ll have it say clank.”

“All right. Now have it say something else.” He does, and we blow him out of the universe of the linotype machine.

Now let’s pick the wife he hates worst, or something like that. What could she say? etc. Admittedly this is not a short process, but it keeps going faster and faster. Next we would pull him out of papa and mamma, and maybe grandma and grandpa, and so on. We are doing one of these schoolbook, by the table, separations. Then we say, **“Now give me something your body could say to you.”**

“My body say something to me?”

And away we would go, and we would blow him out of his head.

It will work with almost that mechanical ease. The question is, how many hours of auditing would it take to bring somebody who is totally interiorized into a planet out through these various stages and finally out of his head? As far as I'm concerned it is the minimum number of hours he could be audited for maximum result.

We could do a tremendous number of things for him. We could do a momentary patch-up on a lot of things, we could do this and we could do that, but if we were going straight toward the goal of making this individual into the highest level of condition that we could make him into, we would follow a process just about like this. It would be slow, and it would be arduous, but we would get better, and better, and better. He would finally get to a point where he could feel these things blow off and blow out on him.

I went so far one time as to try to exteriorize a fellow from his engram bank. I think I exteriorized a lot of thetans from that bank, but I never got the fellow out of it entirely because I didn't have the time. His track finally stretched out in all directions and he could view it clearly, and then he was terribly interested and wanted to run and have to do with each individual engram—and there were about seventy-six trillion years worth of them. Then there was the whole GE line. So I abandoned that attempt. He felt wonderful, though, and went around telling everybody he was cleared. Compared to his earlier state he sure was. He was cleared easily from eight or nine heavy engrams in about eight or nine hours' auditing.

The articulation of the actual communication would be something you would do on an individual who is having the vaguest difficulty playing a game, who couldn't as-is birth at a glance. And this is the conclusion I have reached rather arduously over these past weeks on this. I give you data when I have it.

Axiom 51 is right. It says you can't change MEST with MEST, but postulates and live communication can change it. But realization on the part of a preclear with no cognition is not possible. So if he can't realize, that means he can't as-is, so if he can't as-is, there he is. But I have seen preclears pass right on up the line from cognition zero to almost instantaneous cognition. In the Air Force they have ceiling zero. We have cognition zero, but it's the same thing—total fog.

It is immensely safe for an auditor to change by communication. There is no restimulation involved.

Text
B-39- Conceiving Something
Interesting.
Interest is the keynote
of attachment

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D.C.

The Adventure of Scientology

L. Ron Hubbard

As a member of that crew of experts on the subject, the Explorer's Club, as one who has plowed keel into Seven Seas, who has ducked shots fired in anger and watched others fail to duck, I can verify that when all horizons are measured, all swamps mapped, all deserts charted and supplied with water and instant rescue, there will yet be a world of unknown frights and glooms and cheers to explore, there will yet be a universe of adventure left, a universe sufficiently powerful to daunt the last few thousand years of thinking men—You. The universe of You.

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

No matter if one travels the six basic steps or the whole track, the universe of Mind minute by minute opens and unfolds. For this is the adventure of Scientology: to discover not a wrongness as in psychotherapy, to create not a peculiar pattern of individuality, as in education, but to find and come to grips with the totality of Mind itself, its "substance," "meaning" and "vastness" or whether these exist.

To use Scientology "to get well," to "become less nervous," is like using an alpine stock to dig a ditch for a water pipe in the back yard. To use Scientology as a guidebook to the discovery of the Infinity of Infinities is a proper use.

Perhaps you seek to "sell Scientology" to some chair-rooted conservative. Will you? If that person cannot buy adventure he cannot buy Scientology. There may be nothing really wrong with the person who refuses adventure. He MAY be the one who is right. Perhaps it is best to cower behind barriers with grip-shut eyes and hope never to find out. But this attitude will not appeal to the Scientologist. If he is being shot at from some mysterious and hidden quarter of body or mind he wants to stand up and take a good, hard look. If he is being wracked by unknown shivers, he wants to know (a) can he shiver harder, (b) do other people shiver and (c) can he turn it on and off.

The trained Scientologist is the greatest adventurer of all, for he adventures into many, many minds. The expertly processed preclear is the deepest adventurer of all, for he sees more and faces more in any given instant. But trained or not or processed or not, the Scientologist is an Adventurer. Many men as ages go will own Earth. The Scientologist, in addition to visiting many universes, doesn't care WHO owns them. And that is the test of he who would walk above kings—the doing is as good as the adventure therein—and that's the way it is.

CERTAINTY

Vol. 2, No. 8

[1955, ca. August]

The Official Publication of
DIANETICS and SCIENTOLOGY
in the
British Isles

An Idea Versus War

L. Ron Hubbard

Creation precedes destruction: for to be destroyed, a thing must have been created.

The initial form of creation is an idea, and from an idea flows the energy and forms necessary to action.

Destruction requires action when that destruction embraces nations, towns, and the bodies of man.

Since civilization began on earth, men have been seeking to destroy men in the "glorious cause of ending war." Force begets force; the spear only seeks the weak point of the shield; the shield itself, offered long enough, will provoke the invention of a spear which will pierce it.

Man has sought to solve his confusion by applying it to the chaos and confusion of force on the level of the material universe. Yet no progress or advancement ever has been made by mankind which did not have as its vanguard an idea. An idea alone is capable of altering man's circumstance with regard to war. Ideas, their creation and control, alone can defeat an atom bomb. The idea which will defeat the bomb may be as low as the construction of a force stream to render impenetrable the defences of a city, but that idea would end war only for a time. Observably it will require an idea of far greater magnitude to stop the bloodlust of nations.

Perhaps in Scientology there exist sufficient techniques for the origin of new ideas and the control of ideas to halt the willful suicide of man through the machinery of battle.

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Ability

Major 5

[1955, ca. early August]

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D.C.

With A-R-C

L. Ron Hubbard

WE STILL SPELL SUCCESS WITH A-R-C.

If the old-time Dianeticist feels strange today with the SIX BASICS and all this fantastic STUFF about COMMUNICATION, he still has an anchor point to windward, he still has a comfortable harbor, he still has a sound hull in A-R-C.

Science of Survival is still as modern as tomorrow's headlines. *Science of Survival* with its huge chart was written clear back in the unclear days of 1951 but its message is still talking in every today piece of auditing that is done.

That huge chart of *Science of Survival* was evolved from the basic principles of A-R-C and now we discover that the only way you can tell if modern auditing is working is whether or not it increases the pc's A-R-C. Yes, THAT is the best test. That is the only reliable test.

If today's auditing session does not raise the pc's A-R-C then it wasn't an AUDITING session. It might have been a jam session or a bull session. But it wasn't an AUDITING session.

If a pc "blows a session" he blew it because there wasn't enough A-R-C in the auditing itself or because HE didn't have, wasn't capable enough of A-R-C to match the session's process.

EVERY one of the Six Basic Processes today is designed and delivered only to increase the pc's A-R-C. Every one of these processes is successful today ONLY when it improved the pc's A-R-C, ONLY when it raised him, in other words, on that tone scale detailed in *Science of Survival*.

Thus today there would be NO excuse not to know whether or not the pc benefited from the session. If his A-R-C improved, he benefited from the session. Thus today there is NO excuse not to know WHAT process to run on the pc. The auditor runs THAT PROCESS which LEADS slightly the preclear's A-R-C and into the lower rung of which the pc can enter with SOME A-R-C.

The only auditor judgment required today is the ability to estimate the A-R-C of the pc. The best trained auditors at the center in Washington or from the Academy are those who CAN estimate the A-R-C of the pc and who, KNOWING the tone scale chart and where the Six Basics fit, can ADDRESS the right process to the preclear and THEN LEAD the pc upscale by improving his ability to do the process.

Slow boat auditing is auditing done without an ability to estimate the A-R-C of the pc or know where the Basic Processes fit on the tone scale.

When we ask how clear a man is we are asking how ALIVE he is. When we are asking how ALIVE he is we are asking how much UNDERSTANDING he has. When we are asking how much LIFE and UNDERSTANDING he has we are asking how much A-R-C he is capable of performing. And that's about all there is to it—IF you know your *Science of Survival*, IF you know your Six Basics and where they belong on the chart.

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AFFINITY - REALITY - COMMUNICATION are the corners of the triangle of UNDERSTANDING. They are interdependent points. Without affinity, one cannot have either reality or communication. Without communication one cannot have affinity or reality. And one has as much affinity, reality OR communication as he has communication, affinity or reality. The DEGREE of any one corner brings about the degree of the other two.

By affinity we mean, roughly, the liking or disliking of something.

By reality we mean the similarity or dissimilarity of IDEAS about something.

By communication we mean the interchange of ideas about something.

Now let us say that you tried the material in the *Ability* article "Straight Wire" and you did it all right. You tried it on three pcs or friends. It worked, let us say, with magnificent results on two. It did NOT work at ALL upon the third. WHY?

On the third man it didn't work because his A-R-C was not UP to confronting his past. It might have been up to a process lower on the scale than Straight Wire. But it WASN'T up to Straight Wire. In other words we started with NO toehold of A-R-C which we could improve by auditing.

And HERE we have the only real auditing DIFFICULTY. There MUST be SOME A-R-C present in order to improve a pc's case. He must at least quiver slightly when touched. There MUST be some life present in order to upscale a case.

Now it is TRUE that one can, theoretically, animate inanimate matter. IF one lifts a match without manual contact, by "force of will," he MUST imbue it with some LIFE. If one cannot imbue with life he can't handle objects or spaces. They DEFY him. Thus the Granting of Beingness. BUT, for our purposes the auditing of this extreme of NO LIFE is not then auditing. It is ANIMATING. Anybody can ANIMATE a pc. He can actually monitor his machinery with words alone. But auditing involves RAISING THE SELF-DETERMINISM (pan-determinism) of the pc. Maybe you could imbue with life and then raise THAT into self-determinism. Maybe you do. But that is NOT auditing as we understand it. It is NECROMANCY. (Though I will admit we all practice it somewhat.) Auditing consists of DISCOVERING a spark of A-R-C and, by processes AND A-R-C fanning it into a proud flame.

A pc may have enough A-R-C to do Locational Processing. If he does, then Locational Processing (having the pc sit still and spot things by glance in the environment) will UP his A-R-C to a point where the pc can do TWO-WAY COMMUNICATION (not mechanical, which belongs with Opening Procedure by Duplication). If a pc has enough A-R-C to simply talk over things THEN this can be fanned up to enough A-R-C to do PROBLEMS AND SOLUTIONS. And if he can do this one (R2—20 in *The Creation of Human Ability*) he can then, in doing it graduate upscale to THINK A THOUGHT. And if he now has enough A-R-C to do THINK A THOUGHT he will gather force and momentum in thinking thoughts to at length enter the lower A-R-C floor of STRAIGHT WIRE. And so on up the rest of the processes.

HERE you see where we are going. Here you see the LADDER we are climbing. Here you see WHY we are climbing it. And here you see also why Straight Wire on that third pc didn't make any improvement on his case.

If they don't improve on the Six Basics in auditing by the code and by the book then the auditor has ASSUMED more A-R-C in the pc than the pc could muster.

When a preclear is run on a process without change, the process is just too high on the A-R-C scale for the extant A-R-C of the pc. And that's ALL there is to it.

In the game of living (often carelessly called a business by low-toned people) you are as UNDERSTOOD by the people as they have A-R-C to understand you OR you are as understood as you grant them A-R-C to understand you.

You are as ALIVE as you can do a process. There is no shame in being partially dead. There is only shame in WANTING to be dead, for you can change that.

Now maybe, looking at your *Science of Survival*, you can estimate your pc and lead your pc into greater life. BUT remember, if he DOESN'T QUIVER on a process, he hasn't entered into its life band and all his doing of it will be SOCIAL RESPONSE or YOUR running of his machinery. You can do it too.

Good hunting.

The secret is
the man's
common
Knowledge is the
interchangeable common
Truth is an
absent common

[The above "Old Cuff" was originally printed on the back of PAB 58, 5 August 1955. The text of this PAB was not written by LRH so it is not included here.]

LRH TAPE LECTURES

Washington, D.C.
23—30 August 1955

* 5508C23	ALS-1	The Auditor's Public
* 5508C23	ALS-2	Axiom 53: The Axiom of the Stable Datum
* 5508C30	ALS-3	Rugged Individualism
* 5508C30	ALS-4	Union Station—R-46

Ability

Major 6

[1955, ca. early September]

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D.C.

L. RON HUBBARD

Dear Fellas -
With this issue and
material under development,
the goals, the positive ones,
of Dianetics and Scientology
are becoming an actuality.
We can win by commanding
the environment against a
school of thought - Micoology -
which only conforms to it.
This is your Training Manual.
We have more for your
friends and students. I
recommend 50 hrs of Union Station
(page 26) audited or self-audited
for every auditor.
We're winning in Washington -
Best Ron

[The above letter accompanied *Ability* Major 6 when it was originally sent out. The process "Union Station" referred to above as being on "page 26" of the original magazine is now on page 254. In addition to the text on the following pages, this issue contained The Axioms of Scientology, The Code of a Scientologist, The Auditor's Code, The Prelogics, The Logics, The Axioms of Dianetics and The Tone Plotting Scale.]

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Basic Processes

RUDIMENTS: One: Awareness of the auditor, the auditing room, that an auditing session is in progress. Two: Two-way communication on a casual basis. Three: The delivery of the question. Four: Communication lag. Five: The acknowledgement of the question. Six: The duplication of that exact question.

I

1. I. FIND A PC.
2. II. ESTABLISH THE EXISTENCE OF THE AUDITOR.
3. III. ESTABLISH THE EXISTENCE OF A SESSION: LOCATIONAL PROCESSING.

 “Notice a chair in this room.”
 “Notice the ceiling.”
 “Notice the floor.”
 “Notice ..., etc.”
4. IV. TWO-WAY COMMUNICATION RECALLING PC’S SECRETS (see *Dianetics, 1955!*)
5. V. DISCUSS PRESENT TIME PROBLEM, IF ANY.
6. VI. HELLO’S AND OK’S TO PICTURES (article 5, *Ability Major 4*, “Straight Wire—A Manual of Operation”):

 “Recall a moment.”
 Hello’s and OK’s to and from any picture or blackness.
 Bring back the picture.

 “Recall a moment.”
 Hello’s and OK’s any pictures or blackness.
 Bring back vanished pictures.

 (SPLITTING UNIVERSES)
7. VII. PROBLEMS AND SOLUTIONS (R2-20, *Creation of Human Ability*):

 “‘What problem could you be to yourself?’”
 “‘Give me another problem you could be to yourself.’”
 “‘Another ..., etc.’”

 “‘What solution could you be to yourself?’”
 “‘Give me another solution you could be to yourself?’”
 “‘Another ..., etc.’”
8. VIII. THINK A THOUGHT:

 “Think a thought.”
 “Think another thought.”
 “. . . another thought, etc.”

 “Receive a thought.”
 “Receive another thought.”
 “. . . another thought, etc.”

 (ASSIGN, INVENT, MAKE TYPE PROCESSES)

9. IX. CONSEQUENCES:

“What would happen if you were apathetic?”

Repeat, etc.

“What would happen if you got angry?”

Repeat, etc.

APPLY TO TONE SCALE AND AWARENESS SCALE.

II

X. ELEMENTARY STRAIGHT WIRE (ABOVE 1.0):

“Give me something you wouldn’t mind forgetting.”

Hello’s and OK’s to any pictures.

Put back any pictures.

Repeat, etc.

“Give me something you wouldn’t mind remembering.”

Hello’s and OK’s to any pictures.

Put back any pictures.

Repeat, etc.

(STRAIGHT WIRE ON SECRETS, KNOWINGNESS)

III

XI. OPENING PROCEDURE OF 8-C (A, B, C) (ABOVE 1.9):

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

“Go over to it and touch it.”

“Now look at that (another large object or area).”

“Go over to it and touch it.”

Repeat, etc.

Exact spots. “Do you see that black mark on the left arm of that chair?”

“Go over to it and put your finger on it.”

“Take your finger off of it.”

Do this with many precise spots.

B. “Find a spot in this room.”

“Go over to it and put your finger on it.”

“Now let go of it.”

“Find another spot.”

Over and over, etc.

C. “Find a spot in this room.”

“Decide when you are going to touch it and then touch it.”

“Decide when you are going to let go and let go.”

Repeat, many spots, etc.

IV

XII. OPENING PROCEDURE BY DUPLICATION (ABOVE 2.6):

Have pc become familiar with two objects.

“Go over to the (book).”
“Look at it.”
“Pick it up.”
“What is its color?”
“What is its temperature?”
“What is its weight?”
“Put it down in the same place.”

“Go over to the (other object).”
“Look at it.”
“Pick it up.”
“What is its color?”
“What is its temperature?”
“What is its weight?”
“Put it down in the same place.”

“Go over to the (first object).”
Etc. Repeat. Run for hours.

V

XIII. REMEDY HAVINGNESS (ABOVE 3.1):

“Mock up a (planet, man, brick, boulder).”
“Make a copy of it.”
Explain “copy” if unknown by pc.
“Make another copy of the original.”
“Make another copy of it.”
“Make another copy of it.”
“Make another copy.”
“Another copy.”
“Another.”
“Another.”
Etc. as many as pc can comfortably make.

“Now push them together and push them into the body.”

“Mock up a”
“Copy it.”
Many copies, as above.
Have pc push them into the body.

Repeat many times.

Have pc mock up and copy as above, and:
“Throw them away—have them disappear in the distance.”
Etc. many times.

VI

1. XIV. SPOTTING SPOTS IN SPACE (ABOVE 3.6):

“Spot a spot in the space of this room.”
“Spot another spot.”
Etc. many spots.

“Spot a spot in the space of this room.”

“Walk over to it. “

“Put your finger on it.”

“Let go.”

Etc. many times.

Intersperse:

“How big is the spot?”

“Does it have any color?”

“Does it have any mass?”

And similar questions until spots have no mass, simply locations.

VI

2. XV. ROUTE ONE: 5, 6, 7 (FOR EXTERIORIZED PC):

(5) “What are you looking at?”

“Make a copy of it. “

As many as pc can COMFORTABLY make.

“Push them into yourself.” (Not the body) (Alternate with “Throw them away.”)

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

“Can you find a nothingness somewhere around you?”

“Now make another one just like it.”

Have him make many like the first nothingness.

Have pc push them into himself or throw them away.

As many as the pc can comfortably make.

(6) “Locate the two upper back corners of the room (those behind pc’s body).

Hold on to them, and don’t think.”

Have pc do this for at least two minutes.

Alternate with:

“Find two nothingnesses.”

“Hold on to them and don’t think.”

At least two minutes by the clock.

(7) “Let go.” “Find a place where you’re not.”

Many places.

Repeat 5, 6, 7, many times.

THE H.A.A. SHOULD BE CONVERSANT WITH ALL THE FOLLOWING:

ASSIGN some INTENTIONS.

Waste, accept, INVENT:

Wrongnesses

GAMES

Bad conditions

MAKE some TIME.

Three spots in your body. Three spots in the room (will exteriorize pc).

INVENT a dangerous mock-up.

What kind of a mock-up SHOULD you put up? What kind of a mock-up COULD you put up? What kind of a mock-up should you be able to DESTROY? What kind of a mock-up could you DESTROY?

RECALL SOME SPACE. All right. Is it TOO MUCH or TOO LITTLE? (Can be used with HELLO'S and OK'S.)

Someone who doesn't think you're insane. Someone you don't think is insane (eases pc found worried).

If pc fails R1—4: What could you OCCUPY? What could you BE?

In what could you PARTICIPATE?

WHO or what IS MAKING ALL THE SPACE?

What is EXTERIORIZATION?

What do you want CHANGED? What do you want UNCHANGED?

OTHER PEOPLE (R2—46) to be run ONLY in railroad terminals, large bus terminals and airports. Use live people. Tell me something you REALLY KNOW about that person. What would you PERMIT THAT PERSON TO KNOW ABOUT YOU? (This process is known as "Union Station.")

What could you say to (papa, mama, wife, husband)?
What could (.....) say to you?

Find something COMFORTABLY REAL. (Eases pc found uncomfortable.)

Use HELLO'S and OK'S to the spots in Change of Space.
(R1—9 *Creation of Human Ability*)

See the space in that room? MAKE it. See the space in that (another) room? MAKE it. Alternate.

WHAT ARE YOU DOING? WHAT ARE YOU DOING THERE?

COGNITION

COGNITION IS AWARENESS OF AWARENESS. Example: An individual has been studious since age five. Preclear is run on studiousness. Preclear says, "Well, I'll be darned!" Auditor says, "What happened?" Preclear says, "I have been studious since I was five years of age! This is remarkable in view of the fact that until this very moment I never had the slightest notion that I was being studious. Remarkable."

This is an example of COGNITION. The awareness of awareness of a condition permits the lessening or vanishment of that condition. The awareness of awareness of a scarcity permits the lessening or vanishment of that scarcity.

Cognition is of the highest importance in processing. A process used, when it is the right process for the case, should normally bring about a cognition on the part of the preclear and when there has not been a cognition the process is not the correct process, or it has not been run fully.

The most important communication lag is the cognition lag. A process should not be left for the next higher process until there has been a cognition on the process or the considerations addressed in the process.

GRANTING OF BEINGNESS

A process has not been the correct process or has not been run correctly, or has not been run long enough if there has not been in the preclear an increase in his ability to grant life to others and to his environment.

ACKNOWLEDGEMENT

- A. The auditor must acknowledge every answer, every command carried out, every comment, every communication, every attempt to communicate on the part of the pc. He should further invite communication wherever the preclear desires or needs to communicate.
- B. The auditor must be willing to grant beingness (life) to the preclear.
- C. The auditor must be alert to the pc at all times.
- D. The auditor must be real to the pc at all times.
- E. Cognition (awareness of awareness) is the goal of any process. The pc must be invited to impart any new cognition which he has gained during a session, or between sessions. A major cognition resulting from any process is generally a flattening of that process. The next process can then be delivered.
- F. Acknowledgement is given by the auditor by the use of: "OK," "Good," "Fine," "All right," "OK, good," "All right, fine," etc.
- G. The auditor does not use: "That's right, I agree," or "Yes, that's correct," or "Now you've got it," or any such phrases denoting validation. This is not acknowledgement, but is evaluation, either the auditor evaluating for the preclear or the preclear evaluating for the auditor, neither of which are auditing situations.

P.A.B. No. 60
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

2 September 1955

“ANYTHING—EVERYTHING—NOTHING”

I want to call your attention to something you might watch with some interest. It is the systematized generality with which a certain type of preclear answers questions. He categorizes. You ask him about a cat and he gives you all cats. Many people will answer in that way, and they very often answer with system.

There is nothing mysterious about this, but it denotes the existence of groupers, good old Book One groupers. When a preclear answers in this fashion, his track is very grouped, whether he knows it or not.

In auditing this type of preclear, I have countered this with some highly general processes. I took up solutions, but I didn't leave them specific. Why did I leave them unspecific? Why didn't I leave solutions and problems as solutions and problems? Simply because such a preclear's attention needs direction.

One of the handiest ways to go about this is just to take the Eight Dynamics with the Know to Mystery Scale. If you are going to categorize something you will have it well covered, and you are going to hit most of the corners of the universe one way or the other.

By way of example, I would like to tell you a little more in detail about one such case I audited. Although his case level was in poor condition, psychometrically and actually conversationally, this man was sane among sane. He had a very good impulse toward healing, he was very sensible and so forth. He was rather intensely local in his Scientology interests, and he had a tendency toward “the only one” and rather resented anything that might come in from another quarter on this. (This is the critical level.) He was not really powerful, but he was a fine man and had done a lot of good processing.

At the beginning, I had to actually work around in the session to get some sort of communication with the man so he could answer questions. In other words, “**Give me some solutions for God**” was utterly beyond him. He couldn't communicate on this basis. “**What is God a solution to?**” did communicate, so that was the question we settled with, and from there he went on down through all the dynamics. We did not bother to take up “himself” very much because his generality was so great that he probably wasn't there!

Now this man was not in bad shape. He was in pretty good shape, but case-wise the mechanical aspects of his case—he was grouped, generalized, and far, far too fixated on others to the exclusion of himself. He wasn't there. The optimum situation is: Earth is here, other people are here, I'm here, my machines are here, my body is here, the

reactive bank is here—awareness of all these things. He, however, was so far from being exteriorizable from the body that he had to be pulled out of the planet, then out of some other bodies, and then out of his own head, one way or another. It took some doing!

At first I could only try to develop some kind of two-way communication with this man. I found him hell-for-leather on an obsession toward knowledge, and telling a person that you did not know something was not a communication to him. If you said “When does the train leave?” and he told you “I don’t know,” he would not have communicated to you. I almost bludgeoned him into the recognition that there was a communication involved in telling somebody “I don’t know,” that you did refer to the problem or situation if you said “I don’t know” and went right on off on one of those techniques which can be used on a low-level case: **“Give me an unknown datum.”**

Consider the case reality! If I asked him for **“Something you wouldn’t mind remembering; something you wouldn’t mind forgetting,”** I would have actually exceeded his level of reality. Any man who is as obsessed on the subject of having to know as this, normally is sitting in a tremendous “I don’t know.” So I just used one of the R2s: **“Give me an unknown datum.”** He didn’t interpret the auditing command. He missed on each one of them. Somehow it came out wrong. He couldn’t be audited on whom he wouldn’t mind communicating with. It just didn’t audit. He didn’t have any reality. There was no reality on the process as far as he was concerned. We were just sitting there talking.

Somewhere along the line, when you have to handle such a preclear, you’ve got to find some kind of problem that’s real to him; or something that is real to him; or something that will register if you are trying to get a case entrance on a case of this kind. I get some lulus for some reason or another. This man was really a very able man. There was nothing really wrong with him, nothing specifically upsetting with his life; but his general tone, his general reality was just down—real poor.

I said, **“Give me an unknown datum,”** and he started reeling them off—and he came into present time with the process. He was naming abstractions, abstractions, abstractions, unknown, unknown, “I don’t know when a train leaves,” and so on—things he wasn’t looking at. Then, the next thing you know, he was giving me unknown data about the material in the immediate auditing room, and he gave me a lot of it. So, for my money, that process flattened.

That’s a very covert way of running 8-C on somebody, isn’t it? **“Give me an unknown datum,”** and finally he just came up splendidly and was actually looking at his environment.

Actually, just listening to the preclear and predicting about where he is going to go is quite a game. With this man I got groups, high generalities, terrific classifications; he was giving me back Scientology as he had read it out of a book. There wasn’t any thought in it at all. He wasn’t giving me name and energy, but by not addressing the point particularly, but just drumming it and keeping in two-way communication, we were suddenly getting him so specific that he was naming articles in the room.

We, as auditors, know what’s wrong with somebody. It’s a matter of time and energy to resolve it. The preclear doesn’t know what’s wrong with him, so there’s no real talking to him on the subject. If he knew what was wrong with him it wouldn’t be wrong with him! This man was glibly unaware of being there, and he saw nothing strange or peculiar in his answers to questions: “Anything,” “Everything,” and so on. In a situation like this you have to degrade the question down to actual action. If you had two universes, you would say, **“What are some things you wouldn’t mind saying to your mother?”**—and maybe he would find them. You would go on, and on, and on

until that was flat. And then, **“Some things you wouldn’t mind saying to your mother,”** and make him say them. And on, and on, and on, and you would watch those universes go up in smoke. Always find what universe he is stuck in, and then talk him out of it in this fashion—that is, make him talk himself out of it. You really can!

Now it is almost unimaginable not to be able to run this process on a preclear, and yet here was a preclear that could not run it. In such a case, you have to take the action dramatization of the communication. **“What wouldn’t you mind saying to your mother?—Come on, give,”** and **“What wouldn’t you mind your mother saying to you?”** Of course, the first answer you get in this case is the tip-off. It is: “Anything,” “Everything,” “Anywhere,” and then they’ll come up with qualifications. “Well, if we rule out pain, then I wouldn’t mind communicating with bang, and bang, and bang,” and you’d say, “Just a moment. We haven’t ruled out pain.” “Well, then—nothing! I wouldn’t communicate with anything.”

It is interesting in Spotting Spots in Space that this person is very definable. You can test him, and find this case out immediately. You simply say, **“All right, let’s spot a spot in the space of this room,”** and the fellow will say, “Well, it’s there.” You say, **“Now, put your finger on it,”** and he will say, “Oh, I couldn’t do that!” **“Well, go ahead, put your finger on it,”** and he will probably say, “Well—why?” And you get into that! He will not spot a single spot in space. When he does that, he also qualifies everything, he gives everything conditions, and in addition to all that it’s “Anything” and “Everything.”

When you run up against this case, then, he cannot run this process very fast or very easily: **“Things your body wouldn’t mind communicating with,”** and **“Things you wouldn’t mind your body’s communicating with,”** because he is in this “Anything Everything” class.

The thing to run then is obviously just what kind of universe he is stuck in, and to begin splitting it up with an axe!

“What wouldn’t you mind your mother saying?”

They’ll hate this process. They’ll practically, if you insist on it long enough, get down and chew the rug. **“Give me some things you wouldn’t mind saying to your mother.”** It’s just horrible! The thought of having to go through all that communication. But this they can’t dodge. So we can grade the process. We can say this “Anything and Everything” process wouldn’t be the optimum case, and quite possibly wouldn’t run at all **“Things you wouldn’t mind so-and-so communicating with, your body communicating with,”** or anything else. That process is too subjective. They can’t grasp it enough. They can’t play the game. So you make them sit there and you go on down for this other process.

How do you find out whose universe he’s in? Just ask him who he most resembles in his family.

There are two things which will create change. One of them is Postulates, and the other is Communication. A live communication, postulates, will always create change of one kind or another. Now, the point is, how ably can your preclear communicate? If he can’t communicate very ably, then you are going to have to make him dramatize communication. Mechanical two-way communication is one method of dramatizing communication—you have the preclear refusing mass, and at the same time he’s communicating. This will persuade him to communicate. But there is another way of doing this, which is what I used on this preclear successfully. I actually changed his skin tone, and did something to the universes, and there was some change on his psychometry as a result thereof.

I went further and did him a dirty trick. I gave him the same process to run, but thoroughly flat, on all members of his family, and that process was: **“Give me some things you wouldn’t mind _____ saying to you.” “Give me some things you wouldn’t mind saying to _____.”**

Now actually, it isn’t that the sense of the thing he is saying or has said has anything to do with it. But with this process your preclear is going to do something peculiar. He is going to pick the bank clean. Any time somebody is super-generalizing on “everything” and “nothings,” you can absolutely count on the fact that he is not capable of creating energy. He will be able to create some ideas, but this will be rather slow, and he’s lazy. So he will take actual phrases and things that occur to him when his mother really said something—anything—and things he *would* say to his mother.

With this particular process, we picked his bank clean of things he would say to his mother in about three minutes, and he went into a horrible comm lag. Finally he said, “Well, actually, I never say anything to her. I never did say very much to her.”

Just as a result of that processing and no other (two hours out of the five I used on that process), he had markedly changed his consideration. But if you think he had improved, you are mistaken. He had gone downhill, and the reason he had gone downhill is that he had given it all up. He had *really* got into “Everything and Nothing” now. He was really willing to let his body communicate with cannon balls. He was willing to let his body communicate with anything destructive. He was not yet covertly hostile to the body; he just didn’t mind communicating.

What changed this was separating the two universes.

The interesting thing about any of these cases is that a person who qualifies all statements, who can never be specific, would apparently suffer intense pain if he were to say “oatmeal” when you asked him to **“Give me something you wouldn’t mind eating,”** and he never seems to grasp the fact that the auditor wants him to say “oatmeal.” You can just keep on telling him that this is what you want him to say. I have actually made this test, too, by the way (not that it was as a good auditor, but as a good research man). I have sat and I have said to a preclear, **“Now, I want you to name a specific kind of food that you wouldn’t mind eating. One is all I want you to name, and one is all I will allow you to name. Now, what kind of food wouldn’t you mind eating?”**

“Any kind of food.”

Now, if you get that kind of conversational manifestation, it is a fellow who disperses away from every spot he tries to look at. You’ve got the case pegged, postulate-wise and mechanically. He can’t locate a single spot. You would say, “Where are you from?” and he would say, “I’m from the New England part of the country.” If you ask somebody who can spot a spot “Where are you from?” he is likely to come back with something like this: “I’m from Bramblebury, Vermont. Were you ever there?” He would suspect you had probably been there. You know, anybody could locate that place! Precision. Spotting.

But “Anything and Everything” is an imprecise spotting. It’s buttered all over the universe, and it is peculiar to the mystic. And let me assure you that it is very unusual to find a process short of Spotting Spots in Space which relieves this condition—but that process is: Figure out the universe he is in, make him say something to that universe by asking him, **“Things you wouldn’t mind saying to your mother” (or father, or whoever it is).** He will hate you like poison before you are through. Halfway through the process he will just as soon cut your throat as look at you. You are making him communicate, and this will break up.

I'm glad we've had a good look at this case. I'm glad we have some inkling of this condition, but you are going to run into it. It's the one that makes an auditor blow his brains out most often. You give the preclear an auditing command. You KNOW this command works. Then this—everything, anything, nothing.

Now let me be very specific to you. This is the thing that drives an auditor away from using good processes. He strikes one of these high generality, unable, on high semantic sensitivity cases, and uses a process, and the auditing command does not communicate at all. He should be sure that the case is incapable of doing that process, but instead of that he will feel that the auditing command must be bad, or the process must be weak. No. It is simply that the process is above the individual's ability to handle. Now it becomes a study of how far south can human beings go, and how far south can we reach and actually audit them.

Now you will understand that two-way communication simply makes the preclear say something to you, and you say something to him, and he says something to you. We could come up above that a little bit, and we could make him tell us things he would say to people and things people would say to him, and it becomes a "wow" of a process at that level, because you pick the universe and you blow him out of that universe. This universe he is in is probably an "Everything-Nothing" consideration, and you unburden that—and he comes on up. This is an indirect version of Two-Way Communication, and it hits straight at Universe Processing.

There is a solution to that case!

L. RON HUBBARD
Washington, D. C.

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D.C.

Start That Practice!

L. Ron Hubbard

Here's a new successful way to start a practice !

All over the world auditors are succeeding. However, in some areas we understand there are auditors who can't seem to get going. In one particular area we have heard that some auditors were working at regular jobs. What a waste! In a world without assistance, real honest assistance from anyone but Dianeticists and Scientologists, the waste of ability in these lines is practically criminal!

There's no lack of willingness on the part of these auditors. It's finance. They can't seem to get paying preclears. And to keep on eating they go to work.

Well, we've got the solution to that. We've been running a pilot project right here in Washington and although we haven't gotten it all the way through, the auditor we assigned this project to has now begun to look for an assistant and he has turned over a pc to the Guidance Center.

I have been alert to this problem of starting a practice for a long time and I knew that it was crucial in many quarters. Thus when I got this idea I thought that we had better make a good test of it and see what happened and if it worked out then we had our no-practice auditor right into the swing of it.

We started this a month ago. The auditor selected had no real luck and no intensives for about two weeks and then the dam broke.

Here in essence is the project. On a three-time-a-week basis, place in the personal column of the local paper—in a city of some size—the following advertisement:

PERSONAL RELATIONS: I will talk to anyone for you about anything. Call GR 5-8906 between 4 and 6 p.m. Reverend Charles Gringle, Church of Scientology, 1899 Nevada St.

Putting in the auditor's home phone (getting an answering service also if you want) and his own name we are now ready to go. The ad should run Tuesday, Thursday and Sunday at least or seven a week if you can afford it.

We've already varied the wording around to test the best and the above is the one that pulled calls.

You should expect a lull. For a few days people will read it and do nothing. They'll think it's a code. But when it appears over and over they will see that it's really a service and they'll come out of their comm lag.

Now here's the trick. **DON'T** charge for their service. That isn't where you make it. You **DO** talk to anyone about anything **FOR** the caller. You go out and take trouble with his troubles. You help him patch things up with his boss or landlady or wife or the government. And you don't charge him anything and you don't straight-talk at him about auditing.

You have to hand, however, literature about Scientology. And you have, of course, your pro card (which gives your minister's rating) and this should read, this professional card:

The Rev. Charles Gringle, HCA
Consulting Scientologist

GR 5-8906 452 Fro St.

And you have another card:

CHURCH OF SCIENTOLOGY

The Reverend Charles Gringle
Pastor

Meeting every Sunday Morning at
1899 Nevada Street
at 10 a.m.

Repair the ravages of the week
with Scientology services

And you hold that Church meeting even if you seem to be TOO BUSY helping people to spare that hour Sunday morning. You run the service only until 11. One hour's basic group auditing, the simplest session in the *Group Auditor's Handbook*, Session I—always that. You vary it and they'll leave after five or six sessions. Stay with it and the congregation will stay with you.

NOW you will discover that most of the calls you get are from people in trouble which is best solved by auditing. One or the other of the people concerned will be found to need it badly.

You give them auditing on an hourly basis. You charge \$10.00 per hour and carry none of it "on the cuff." Take it cash in advance. Guarantee nothing. Make sure you stress its spiritual slant and value. Steer clear of promising cures. AND DON'T rush them into auditing. They'll beg for it soon enough.

Actually do this to be of service to Man. Try to give it away. You'll find you can't. Don't use this just because it's a "preclear getter," it's a lot more than that. It will put you in financial condition and get your Church going.

Now if several auditors in an area do this there are ways and means of settling rows amongst them. Given three local papers and three auditors doing this, agree amongst yourselves who should have which paper and run one auditor to the paper. If you are too many for this then run it all through one switchboard or phone and take watches, allot the house calls, pool the auditing and cash resulting. Or do it one group per paper.

Keep that "Church of Scientology" in the ads so there's always a trademark on the stunt and it can't be pushed into by some untrained quack psychologist or Commie psychiatrist.

Actually run that Church!

All right, you'll learn fast when you start it.

You need this to begin. Your ordination must be in good order. With an HCA you can get that from the Founding Church. Its cost is now \$18.00. You had better have one from the Founding Church or the Church of American Science or the Church of Scientology.

Make sure you have a Church Charter. Write in to the Founding Church at 1845 "R" Street, N.W. and make your application.

If you want we'll send you literature. We have a handout piece at the printers into which you stamp your name and address and which advertises nothing else but you.

When you've got these, run your ad and begin. Don't run your ad unless you've got the above straight.

Now the press will contact you. The Code of a Scientologist on the subject of the press is explicit. No interviews.

BUT sooner or later make sure you do all you can to get yourself or your group a TV spot or a radio spot to talk about the calls for help you get and keep it going steadily. Press is a via. Radio and TV are straight communication, relatively speaking. So whatever you do don't, particularly now, fall away from that Code of a Scientologist and always act within the area of *Ability Major 1*, "The Scientologist—A Manual on the Dissemination of Material" which you can get from the HASI for \$1.00.

Now by the time you have all this started I'll have something for you in the way of fast assists if what you've got isn't fast enough for you.

In other words, wherever we can, let's get this show on the road. We don't care how many Churches of Scientology there are in a town. So long as there's a leading Church. So long as they're actually Churches. We don't care how many ministers we have so long as they're good auditors and good people, willing to run Churches and help their fellows.

The cost of starting all this is not high. If you're working keep on working for a little until you get a practice started. Put your interview hours in the right place for you and work harder by putting yourself in two slots at once. If you're not working and broke, get a job doing anything, finance your project and then cut loose from the job when you are rolling.

Well, here goes a main all-out push across the world. We want 5,000 auditors and 5,000 Churches by 1958.

There's not a minister anywhere around that measures up to what the public thinks he should be able to do—except a Scientologist.

There's no remedy for a case like busyness.

There's no remedy for an attack on an outfit like a full-scale offense toward Theta goals.

Okay?

LRH TAPE LECTURE

Washington, D.C.

14 September 1955

P.A.B. No. 61
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

16 September 1955

SELLING

It is completely fantastic that we have to *sell* Dianetics and Scientology. Yet we do.

If this is so, then why, and how?

The world does not know that there is any hope for the mind, the spirit, the intelligence level, weariness and disability. If you talk to a group all about the mechanics of the spirit and fail to talk to them about "There is some hope for it," you've overshot, and right there you have "entered the public case" too high. Its data level does NOT include SOMETHING CAN BE DONE ABOUT IT.

The careless driver, the faithless wife, the negligent employee are all severe problems. You could confront an individual beset by such problems and talk for half an hour about engrams and have him walk away without asking for help. Why? Because his entrance level is SOMETHING CAN BE DONE ABOUT IT. You'll have to sell him on that before you can sell him anything else. Does it take selling? It surely does!

The world has been promised and promised and promised for centuries, with a flop every time. Today the magazines of the cheaper variety are full of psychiatric articles about the miracles of new drugs. Even legislation states that psychiatry "cures 75 percent of its cases"; an outright lie. It knows that as soon as you promise cures you're Lying. Even the Busy Business Bureaus state that the public should suspect anyone who promises a cure for anything—by which, we believe, it includes psychiatry. So your glowing statements that you can take care of it entirely are received by the beset person not at all. He's heard it before. He's spent his money on patent medicine, and medicos, and quack psychologists, or he knows somebody who has, and he knows it won't work, that there is NO HOPE.

How do we solve this impasse? We don't over-promise our beset person. We tell him that we have known such things to be helped by Scientology; that if we were persuaded, we might take a crack at it; that the thing isn't ENTIRELY hopeless, since Scientology, a brand-new science, has been handling things that couldn't be handled in the past. And we go on in this vein, a sort of two-way comm, until we bring his tone up to where he thinks maybe there IS something that can be done about it if he is very lucky and if we, fortunately, will make an effort. Show him the Code of a Scientologist. But talk to him not about WHAT you can do or HOW you can do it, but that there IS some hope in the matter these days.

Another point is to de-classify Scientology as medicine, psychology, psychoanalysis or psychiatry. Classification with these will doom your point. Your beset person, or the group you are addressing, possesses experience along these lines. Punch this

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up everywhere: SCIENTOLOGY IS THE ONLY ANGLO-SAXON-developed science of the mind and spirit. Medicine is Latin in origin. Psychology is German (Prof. Wundt, 1862). Psychoanalysis is Austrian (Freud, 1894). Psychiatry is Russian (Pavlov and others in the 1890's). Scientology is an Anglo-Saxon exact science of the mind and spirit.

Another point is the goal of Scientology: Ability.

Now, in talking to a group, steer off from Para-Scientology. Lay off the whole track stuff, huh? Lay off the fantastic. And if you have some chap around who insists on telling people about these things, just note him down; he isn't working for us, fellers. The quickest way to lose a beset person or a group is to load him down with phenomena. Talk, instead, about the fact that something can be done. Talk about the fact that there IS a spiritual side to Man. Talk about the fact that Scientology solves social problems. When they are very initiate and it's all in good fun and they've also got their HPA or HCA, do what you like with the whole track. Or use it in private sessions. Don't hand it out to the public raw. It's too strong.

To establish two-way communication (as you MUST do if you are going to communicate at all), you have to talk within the UNDERSTANDING of your audience. Remember that UNDERSTANDING is the peak of ARC. And ARC includes COMMUNICATION. Communication brings about understanding, so communicate a lot. But some understanding must exist to bring about communication, so don't tell the Ladies' Aid Society about your whole track space opera and expect them to begin cheering your speech. If their mouths open at all it will be either to say "Huh?" or to snore. And they won't come back again. This is so much a fact that I want you to write and tell me who and where anytime you hear somebody spout off about whole track to new audiences or to strangers, for by this we find the boys who aren't in our camp.

Our world today, before we're well into it, believes that you live one life and get buried, and that's that; that you don't go to heaven; that mechanical gimmicks work better than men; that religion was "pie in the sky" and nobody got to eat it; that SCIENCE may or may not be beneficial; that you can't really do anything about it anyway. That's a pretty dim and inaccurate view, but that's the view, just the same.

When raising the tone of the pc, do it gently by small gradients. The rises can get spectacular, but not if you try it with rocket ships. And when you do it, you'll do it by raising his UNDERSTANDING, but if you fail it was because you jumped ABOVE his understanding and so you became unreal.

Now, the first step in auditing is not a process as such. It's FIND A PRECLEAR. And the next step is ESTABLISH THE EXISTENCE OF AN AUDITOR. That's why you don't do quite so well with mama. You haven't established the existence of an auditor. To find a preclear, you have to engage what little understanding you are confronting, and then raise it.

Asking a preclear to decide to have processing is silly. You wouldn't ask him to run Part C of SOP 8-C first, would you? No. You tell him, within his framework of understanding, that auditing is necessary to accomplish his goal, and when to report. You don't ask an audience to decide to like Dianetics or Scientology. You tell them to like it, to trust it, to learn to hope again with it. You aren't a scientist, and you don't have to be wishy-washy and indefinite about what you say. Be simple. Be decisive. Be theta.

To find a pc, you have only to establish the fact that there is hope in auditing and the existence of the auditor.

You don't have to struggle to tell people what Scientology is, what it is all about. Scientology applied the exact methods of science to the problem of the human mind and spirit, and won. It means the study of knowingness. Its immediate result in application is the bettering of ability in individuals and groups. It is a practical religion for all denominations, and doesn't require faith in anybody until they have experienced something to have faith about. It helps people who want to be helped, and if they don't want to be helped it doesn't insist on helping them. It can be used to train and control people. Its goal is freedom. It has more validated cases in its files than any other practice. It is not an authoritarian science, and is of and for the people; it belongs to the little man and woman, not to huge interests.

By using Scientology you can talk better to people, and understand people better, and get things done or keep things from getting done. Scientology caps about ten thousand years of study that began in Asia and wound up with a quarter of a century of work in the Western Hemisphere. Its practitioners are ministers. These are trained for years, in school and out. These ministers abide by a Code that couldn't be applied to the healing sciences at all by all reason of its clauses.

If people want to know a lot about Scientology, they'll have to start from scratch like you did. You do things, you don't just talk about them. When and if somebody starts running you and Scientology down, get amused, get superior, don't close terminals. Scientology is like "good roads and good weather." Everybody is for those. Somebody trying to run it down would be for bad roads and bad weather, and you appeal to that few who like things done right and running right. And so you become amused at opposition.

You don't demonstrate Scientology on somebody before an audience just to PROVE IT WORKS. You handle this problem by insisting, if you process at all, upon processing the entire group, and you use "**three points in the body, three points in the room, find three points in the body**" until somebody pops out. Then you smile and hand them your card, and wonder who is running at Epsom Downs next week. Talking or processing, you are in poised control of the subject and your person or audience.

I wouldn't credit it, if I were on Saturn and somebody told me you had to sell a science which gives the priceless gift of freedom to everyone, that such a stupid planet could exist. But it does, and you are on it.

Good selling,

Ron

LRH TAPE LECTURE

Washington, D.C.
21 September 1955

* 5509C21

ALS-6

Postulates 1, 2, 3, 4, in Processing—a new understanding of Axiom 36

P.A.B. No. 62
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

30 September 1955

PSYCHIATRISTS

Don't be terribly surprised if in the next year or two the psychiatrists start pushing auditors around with even greater antagonism. And DON'T be caught flatfooted when they do.

You know, auditor, we HAVE had a fight on our hands. And we have and WILL have a fight on our hands. The old Book One Black Panther mechanism is all right in its place, but it doesn't do here.

Nearly all the backlash in society against Dianetics and Scientology has a common source—the psychiatrist-psychologist-psychoanalyst clique. Their patter doesn't vary. Behind the bulwark of authority these people, when asked about you, an auditor, or about the subject or about me, usually say that it is a hoax and that you or I are really just out of an institution for the insane.

Wherever some auditor stupidly decides to co-operate with psychiatrists, he has been gobbled up very quickly. One cannot co-operate with them any more than he can “do business with Hitler.”

You think maybe I'm just sawing out a tune when I say this. Very few people believe the actual true history of our science in the past five years, the amount of attack and antagonism to which it has been subjected. But let it suffice that about two million have been spent to put Dianetics and Scientology out of the running. Because the people trying to do it are, by and large, pretty stupid, and low-toned, the campaign has not succeeded. But the amount of fast action necessary to combat that much money has been, to say the least, exhausting.

I could tell you a lot more about this: I could tell you about the strange finances of the BDR,* of DIANOTES, of other squirrel publications. I could tell you about three actual murders. I could tell you about long strings of psychotics run in on the Foundation and the Association, sent in to us by psychiatrists who then, using LSD and pain-drug-hypnosis, spun them and told everyone Dianetics and Scientology drove people insane. I could tell you about the strange politics and ambitions of psychiatry, so well covered in the book *Psychopolitics*, and give you a proper riddle as to why we, a small group, the only ANGLO-SAXON DEVELOPMENT IN THE FIELD OF THE MIND AND SPIRIT, have been subjected to so much attack and finance. But I am not telling you stories or being dramatic. I am inviting your co-operation in your own future security. Whether you believe this war exists, or believe the psychiatric rumor that it's all a figment of my mind, it's best to be safe in this battle.

[* Bristol Dianetic Review, Bristol, England.]

It's best to be safe because it isn't our battle and it isn't our objective to ruin psychiatry or medicine. We don't care about these. Our goals are to make more people more able, to make a rather inefficient society a lot more fun. In order to attain these goals we had better scan the river ahead for shoals and fit our craft so as to survive any, and having done that, lightheartedly continue on our way. Dianetics and Scientology are not political; they desire to overthrow no government. Each auditor anywhere is expected to continue his long-given allegiance. Dianetics and Scientology exist to serve and assist any given officialdom in a proper way. We have in view no empire of madmen all screaming for some dictator or banner. We have our place in the world of things as they are, and we can do an awful lot right in that place, seeing that we know more about the mind, the spirit and religion and even science than any other group in the world.

Granting this, then, we should act to best fit our niches, and so do our jobs. About the only thing which upsets our forward course is the fact that psychiatry and medicine sit close to the advisers of state, and these officials, on matters of the mind, turn to psychiatrists for their opinion, and the psychiatrist there can be counted upon by his cult headquarters to give the right amount of sneer to the official about Dianetics and Scientology. The public as a whole love Dianetics and Scientology. Our word-of-mouth praise is remarkable. But in the official strata, because the psychiatrist is the authority, we are likely to be mud. Similarly, the newspaper, in wanting an opinion of us, calls the local medical or psychiatric board and again gets this formulated sneer and defamation. That the public responds to us and likes us is remarkable in the face of this authoritative calumny. Reversely, the public utterly LOATHES psychiatry. You waste time if you try to defame psychiatry to the public. The public is already in a spitting frame of mind on THAT subject. Coals to Newcastle, strictly. Psychiatry stands in the public mind for ineffectiveness, lies and inhuman brutality. The public is better informed on this than you suspect. The public only avoids YOU, an auditor, when it believes you are a psychiatrist or a psychologist, so there is no team-up; there never will be. The Busy Business Bureaus, advised by psychiatry, will always give Dianetics and Scientology a bad report no matter how hard you work to get them to give a good report. The answer—ignore them. We are an organization for and of the people.

But don't fail to take the steps to secure yourself an immunity from attack, auditor. Make sure all your papers are in good order. Make sure, no matter where you are in the world (for the last attack upon us was in Central Africa) that your ordination is in good order. Make sure that you are running a good and orderly congregation every Sunday morning. Make sure your Church is registered properly. Make SURE your literature says you make the able more able, and that insanity and illness are no more your problem than they would be the problem of any minister. Stay out of that slough of insanity and severe illness, for you don't belong there and never will. Practically, I don't know any auditor who ever came out unscathed entirely when he attempted to work with the severely ill or the insane. The amount of enturbulence caused by contact with such is fantastic.

Now, not to scare you but to inform you, psychiatry has armed itself with several new drugs. One of these, LSD, has the total goal of driving persons insane for 15 to 25 hours—JUST long enough to convince people that your auditing spun the preclear. When you see a process solve a case, and then the case spins, don't even bother to look for the needle mark on the pc. The APA spent their whole May convention in Atlantic City drooling over the effectiveness of this LSD, WHICH HAS NEVER MADE ANYONE WELL AND IS WELL KNOWN TO HAVE THE TOTAL PURPOSE OF PRODUCING INSANITY. Grim? Fantastic? Ha! Ask the few auditors who've had this done to the pc. For the pc or his family often has a psychiatrist looking in, unknown to the auditor. And it HAS happened. Wild? It's a lot wilder when it's happening to you as an auditor. The answer? Don't process people with psychotic histories. That's simple enough.

Now if it does happen to you, don't just abandon the case. Give the case a few exercises and observe the recurrence of the weird spin. Observe this carefully. And then bluntly inform the family or the authorities, if you are questioned or called in, THAT YOU AS PASTOR OF THE CONGREGATION TO WHICH THIS PERSON BELONGS HAVE A VESTED INTEREST IN THE LIFE AND HEALTH OF THIS PERSON AND THAT YOU BELIEVE THAT UNDUE INFLUENCE WAS USED AND THAT SPECIFICALLY YOU GAVE EXERCISES TO AND OBSERVED THE PERSON IN QUESTION TO DETERMINE WHETHER OR NOT THAT PERSON HAD BEEN GIVEN THE INSANITY DRUG LSD SO THAT YOU COULD REPORT IT TO THE PROPER AUTHORITIES. And don't testify otherwise. Sounds wild? Well, always do it if involved in such a thing. You'll find the family physician or psychiatrist was called in midway in processing (which consists, remember, entirely of making able people more able). You'll find there is a vested interest somewhere in the insanity of this person. And so testify that you suspect it. We will have to hand lots of literature on LSD, in fact we'll have the APA convention reports on it for you. If this happens to you, you, minister, are the only policeman who would suspect it. If, then, psychiatry "plants" one on you, look it over, report the sudden occurrence of insanity promptly, testify your suspicion of LSD, produce the literature on it and get the sheriff looking around for that medico or psychiatrist as fast as possible. BUT, don't look for trouble in the first place. Leave insane people alone. I know we can do things for them. We can also shed light on how to solve the national debt, too.

DON'T ever promise people you will cure them. If they want to know if Scientology will help their arthritis, tell them it often has been known to do so, but that that isn't an auditor's goal. If a person becomes more able, he'll usually feel well. But DON'T advertise that you cure things. If you HAVE to advertise, I'll give you some tips that work. They don't include curing ills and insanity.

You, as the most educated people on earth on the subject of the human spirit and MAN, certainly deserve a high role in the field of religion. We can reform all of religion and make it vastly better. Why clash with healing quacks?

Scientology is for the people and of the people. It belongs to them. They are receiving it. They like it. Bear with our troubles with the dull official and Authority and go out and make a happier world.

L. RON HUBBARD

LRH TAPE LECTURES

London, England
3—8 October 1955

** 5510C03	4LACC-1	Fundamentals of Scientology and Rudiments of Auditing
** 5510C03	4LACC-2	Fundamentals of Scientology and Rudiments of Auditing
5510C04	4LACC-3	1st and 2nd Postulates in Living
* 5510C04	4LACC-4	1st to 4th Postulates in Living
** 5510C05	4LACC-5	Smoothness of Auditing
5510C05	4LACC-6	Smoothness of Auditing (cont)
** 5510C06	4LACC-7	Communication and "I Don't Know" (Confusion)
* 5510C06	4LACC-8	Stable Datum and Confusion
* 5510C07	4LACC-9	Relations to Time Continuance
* 5510C07	4LACC-10	Base Time and Time Continuum
** 5510C08	LPLS-1	Goals of Dianetics and Scientology
* * 5510C08	LPLS-2	Individual to National Levels of Intention, Confusion and Communication

4TH LONDON ADVANCED CLINICAL COURSE LECTURES

London, England
3 October—5 November 1955

“Landing suddenly and unexpectedly on September 20th (1955), L. Ron Hubbard is not only in England, but is hard at work bringing the technologies of Scientology up to date, attending to British reorganization, and lecturing to the ACC and the public, and, with all this, having his first vacation since he left Britain two years ago.

“Ron will be here for only a few weeks, but during this time he is delivering public lectures at the Lindsay Theatre, next door to the HASI Clinic, at 2:00 p.m., Saturday afternoons. He is also talking to auditors every Tuesday night at 7:00 p.m.

“His coming means new tapes and a brighter outlook for British Scientology.”

—*Certainty*, Volume 2, No. 11

The first Advanced Clinical Course given in England by L. Ron Hubbard personally (4th London ACC) commenced on 3 October 1955.

** 5510C03	4LACC-1	Fundamentals of Scientology and Rudiments of Auditing
** 5510C03	4LACC-2	Fundamentals of Scientology and Rudiments of Auditing
5510C04	4LACC-3	1st and 2nd Postulates in Living
* 5510C04	4LACC-4	1st to 4th Postulates in Living
** 5510C05	4LACC-5	Smoothness of Auditing
5510C05	4LACC-6	Smoothness of Auditing (cont.)
** 5510C06	4LACC-7	Communication and “I Don’t Know” (Confusion)
* 5510C06	4LACC-8	Stable Datum and Confusion
* 5510C07	4LACC-9	Relations to Time Continuance
* 5510C07	4LACC-10	Base Time and Time Continuum
* 5510C10	4LACC-11	Establishing of the Auditor
** 5510C10	4LACC-12	Communication and the Subject of Communication
5510C11	LAM	History of Dianetics and Scientology
5510C11	4LACC-13	Data of Comparable Magnitude
** 5510C11	4LACC-14	Comm Bridge, Confusion, Time Factor
5510C12	4LACC-15	Communication and Intentions, Deteriorization of
5510C12	4LACC-16	The Communication Bridge
5510C13	4LACC-17	The Antiquity of Auditing
** 5510C13	4LACC-18	Affinity, Reality and Communication
5510C14	4 LACC- 19	Exteriorization and Interiorization
5510C14	4LACC-20	Further Aspects of Exteriorization
5510C17	4LACC-21	Tolerance of Havingness
** 5510C17	4LACC-22	Establishing a Session
** 5510C18	4LACC-23	Beginning and Continuing a Session
** 5510C18	4LACC-24	Processing: Level One
5510C19	4LACC-25	The Senior Desire of a Thetan
** 5510C19	4LACC-26	Third Level of a Process
** 5510C20	4LACC-27	The Pc’s Present Time Problem—the Body

5510C20	4LACC-28	An Understanding of Creative Processing
5510C21	4LACC-29	Native State and Postulates 1, 2, 3, 4
5510C21	4LACC-30	Native State and Confusion
5510C24	4LACC-31	Resume of Creative Processes
5510C24	4LACC-32	Lack of Terminals
** 5510C25	4LACC-33	Engrams
** 5510C25	4LACC-34	The Handling of Confusion
** 5510C26	4LACC-35	Stable Datum and the Study of Science
* 5510C26	4LACC-36	Solving Engrams with Stable Datum, Communication Terminals
** 5510C27	4LACC-37	The Role of a Scientologist
5510C28	4LACC-38	The Anatomy of Terminals
5510C28	4LACC-39	Title unknown
** 5510C28	4LACC-40	Intolerance
** 5510C31	4LACC-41	How to Audit
5510C31	4LACC-42	Training of an Auditor
5511C01	4LACC-43	The Preclear's Reality
5511C01	4LACC-44	Improvement in Technology
5511C02	4LACC-45	Title unknown
5511C02	4LACC-46	Randomity and Automaticities
5511 C03	4LACC-47	A Review of the 4th London ACC
** 5511 C03	4LACC-48	Attitude and Conduct of Scientologists
5511C05	4LACC-49	New Understanding of Universes
** 5511C05	4LACC-50	End of Course Lecture

LONDON PUBLIC LECTURE SERIES

London, England
8—29 October 1955

"In October of 1955, at the New Lindsay Theatre in London, L. Ron Hubbard gave a series of guest lectures to a crowded theatre. The attendance at these lectures was so tremendous that in addition to all standing room being occupied, a series of extension speakers had to be run to our clinic premises in order that as few people as possible should be turned away or disappointed."

—*Certainty*, Volume 2, No.11

** 5510C08	LPLS-1	Goals of Dianetics and Scientology
** 5510C08	LPLS-2	Individual to National Levels of Intention, Confusion and Communication
** 5510C15	LPLS-3	How Good You Can Get
** 5510C15	LPLS-4	The Eight Dynamics
5510C22	LPLS-5	The Goodness of Man
** 5510C22	LPLS-6	The Soul—Good and Evil
5510C29	LPLS-7	Automaticity—Cause and Effect
** 5510C29	LPLS-8	Power of Choice and Self-Determinism

P.A.B. No. 63
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

14 October 1955

PLAYING THE GAME

The highest activity is playing a game. When one is high toned, he knows that it is a game. As he falls away down the tone scale, he becomes less and less aware of the game, and thereby less and less.

The greatest ability of thought is DIFFERENTIATION. So long as one can differentiate, one is sane. Its opposite is IDENTIFICATION. When one begins to identify, one has "closed terminals" too closely, and believes one terminal is another terminal. The failure to differentiate between two terminals, in an electric motor, would bring about no "moting." In a pc, it brings about no power or ability to handle power.

The legal definition of sanity is "the ability to tell right from wrong," and that is a very sooth statement.

Therefore, the highest ability in playing a game would be the ability to know the rightness and wrongness rules of that particular game. As all rightness and wrongness are considerations, and as the game itself is a consideration, the playing of the game requires a high ability to differentiate; particularly it requires an ability to know the rules and the right-rules and the wrong-rules.

When an individual is prone to identify, he is no longer able to differentiate the right-rules and the wrong-rules, and the right-rules become wrong and the wrong-rules become right, and we have a criminal.

A criminal cannot play the game of society. He plays, then, the "game" called "cops and robbers."

A person who strongly identifies is not necessarily a criminal, but he certainly is having trouble playing the game of society. Instead of playing that game, he "gets tired," "gets sick." He has these things happen because he doesn't want to play the social game. He has a "game" of sorts in "hypochondria."

Now, if you had a culture which was running a no-game game for anybody, a culture which itself had no game for everybody to play, a culture which had in its government a fixation on keeping anyone from playing the game THEY wanted to play, we would have as its manifestation all manner of curious ills such as those described in various ideologies like Capitalism or Communism. The entire government game would be "Stop playing YOUR game." The degree of sanity in government would be the degree it permitted strong and active participation in the game of government, in the game of playing your game.

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But if people who can't play the game can't differentiate, similarly a sane person could find himself very confused to be part of a game which wasn't differentiating and where the rightness and wrongness rules were unclearly defined. Thus, a government without exact and accurate codes and jurisprudence would discover in its citizens an inability to play the game no matter how sane they were.

Thus, the game can be crazy and its players sane, or the players can be crazy and the game sane. Either condition would affect the other. When we get crazy players and a crazy game, the end product of either of the two imbalances above, we would get anything except a game. We would get chaos. Into this chaos, then, could be injected a new game, and on this alignment we would be able to have people who could play a game playing a game that could be played.

As a useful example of this, let us take people who cannot see anything wrong with slanderous materials on the subject of Scientology. These people, perhaps, also see nothing wrong with Scientology. They read *The Aberree* or the *Daily Worker* with equal facility with *Ability* and see no difference. We have here people who see no difference. They don't differentiate. They don't differentiate because they see no game. They see no game because they can't play a game. Or, habituated to a social structure which had no rules or rightness or wrongness, they have lost, like so many students of various universities, their criteria.

By Axiom 36: A LIE IS A SECOND POSTULATE, STATEMENT OR CONDITION DESIGNED TO MASK A PRIMARY POSTULATE WHICH IS PERMITTED TO REMAIN.

A basic rule is that to as-is a second postulate, it is necessary to as-is only the first postulate preceding it, for upon that one depends the strength of the second.

To run out all games one would only have to find where there are no old games, spotting these one after the other. He would then hit the various cognitions that a game was in progress, for the game was always preceded by no game and all games are tailored by considerations.

Various effects from games are to become "the only one" on games, to become all apathetic about games, to have the rules of the games in reverse so as to counter games.

The remedy of having no game, or not knowing a game is in progress, would be to as-is the first condition and the current condition by simply spotting here and there absences of games. Then make one.

L. RON HUBBARD

LRH TAPE LECTURES

10—13 October 1955

* 5510C10	4LACC-11	Establishing of the Auditor
** 5510C10	4LACC-12	Communication and the Subject of Communication
5510C11	LAM	History of Dianetics and Scientology
5510C11	4LACC-13	Data of Comparable Magnitude
** 5510C11	4LACC-14	Comm Bridge, Confusion, Time Factor
5510C12	4LACC-15	Communication and Intentions, Deteriorization of
5510C12	4LACC-16	The Communication Bridge
5510C13	4LACC-17	The Antiquity of Auditing
** 5510C13	4LACC-18	Affinity, Reality and Communication

'Old Cuffs'

There can be
a mind without
a body - but
~~there~~ we must
not confuse the
products of
the mind with
the mind itself.

5510C14	4LACC-19	Exteriorization and Interiorization
5510C14	4LACC-20	Further Aspects of Exteriorization
** 5510C15	LPLS-3	How Good You Can Get
** 5510C15	LPLS-4	The Eight Dynamics
5510C17	4LACC-21	Tolerance of Havingness
** 5510C17	4LACC-22	Establishing a Session
** 5510C18	4LACC-23	Beginning and Continuing a Session
** 5510C18	4LACC-24	Processing: Level One
5510C19	4LACC-25	The Senior Desire of a Thetan
** 5510C19	4LACC-26	Third Level of a Process
** 5510C20	4LACC-27	The Pc's Present Time Problem—the Body
5510C20	4LACC-28	An Understanding of Creative Processing
5510C21	4LACC-29	Native State and Postulates 1, 2, 3, 4
5510C21	4LACC-30	Native State and Confusion
5510C22	LPLS-5	The Goodness of Man
** 5510C22	LPLS-6	The Soul—Good and Evil

HUBBARD COMMUNICATIONS OFFICE

1 Brunswick House,
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OPERATIONAL BULLETIN NO.1

20 October 1955

Distribution: HAS staff, Founding Church, all Continents.

The following auditing commands are standard as of Issue Three of Six Levels of Processing, superseding all commands as of this date.

RUDIMENTS OF AUDITING:

1. Awareness of the auditor, the auditing room, that a session is in progress and that the preclear is being audited.
2. Two-way communication on a casual basis.
3. The delivery of the question.
4. Communication lag.
5. Acknowledgement of the question.
6. The duplication of that question except when using auditing commands on a two-way communication basis.

STARTING A SESSION: Establish ONE of the rudiments. Discuss the present time problem if there is one. Ask the preclear, "What could you do about that?" If this does not resolve it, ask him to imagine a problem of comparable magnitude, and ask him what he could do about the imagined problem. When he has done this exercise of resolving imagined problems several times, ask him again what he could do about the present time problem. This is the low harmonic on Level Three.

LEVEL ONE. LOCATIONAL PROCESSING: The object of Locational Processing is to establish an adequacy of communication terminals in the environment of the preclear. It can be run in busy thoroughfares, graveyards, confused traffic, or anywhere there is or is not motion of objects and people. Command: "Notice that (person)."

SEPARATENESS: The object of Separateness in Locational Processing is to establish and run out identifications. It is noteworthy that its opposite, Togetherness, does not run and is not a workable process. Commands: "Select an object from which you are separate." "Select an object which is separate from you." Run the first command only until the end of any given session or until the preclear "dopes off." Then run the reverse command the next session until its end or until the preclear "dopes off." If "dope-off" occurs, run the opposite command until pc is alert, then return to the "command of the session." This method is used on all commands in Level One only.

SEPARATENESS FROM PEOPLE: This is used to remedy valence difficulties, to establish identities and run them out, and to raise the tone level of the preclear on the third dynamic, and to establish the fact that communication terminals exist to which one could speak. Commands: "Select a person from whom you are separate." "Select a person who is separate from you."

WATERLOO STATION: This process is utilized only when the earliest steps of Locational Processing have been completed when the preclear is in excellent ARC with his auditor. It is run with a great deal more acknowledgement, ARC, and two-way communication than earlier Locational processes. Commands: "Tell me something you can not-know about that (indicating or describing) person." "Tell me something that that person can not-know about you." It is noteworthy that the command change makes this a different process from Union Station or Victoria Station as earlier

released. Data from the HAA class at the Academy in Washington, and the 4th London ACC and additional research sources established the fact that the preclear often has difficulty understanding that he is to “un-know” something, that he either does not know already, or that he can simply wipe out. This is a rehabilitation of his ability to not-know. The first postulate evidently communicates better on not-know, but if there is any difficulty it can also be stated as “can don’t-know.” The word “can” is a demonstration that this is an ability, not a simple stir-up of the bank. The preclear too often picks up an existing don’t-know, and as in other cases such as “Invent processes,” he drains the bank of stable data. Don’t-know is a stable datum as per Axiom 53. The native state thetan is the total knowingness. In order to have a game he not-knows something, then with this as the first postulate, makes the second postulate that he knows something about it, makes the third postulate that not-ises the second postulate that he can forget about it, and finally as a fourth postulate, remembers, which is then an alter-iveness of the not-iveness, and is found to be not as functional in processing as it should be. In Axiom 36, Axiom 53, and Axiom 54, as well as the old Dianetic Logics, we see that stable data are necessary for the alignment of data or a confusion results. If the preclear is draining not-knowingnesses out of his bank rather than rehabilitating his ability to not-know at will, he naturally brings on himself the confusions in the bank, thus running “don’t-know.” When it is misinterpreted as pulling out old don’t-knows, it brings about more confusion; running “can—not-know” thus actually places new stable data into the bank. Because of this misunderstanding and miscommunication, Union Station, first postulate variety, Victoria Station did not produce the results on many preclears which the process itself is capable of producing.

LEVEL TWO. This level is reached when the preclear is originating communications smoothly without coaching and acknowledging the auditor’s commands well. There is no command as such. There is the subject of communication; secrets. Any idea in Scientology or process can be run on a two-way communication basis, whereby it is simply offered and discussed. At this level auditors are invited to be alert for preclears whose cases are and have been unchanging since Dianetics, since several of these cases have been found to be harbouring data and intentions towards Scientology which they felt they could not communicate to Dianetic or Scientology auditors in particular. Thus harbouring such secrets, the cases have remained static without advance. Advancing these cases is the only thing which will handle such incursions. More than twelve have been reported to date by various auditors whose cases were unchanged as they had data of bad intention toward Scientology which they could not divulge in particular to the Scientology auditor. There is no feeling or thought of revenge towards such people or punishment which should be very adequately clear to them if the matter is suspected.

LEVEL THREE. This is a subjective level. In this could be placed all former Dianetic and Scientology processes. Almost any of these will work with correct auditing but only if the person is able to handle subjective processes. It should be clearly stressed that at LEVEL THREE one is dealing with the basic present time problem with the preclear, communication. His real present time problem could be said to be any difficulty in using the body as a communication terminal.

It must also be stated that there is no such thing as a finite amount of communication. Any part of a communication formula of *Creation of Human Ability* and *Dianetics 1955* can be too scarce but they cannot be too abundant. Attempting to increase the abundancy of these various parts of communications is the primary interest of the preclear at any and all times, but as he would rescue his body from a fire in order to use it in the future for communication, so does he feel that certain things have to be avoided if communication is to be possible. One of the things to be avoided is, for instance, knowing too much. If he knew all there was to know he would have no communication. Communication is his pay. It is the only pay he will ever get.

As the substance of the subjective level is to repair his communication terminal—body—so that he can continually use it as a communication terminal, better than before, and stop avoiding all of the various things which seek to tell him not to communicate, we see that the essence of gain and subjective processing is measured by the return of an abundance of communication potentiality.

CREATIVE PROCESSING: Creative processing is now used to get the preclear to mock up terminals. Any preclear can mock up a terminal similar to the one he already has. This terminal does not look to him a thetan, like a body, but looks to him sometimes like a black mass or a confused mass, or an invisible mass. He is asked to make mock-ups continually with no regard to throwing them away, placing them on various sides of his body to adjust dope-off in case of “stuck flows,” and using gradient scales in order to make him make better mock-ups. He is never asked to throw a mock-up away, as a psychotic patient would not give you back a sheet of paper after you handed him simply one. He will yet hand you back a sheet of paper after you have handed him successfully fifty or sixty sheets. He now has enough so that he can dispense with one. The thirst for communication terminals is such that the mock-ups hold on and snap in and will not disappear. When the individual feels that he can mock up or do something about communication terminals in general, he will then be able to get rid of the mock-ups. He can be asked to mock up not-knowing confused black terminals or anything else which seems to be indicated. This creative type processing is continued until the preclear volunteers that he has a feeling that he can possess himself subjectively of a communication terminal.

A lower harmonic of this process and one which can be used at the level of present time problem is, “What do you think is worth looking at?” This is discussed on a two-way communication basis. It will be discovered that you can remedy the preclear’s consideration and his ability to consider only when you have remedied his anxiety about communication.

The effort of the preclear will be to destroy undesirable pictures but these do not destroy easily since he already has too few pictures about which to communicate. He needs pictures for communication with the past which he feels is no longer there. He has got into a tangle about this and usually all he can think of is to obsessively make nothing of pictures and mock-ups. Making nothing of these is a version of having enough of these.

DEFINITION PROCESSING: Definition processing is done by asking the preclear to define such things as “exteriorization,” “problems and solutions,” “creativity,” etc. The command is “What is _____?”

INVENTION PROCESSING: This is done by having the preclear invent various ideas or considerations by which he creates stable data to displace aberrated stable data, and to handle confusions thusly. Commands: “Invent some problems,” “Invent some solutions,” “Assign some intentions.”

ENGRAM RUNNING: Persistent subjective situations and engrams can be handled by the following commands. “Tell me something you can not-know about that picture.” “Tell me something that that picture can not-know about you.” Creating “terrible situations,” “confusions,” “bad pictures” by means of creative processing until an abundance of the variety is established is however a superior process.

MODIFIED GITA: The entire list in Step Four of SOP 8 can be used with a not-know command as follows: “Tell me something you can not-know about _____.” “Tell me something _____ can not-know about you.” This is normally used for specific and acute situations or assists.

LEVEL FOUR. Opening Procedure 8-C run as in earlier manuals.

LEVEL FIVE. Opening Procedure by Duplication First Postulate. This is done until the preclear can duplicate easily. The process is done with a book and a bottle as the two objects. It is done exactly as given in earlier manuals with the following command changes. Commands: “Do you see that book.” “Walk over to it.” “Pick it up.” “Tell me something you can not-know about its colour.” “Tell me something you can not-know about its temperature.” “Tell me something you can not-know about its weight.” “Put it down in exactly the same place.” “Do you see that bottle.” “Walk over to it.” “Pick it up.” “Tell me something you can not-know about its colour.” “Tell me something you can not-know about its temperature.” “Tell me something

you can not-know about its weight.” “Put it down in exactly the same place.” “Do you see that book.” Etc, etc. Run with good two-way communication. Do not vary commands. Does not need to be followed up by regular Opening Procedure by Duplication. Usually flattens in a couple of hours.

LEVEL SIX. Remedy of Havingness and Spotting Spots. If the lowest levels are handled well, the preclear should have been exteriorized long since. In case of exteriorization the preclear should have been talked to about it, and over it, and with it, but no further attention should have been paid to it. Separateness processing should bring about an exteriorization of the preclear if the lower levels of processing failed to do so. It would be considered unusual if the preclear had not exteriorized today, by the time he reaches Level Six. In this event the commands and levels should be utilized all over again starting at the bottom. The difficulty was probably not bringing about the rudiments in the first place, or that the preclear had things he felt he could not discuss with his auditor.

By modem processing, Remedy of Havingness and Spotting Spots are done simultaneously in addressing the drill of the exteriorized thetan. The only change would be in using showers of hellos and okays or “things you can not-know” on spots in the universe with which the preclear might have any difficulty in the Grand Tour.

L. Ron Hubbard Purposes in England

I am in England teaching the 4th London Clinical Course which is now about half-way completed. We have a large number of good auditors who are completing their training with this unit. The results in the unit itself are very spectacular as far as training auditors are concerned, and case class very good. We are making in all during the seven weeks of lecturing here—with Jack Parkhouse, DScn on the recording machine, substituting for Don Breeding at this end—seventy-eight lecture hours all on modern processing. Much of the material is new. Eight of these hours are public addresses made at the Lindsey Theatre near Notting Hill Gate. The theatre, by the way, is being swamped every Saturday afternoon and at the second lecture had sold out nearly all of the last two lectures in advance seating. A set of these tapes, made on a fifty cycle Wear-right which is capable of 12,000 cycles, will be retaped in London for use in the rental library which has just been established, and for copying in South Africa where Jack Horner has gone to teach an Advanced Clinical Course unit. A copy made on the Ampex sixty cycle machine of each of these recordings is being forwarded as made to Don Breeding in the U.S. and will be available in sets from the U.S.A. The Saturday afternoon eight hours will be put on rental library if their quality is deemed good enough. Sets of these tapes are available to DScns as they represent a complete rundown of modern Scientology and incorporate all we know in Dianetics, and contain the exact methods of auditing which are today producing the results they are producing. Training DScns will probably want these tapes.

L. RON HUBBARD

LRH :-rd
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[Operational Bulletins numbered 2 and 3 contain no data of technical interest and so have not been included in these volumes.]

551 0C24	4LACC-31	Resume of Creative Processes
5510C24	4LACC-32	Lack of Terminals
** 5510C25	4LACC-33	Engrams
** 5510C25	4LACC-34	The Handling of Confusion
** 551 0C26	4LACC-35	Stable Datum and the Study of Science
* 5510C26	4LACC-36	Solving Engrams with Stable Datum, Communication Terminals
** 5510C27	4LACC-37	The Role of a Scientologist

P.A.B. No. 64
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

28 October 1955

FIRST POSTULATE

We've got ourselves a little piece of data here that you might be interested in. It will make this first postulate a little clearer to you.

The native state of a thetan would be the first real postulate, wouldn't it? There is an oddity that occurs: He continues to insist on this native state clear down to the bottom of the scale.

Let's take a look at this. Actually, in his native state, he knows everything without looking, or anything, but he doesn't know any particulars of data. These are all invented. So what you would really call this would be a potentiality, or Pan-Knowingness.

Now as we go on down the scale, he insists upon knowingness, all the way downscale, only he puts it into the form of data, and he gets his knowingness inverted so that all he knows is data, and he loses his capability of knowing.

Another thing that occurs as he goes downscale from top to bottom: He is not looking at anything, and we discover that eventually he begins to insist upon this condition. He starts wearing glasses, not seeing, seeing blackness and so forth. All he is doing is insisting that he is not looking at anything.

We take another one of these things: In his native state he didn't have any space, and so he goes all the way down the tone scale, clear to the bottom, insisting on no space. Only, how does he make "no space," finally? He begins to pull in all the energy upon himself, and crowds himself in real tight, and he is making "no space" by getting everything jammed together. But he is still insisting on the native state.

There are a lot of these native states that you can look over, and you will see that you get a whole string of first postulates out of them. Here they are, native states, and they actually are first postulates.

This is peculiar, to note that thetans insist to each other that they be in their native states, and the way they do this is to say "You're stupid," "You don't know about it," "You don't know any data," "You ought to be in jail," "You should have no space at all," "You shouldn't be moving" (cops are always objecting to people for moving, you know). And they insist, one way or the other, that he doesn't have anything. They say, "You can't have anything."

In other words, the whole society will dramatize this native state to some degree, but on what a horrible harmonic! So a thetan, after a while, begins to believe that all

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these native state postulates are bad. Therefore, he must avoid them, so therefore, he gets entangled, and trapped.

We look this over in processing, and we then move from the locational process up through Two-Way Communication, up into the subjective processes. The subjective processes, therefore, should all be first postulate processes, and the lowest of them would be **“Something you wouldn’t mind forgetting.”** You wouldn’t ever run **“Something you wouldn’t mind remembering.”**

All right, there are two other processes that go along in this subjective band which are intensely interesting. They are quite workable.

Now you understand that you do “Union Station,” or objects on locational processing, on **“What don’t you know about that object?”** and **“What doesn’t that object know about you?”** But now we have other places we can go, and one of the places we go is, of course, up into the subjective process band, which lies above Two-Way Communication.

Some of the subjective processes which are the most interesting are **“Find some no-space,”** **“Tell me some things you are not looking at,”** **“Tell me some things that are not looking at you.”**

You see at once that these are native state situations so these are very, very good subjective processes. They are run on a straight wire basis. So you see what a neat group that makes. But the ones that run fastest are these first postulate processes. **“What aren’t you looking at?”** **“What isn’t looking at you?”** **“Locate some no-space,”** **“What don’t you have to locate?”** **“Something you wouldn’t mind forgetting”**—all these are intensely workable.

We would move up from there into a new oddity, and that would be 8-C. Did you ever hear of 8-C before?

Do you know why 8-C works? 8-C works very interestingly. It is totally on a tolerance of command, and the continuous postulation of feeling or seeing something. 8-C, as a process, assumes the native state in a thetan and then tells him to go to the second postulate.

Here is a thetan. You are processing him. You are evidently assuming that he is in a native state, because you are saying **“Look at the wall.”** So you assumed that he wasn’t looking at the wall before you said, **“Look at the wall.”** You are taking over the automaticity of the second postulate. That’s why it works.

The third part of 8-C is just taking over more second postulates. He says, “I’m not looking at anything. Now I’m going to look at something. Now I look at that thing. Now I see it.”

We could probably dress up 8-C a little more workable just on this basis, but I don’t think it’s necessary, at this time, because it works, just the way it sits. But maybe you should understand it a little better just on the basis that we are assuming, all during 8-C, not that the guy is crazy, but that he is in a native state, and that his attention has to be directed to things.

So we take over all these automaticities, and he comes upscale.

Now let’s apply this native state principle to Opening Procedure by Duplication. We are again telling him to look at one object, and telling him to look at another object.

Natively, he was able to totally duplicate the object. Now he doesn't know anything about the object, so we could run "don't know" in here again. We could say, "See that book? Walk over to it. Pick it up." And now we run a higher first postulate on him: "What don't you know about it?" "All right. Put it down in exactly the same place. Do you see that bottle? Walk over to it. Pick it up. All right, tell me something you don't know about it."

You could run this on this same basis on a first postulate, too, and it would be an intensely workable process.

Of course, when we go up to Remedy of Havingness, we are assuming he doesn't have anything, and we are giving him something. So we are taking over the automaticity of having something, but we are again assuming that he is in a native state. The process assumes this, and then makes him dramatize, knowingly, the second postulate. Have something. He hasn't got anything—now he has something.

As far as Route I is concerned, Route I is a far more native state than being in a body, and just drills on it, all by itself, of course, would accomplish a great deal. But you could take Route I and ask him what he didn't know about these various locations on the Grand Tour and these incidents, all up the track, would blow.

Our assumption, as auditors, that the thetan is in a native state, and that we are then going to make him take over the automaticity of living by doing it himself, is a very valid one, and is evidently the one that produces the greatest result at this time.

So here is just a little change of mind in the way you look at processing. We take the native state of a thetan. We figure out "What is the thetan's native state?" He is not in contact with space, energy, mass. He doesn't have any dimension. We take this as the first condition. He can make a postulate out of this condition, and then he makes a second postulate, and the second postulate is a lie.

You can assume that he is in a native state, and make him make the first postulate, and you will have an intensely workable process. We assume he knows all there is to know about people, and then we say, "All right. Tell me something you don't know about that person." We are running the first postulate, right away.

Now if you assume a thetan is bad off, plowed in, and is not even vaguely in his native state, you will tend to run processes which will spin him in. If you are running him from the attitude that he has to come upscale to feel a wall, this is a bum deal.

The attitude you should run him from is: Here's this poor little thetan, all stupid, and we're going to show him a wall. We will find out that understanding of him, then, proceeds at a much higher rate.

You will get, sooner or later, a very important thing here. It is actually the auditor being there, two-way communication, and the assumption about the native state of the preclear that produces auditing.

When you particularize too solidly on a process, without paying attention to these three things, you don't get any auditing done.

L. RON HUBBARD

CERTAINTY

Vol. 2, No. 11

[1955, ca. November]

The Official Publication of
DIANETICS and SCIENTOLOGY
in the
British Isles

The Six Levels of Processing

L. Ron Hubbard

(For the first time *Certainty* magazine has the scoop on new material, beating out the *PAB* and *Ability*, the only other magazines in Dianetics and Scientology which have the goals of helping people.)

BASIC THEORY

(Ref. Axiom 36, *Creation of Human Ability*)

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

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

FIRST POSTULATE: I do not know about

SECOND POSTULATE: I know about that item.

THIRD POSTULATE: I have forgotten about that item.

FOURTH POSTULATE: I remember that item.

The first postulate, because it is not perverted or denied, is the truth. The second postulate, since it denies the first postulate, is a lie. The third postulate is the not-is-ness of the second postulate. The fourth postulate is the alter-is-ness of the third postulate. Hence the act of continuous remembering brings about the changes in mass which we call ridges. The act of forgetting is putting aside and twisting something which is already a lie. The act of knowing about SOMETHING is not only an invention but a denial of the first postulate. The first postulate is a denial of the native state of a being. Hence we have the various conflicts of the mind.

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

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

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

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RUDIMENTS OF AUDITING

ONE: Awareness of the auditor, the auditing room, that a session is in progress and that the preclear is being audited.

TWO: Two-way Communication on a casual basis.

THREE: The delivery of the question.

FOUR: Communication Lag.

FIVE: The acknowledgement of the question.

SIX: The duplication of that exact question.

STARTING A SESSION

Establish ONE of Rudiments.

Discuss any present-time problem. If there is one ask the preclear what he means to do about it often enough to as-is some of its confusion by injecting into it stable data or unbalancing it by deciding to make a forward motion toward it.

Follow remainder of Rudiments while doing so.

LEVEL ONE

LOCATIONAL PROCESSING:

The object of Locational Processing is to establish a stability in the environment of the preclear on the subject of objects and people. It can be run in busy thoroughfares, graveyards, confused traffic or anywhere that there is or is not motion of objects and people. It is run in the auditing room itself to orient the preclear.

Commands: "Notice the (object)."
"Pick out some people who seem especially real to you."
"Spot a car."

When a preclear is oriented and up in A-R-C, shift to:

SEPARATENESS:

The object of the Separateness version of Locational Processing is to establish and run out identifications. It is noteworthy that its opposite Togetherness does not run and is not a workable process.

Commands: "Select an object from which you are separate."
"Select an object which is separate from you."

Run the first command only until the end of any given session or until the preclear "dopes off." Then run the reverse command the next session until its end or until the preclear "dopes off." If grogginess or "dope-off" occurs run the opposite command until pc is alert, then return to the "command of the session." This method is used on all commands in LEVEL ONE only.

SEPARATENESS FROM PEOPLE:

This is used to remedy valence difficulties, to establish identities and run them out, and to raise the tone level of the preclear on the third dynamic.

Commands: "Select a person from whom you are separate."
"Select a person who is separate from you."

WATERLOO STATION (First Postulate Union Station):

This process is utilized only when the earlier steps of Locational Processing have been completed and when the preclear is in excellent A-R-C with his auditor. This is the power-process of the group of processes we call Locational Processing. An extraordinary amount of two-way communication and in particular acknowledgement must be used to run this process. Run at least 15 hours in frequented places.

Commands: "Tell me something you can NOT-KNOW about that (indicating or describing) person."

"Tell me something that person can NOT-KNOW about you."

To not-know is an ability.

LEVEL TWO

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

There is no command, as such. There is a subject of communication: secrets. It is expected here that the preclear will now discuss freely his various problems.

LEVEL THREE

This is the subjective level. Here the preclear is invited to inspect his own "reactive bank" or his own thought processes. All the processes of Dianetics and early Scientology were subjective processes; it is noted that these did not work on some persons since no homo sapiens can actually introvert safely with a very good auditor on the job unless he has already attained this level.

DEFINITION PROCESSING:

Definition Processing is done by asking the preclear over and over, smoothly and pleasantly, keeping good two-way communication, to define such things as *Exteriorization, Problems and Solutions, Creativeness, etc.*

Commands: "What is ____?"

INVENTION PROCESSING:

This is done by having the preclear invent various ideas or considerations, by which he creates stable data to displace aberrated stable data.

Commands: "Invent some problems."

"Invent some solutions."

"Assign some no-intentions."

ENGRAM RUNNING:

The resolution of only persistent engrams is done by Level Three Engram Running. It is only done when specific difficulties are apparent from obvious engrams. The name is also given and the process used on strange manifestations in the reactive bank such as "demons" and "hallucinations." **WARNING:** This process is only done when lower levels are entirely flat.

Commands: "Tell me something you can NOT-KNOW about that picture."

"Tell me something that that picture can NOT-KNOW about you."

These commands are run, a few of one, a few of the other, then a few of the first again, etc. The command can be varied when some other manifestation is being addressed.

MODIFIED GITA :

Run “Things you NOT-KNOW about ...” with the Expanded Gita List of SOP 8.

LEVEL FOUR

OPENING PROCEDURE 8-C:

This is run exactly as given in earlier manuals. This is the upper harmonic of Locational Processing and accustoms the preclear to taking commands, discovering that these do not create new confusions, and making decisions.

LEVEL FIVE

OPENING PROCEDURE BY DUPLICATION BY FIRST POSTULATE:

This is done until the preclear can duplicate easily. The process is done with a book and a bottle as the two objects. It is done exactly as given in earlier manuals with the following command changes:

Commands: “Do you see that book?”
“Walk over to it.”
“Pick it up.”
“Tell me something you can NOT-KNOW about its colour.”
“Tell me something you can NOT-KNOW about its temperature.”
“Tell me something you can NOT-KNOW about its weight.”
“Put it down in exactly the same place.”
“Do you see that bottle?”
“Walk over to it.”
“Pick it up.”
“Tell me something you can NOT-KNOW about its colour.”
“Tell me something you can NOT-KNOW about its temperature.”
“Tell me something you can NOT-KNOW about its weight.”
“Put it down in exactly the same place.”
“Do you see that book?”
Etc. etc.

Run with good two-way communication. Do not vary commands. Does not need to be followed by regular Opening Procedure by Duplication.

LEVEL SIX

This is the level of the remedy of havingness and spotting spots. By modern processing these are done simultaneously in addressing the drilling of the exteriorized thetan.

The only change would be in using showers of hellos and okays or “things you can NOT-KNOW” on spots in the universe with which the preclear might have any difficulty.

By modern processes the preclear should have been exteriorized some time earlier in processing without much being done about it beyond recognizing the fact clearly.

Any preclear exteriorized earlier than this release should be started at Level One and carried through all steps.

LRH TAPE LECTURES
London, England
28 October—5 November 1955

5510C28	4LACC-38	The Anatomy of Terminals
5510C28	4LACC-39	Title unknown
** 5510C28	4LACC-40	Intolerance
5510C29	LPLS-7	Automaticity—Cause and Effect
** 5510C29	LPLS-8	Power of Choice and Self-Determinism
** 5510C31	4LACC-41	How to Audit
5510C31	4LACC-42	Training of an Auditor
5511C01	4LACC-43	The Preclear's Reality
5511C01	4LACC-44	Improvement in Technology
5511C02	4LACC-45	Title unknown
5511C02	4LACC-46	Randomity and Automaticities
5511C03	4LACC-47	A Review of the 4th London ACC
** 5511C03	4LACC-48	Attitude and Conduct of Scientologists
5511C05	4LACC-49	New Understanding of Universes
** 5511C05	4LACC-50	End of Course Lecture

HUBBARD PROFESSIONAL COURSE LECTURES
London, England
8—10 November 1955

L. Ron Hubbard gave the following lectures to the Hubbard Professional Course in London during November, 1955:

** 5511C08	HPC N5-1	Six Levels of Processing, Issue 5, Level 1
5511C08	HPC N5-2	Six Levels of Processing, Issue 5, Level 2
5511C09	HPC N5-3	Six Levels of Processing, Issue 5, Level 3
** 5511C09	HPC N5-4	Six Levels of Processing, Issue 5, Level 4
** 5511C10	HPC N5-5	Six Levels of Processing, Issue 5, Level 5
** 5511C10	HPC N5-6	Six Levels of Processing, Issue 5, Level 6

P.A.B. No. 65
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

11 November 1955

FROM A LECTURE BY L. RON HUBBARD ON
MEST PROCESSING, JULY 7, 1951

A person's self-determinism is immediately and directly established in ratio to his handling of MEST.

Self-determinism goes down as a person goes down the tone scale, so what do you finally get? You get a person around 0.5. This person's self-determinism is OUT. They are not self-determined, they are determined by something else—not by themselves.

Furthermore, they can't handle MEST.

The "I" confuses the organism itself with the MEST it cannot handle, and selfdeterminism deteriorates.

It happens something like this: The "I" gets to a point where it obviously can't handle other MEST, so it can't handle itself, either. It can't handle space. Not only is it unable to put somebody else through space, it can't put "self" through space. And so on!

So here you have the tug and pull below 2.0 on the tone scale.

Here is an individual riding at 1.5, and here is another individual riding at 0.5. The 1.5 is trying to make the 0.5 into the 1.5's MEST. Here is an individual confusing an organism with MEST. Here is the 1.5 trying to take this other person and OWN him as MEST.

If you have, also, a 1.1 here, the 1.5 is trying to make the 1.1 into his MEST and the 1.1 is fighting back to the extent of trying to nullify the 1.5 to the point where the 1.5 is a 0.5—and then the 0.5 becomes the 1.1's MEST!

Here is the leading order of the tone scale below 2.0.

Nullification is worked on the 1.5 so that the 1.5 can be owned by the person occupying the lower band on the tone scale. The 1.5 will take a 3.0 and try to move him on down to a 0.5 so that the 1.5 can OWN him.

The organism, below 2.0, is more MEST than theta, actually, and entheta, being confused and chaotic like MEST, behaves to a large degree like MEST.

Here is your battle of the strong and the weak. In other words, the battle of the 1.5's and the 0.5's.

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The only way you can possibly get along is up in the bracket of ARC, because these other things don't win.

Nobody ever succeeded in owning another organism. It can't be done.

You can own a horse—with ARC! You can be nice to the horse, and the horse understands you, and you just get along fine. The horse is very glad that you are riding him, and everything is happy—and that horse stays in good shape.

But let's "own" the horse! "Okay, you brute, you beast, you will do exactly what I say!" Before long, you have a 0.5 horse, and that 0.5 horse will develop spavins, spasms, and everything else.

The only way 3.0's can operate is on data, and exchange of ideas, and reaching an agreement with relationship to that data.

This is an added observation which I now realize I have been "adding" for a long time. 2 and 2 make four unless you insist on having spots before your eyes (instead of stripes) when they make either .22 or 2.2—anyway:

Have you ever seen a person (so called) below 2.0 on the tone scale who ever accepted the fact that Scientology was REAL? I have seen them say, "Why sure, it's wonderful," but I have also had the privilege of processing some of these characters, and so far I have yet to see one who had any reality on it. Just an observation, but it continues to explain SO MUCH.

They will sell it, or use somebody else's idea of its reality to make hay for their own stack (below 2.0 a barn is too much MEST to own, and they have already started in on organisms).

But for themselves? Just you try to process one on an advanced technique, and you will see what I mean.

And so, as sweet thought for the day, I give you all those "tough cases."

Please, Sir, will you prescribe a process for the processing of processing toward reality on the subject of Scientology itself.

I have a feeling I will hit it in a tape.

When I do, I will send it to you.

L. RON HUBBARD

ALL AUDITORS, ALL CONTINENTS

SIX LEVELS OF PROCESSING—ISSUE 5

NOTE: Issue 5 of SLP is not a final issue of this operating procedure and is subject to change especially in the matter of command wording. However, the processes here reproduced have been evolved into a workable state and have been run with success with the commands given. Issue 5 of SLP is released at this time because it is better than previous material, not because it is the final form of SLP.

With SLP is introduced a method of auditing and a new auditing atmosphere which articulates the attitude best calculated to maintain continuing stable data in a case. The auditing atmosphere is A-R-C, with gain marked by continuing rises in A-R-C. With SLP a somatic or boil-off means reduced A-R-C and is an indication of an auditing break in A-R-C. With SLP comes the COMMUNICATION BRIDGE, restarting sessions, maintenance of high R, and liberal use of processing outside an auditing room.

All assist type processes are outside SLP except for the present time problem. The emphasis of SLP is on bettering the pc's reality and power of choice.

LEVEL ONE

RUDIMENTS:

These must be established at the beginning of every session. They must be re-established each time the pc tends to go out of session.

The rudiments are:

- (a) Find the auditor.
- (b) Find the pc.
- (c) Find the session environment.
- (d) Establish that a session is in progress.
- (e) Accept every comm the pc originates.
- (f) Acknowledge every command execution by the pc.
- (g) Agree upon the process and the command form before using and do not confuse it.
- (h) Use two-way comm liberally.
- (i) Follow the Auditor's Code.
- (j) Deal with present time problem which may be present at the beginning or arise during or reoccur during a session.
- (k) Use a Communication Bridge at every process or area change.
- (l) Establish goals by two-way comm and the command, "Assign an intention to _____(auditor indicating object)."
- (m) Run SOP 8-C as given in *Creation of Human Ability* until pc is certainly obeying auditing commands and is under control.

LEVEL TWO

LOCATIONAL AND NOT-KNOW PROCESSES:

Run in populated places, ambulant.

(a) Energy Sources:

Have pc spot acceptable energy sources. Do not permit him to spot statics unless he is ready for it. Run until pc can empower terminals. Command: "Spot an acceptable energy source."

- (b) Spotting Objects:
Have pc spot objects in a place with ample space and objects. Command: "Spot an object."
- (c) Spotting People:
Have pc spot people in populated places. Command: "Spot a person."
- (d) Separateness from Objects:
Have pc spot objects he is separate from, then objects separate from him.
Commands:
"Locate an object from which you are separate."
"Locate an object which is separate from you."
- (e) Separateness from People:
Have pc spot people he is separate from, then have him spot people separate from him. Commands:
"Locate a person from whom you are separate."
"Locate a person who is separate from you."
- (f) Waterloo Station:
Have pc spot people about whom he can Not-Know something and then have him spot people he is willing to have Not-Know things about him. (Auditor selects persons.) Commands:
"Tell me something you wouldn't mind not-knowing about that person."
"Tell me something you wouldn't mind that person not-knowing about you."

LEVEL THREE

DECISIONAL PROCESSING:

Run in quiet places or auditing rooms.

- (a) Think a Placed Thought:

The object is to train the pc to think thoughts exterior to his head and thetan bank to obviate the "cave-in phenomena of Axiom 51".
Command (auditor indicating object or position): "Think a thought in(on) that_____."
Alternate Command: "Do you see that (object)? Think a thought in(on) it. Did the thought appear where it is?"
- (b) Choice Rehabilitation:

Using the ability acquired in Level Three (a), have the pc make choices between two objects indicated by auditor. Command: "From (indicated point) make a choice between (indicated positions or objects)."
- (c) Directed Decision Rehabilitation:

Using the ability acquired in (a) and (b), exercise the pc on decisions. Command: "Putting the decision on(in) that (indicated object) make a decision about it."
- (d) Permissive Decision Rehabilitation:

Using the abilities acquired in (a), (b) and (c), turn pc loose on decisions. Decisions must be outside head and bank. Command: "Decide something."

LEVEL FOUR

OPENING PROCEDURE BY DUPLICATION:

Done in an auditing room with a book and a bottle.

Commands: "Do you see that book?"
"Walk over to it."

“Pick it up.”
“Not-know something about its colour.”
“Not-know something about its temperature.”
“Not-know something about its weight.”
“Put it in exactly the same place.”
“Do you see that bottle?”
“Walk over to it.”
“Pick it up.”
“Not-know something about its colour.”
“Not-know something about its temperature.”
“Not-know something about its weight.”
“Put it in exactly the same place.”
“Do you see that book? (etc)”

LEVEL FIVE

REMEDY OF COMMUNICATION SCARCITY:

The object of this step is to restore abundance on any and all communication possibilities. Done in an auditing room.

(a) Create Confusion:

Command: “Mock up a confusion.”

Alternate Command: “What confusion could you create?”

(b) Creating Terminals:

The pc may have to be coached into mocking up unknown confused black terminals and thus into good terminal mock-ups. Commands:

“Mock up a communication terminal.”

“Mock up another communication terminal.”

(c) What Wouldn't You Mind Communicating With:

Duplicate the auditing command exactly. Don't red-herring (go chasing after facsimiles). Command:

“What wouldn't you mind communicating with?”

(d) Creating Family Terminals:

Have pc mock up until he has an abundance of any and all persons he has ever used as anchor points. Commands:

“Mock up your (father, wife, mother, husband).”

“Mock him(her) up again.”

LEVEL SIX

REMEDY OF HAVINGNESS AND SPOTTING SPOTS IN SPACE:

Route One:

An exteriorized step done as given in *The Creation of Human Ability*.

LRH:ts

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L. RON HUBBARD

[The above Operational Bulletin basically duplicates an issue dated 8 November 1955 titled *Six Levels of Processing - Issue 5*.]

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D.C.

What Are You Going to Do About It?

L. Ron Hubbard

Scientology has several problems it really shouldn't have. These are third and fourth dynamic problems. It should be enough that a science developed for the good of Man, and given freely into his knowledge, should simply be itself disseminated as itself, and without further intrusion into world affairs, but it so happens that the people of Dianetics and Scientology have an interest in the playing field called Earth. Looking broadly about, one does not find very many people interested in the preservation of this playing field. They do not believe that it is their responsibility. The government of country A does not believe it is their responsibility; the government of country B does not believe it is their responsibility. It is very possible, from the view of a survey recently conducted, that there will be no actual forward effort at any time, anywhere, to modify the threatened havoc of the atom bomb, unless it is done quietly and effectively by a group which is interested beyond the interest of governments.

It is the belief of Scientology that no government should be interfered with. When a government is changed, it is changed to resume its old shape. No revolution is successful. It is a maxim of Scientology that if a Scientologist is trained within the boundaries of Libya, he is expected to follow out the training and beliefs of his nationality, and to support to the last degree his own government. Similarly, a Scientologist of the U.S.A. or a Scientologist of Great Britain is expected to support his own government to the fullest possible extent. Any and all changes which occur by reason of more knowledge occur along the lines of evolution and not along the lines of revolution. Therefore, Scientology is so far from seeking changes in governments that it would contest to the ability of every last communication line any threatened change in any government anywhere.

However, there is something which is above nationality today. It is even above the level of the United Nations which has proven its inability to handle the problems. Man is confronted with a weapon of such magnitude and range that unless some solution appears for this weapon, Man will cease to exist, and all life may cease to exist upon this planet.

How does one then influence a problem of this magnitude beyond the level of nations?

The answer to this problem is communication. We have seen that an area of enturbulence ceases to exist as soon as communication is levelled into it. True, the area has a tendency to explode somewhat in our faces before it as-ises, and tames. However, the answers to such problems as the atomic bomb lie in the problem of communication.

The communication of more knowledge, the communication of better abilities itself could bring about this change in time. However, we may not have this much time before us. Therefore, it is better that we communicate specifically upon the problem of

the atomic bomb itself, and this is what we ask the peoples of the world as our communication, "What are you going to do about it?" By communicating, and by signaling the fact that no one is taking active responsibility for it, it may be that we can bring about vast significant changes upon the third dynamic.

There is a great deal of technology associated with this. Communication lines of great magnitude are necessary, but all these things are at this moment in preparation. We have never beheld a more sweeping forward look than we have at this time. There is no reason to suppose that we will fail. We know the thing *not* to do, and that is nothing.

We are not a group or organization dedicated exclusively to the bringing about of peace, but we are forced by our own impulses of self-preservation to take a hand in this game which seems too big even for nations to play. Nations cannot play this game because nations are not individuals. We are individuals and we know we are individuals, therefore, we can communicate to the world upon this problem without defying our own nationalities or enturbulating or upsetting the course of nations themselves. The bomb is bigger than nations and we ourselves as individuals, any one of us, have greater co-ordinative abilities than nations themselves. Thus the responsibility is ours, thus our campaign. We will tell you more about this. We are in deadly earnest. We have for the first time a good solid and workable answer to the problem of the atomic bomb, and we mean to use it. We know that if we communicate on the subject, we will be rewarded by solution to this gravest threat Man has ever had. We mean to do it. That's the way it is.

Ron

HUBBARD COMMUNICATIONS OFFICE

1 Brunswick House,
83 Palace Gardens Terrace,
London, W.8.

OPERATIONAL BULLETIN NO.5

[ca. mid-November 1955]

All HAS Offices, All Continents

LIMITED COMPANY PROCEEDING: The HUBBARD ASSOCIATION OF SCIENTOLOGISTS OF THE UNITED KINGDOM is proceeding with fair rapidity to its completion. This will be its official name even though it spells HASUK. Its offices will be located at No. 1 Brunswick House, 83 Palace Gardens Terrace, London W.8, and its phone number will be BAYswater 5780. It has passed the stage of being okayed for its company name by the Registrar of Companies in London which had some question as to calling a limited company an Association, and for a while we thought we would have to get real inventive to delete the word "Association" from the title, but it got by anyway. It will be governed by a Board of Trustees. Being a limited company it is the first entirely English and British HAS. As the Queen doesn't mind "aliens" holding shares you can guess who has the controlling finger in the pie.

This limited company succeeds to the control of all other United Kingdom HASs—Australia, South Africa, etc. This is important, for in those countries an incorporated entity has to be incorporated in every single state and being so has no power in any other state. You would have to have five separate corporations to cover Australia (or is it seven). But by qualifying the HASUK in each, a well connected organization can thus result though each one can be autonomous. In South Africa they are holding on with a course waiting for the HASUK papers to file them for SA operation. There is an existing HAS of SA held by Albert Low which I suppose will be turned over to the HASUK by Albert depending somewhat on Albert, who will I am sure cooperate. In Australia Johnny Farrell and some other fine chaps have an HASI; it however is limited in an extreme rather than a company sense, being in only the one state, Victoria. I believe, depending somewhat on them, that they will close it out and open a new qualified HASUK and then qualify the HASUK in each one of the Australian states, appointing a resident agent for each branch and the whole being managed by a committee composed of the already existing Australian directors. Similarly the HASUK can be qualified at small expense in every state in South Africa and the whole again managed by a committee there. Those in interest on this will receive HASUK limited company certificates for their use in qualifying it in all these states. That's a stack of qualifications for which the HASUK will pay. These papers will be forwarded in a very few weeks.

CHURCH OF SCIENTOLOGY GOING IN IN ENGLAND: Already having started with great success the "I will talk to anyone for you about anything" ad in London (Ray Kemp piloting), the Church of Scientology is being placed in a limited company status in the United Kingdom. CHARTERED CHURCHES will be available to qualified auditors throughout the United Kingdom. The Central UK Church of Scientology will issue the charters on a tithe basis. All ordinations will be committed by the Central Church, not the chartered churches. Ordinations must have an HPA or HCA in full force as a requisite, plus general good standing. An ordination and its certificate will cost 5 gns to those qualified. A Sunburst Cross and lapel pin will cost 8 gns. The cross is a lovely thing of pure silver about three inches high, hung with a plain silver chain from the crossbar. It is worn with any collared shirt or dress about the throat, a distinctive badge. Qualified auditors may apply now.

WHAT TO AUDIT TODAY: If there's any doubt in anyone's mind as to what we ought to be using on preclears, it's SIX LEVELS OF PROCESSING, ISSUE 5. And if there's any doubt about that, use only LEVEL ONE on any pc. And if there's any doubt about that, use only the PRESENT TIME PROBLEM PART of Level One as far as techniques go.

AUDITING THE PT PROBLEM: A pc could be said to be a composite of a consecutive series of Level One present time problems. His body for instance is his chief p.t. problem. If you had only one process today to work on any case of any level from psycho to Op Thetan, it would be working present time problems with the “problem of comparable magnitude” process. This is called simply “Invented Problems of Comparable Magnitude”. It is a precision tool with precision commands.

It is done this way: The pc by two-way comm, having been started into session, is asked to come up with and isolate ANY present time problem of no matter what size. He is not bird-dogged on to his chronic somatic or other specific difficulty since this may be beyond his grasp at the start and because it will come up inevitably in its turn. Once the auditor has gotten the pc to articulate ANY one present time problem the auditor then says (precision commands here), “Can you invent a problem of comparable magnitude?” or “Can you invent a problem as big as that one?” When the pc does this the auditor then says (precision command wording, use no other), “What could you do about that one?”, meaning the invented problem. (The word is “could”, not “can”.) The pc is finally two-way commed into actually hazarding that he might do so-and-so and such-and-such about the invented problem, at which time the auditor says, “Fine. Now what ELSE could you do about that problem?”, again meaning the invented problem, the same one.

In such a way the pc gives solution after solution, no matter how poor and without being challenged on whether or not they would work or would solve the problem until he has solved the invented problem. **IT IS VITAL THAT THE PC BE BROUGHT TO A FINAL SOLUTION TO HIS SATISFACTION OF THE INVENTED PROBLEM, UNTIL HE VOLUNTEERS THAT IT IS SOLVED: THEREIN LIES THE TRICK.** Don’t go on to new invented problems until the old one is in pieces. Make the pc then invent a new problem **IF HE IS STILL WORRIED ABOUT THE REAL PROBLEM HE BROUGHT UP.** If, upon discussion the pc is no longer concerned with the real problem, then two-way comm him into a location or isolation of a new present time problem. If he is still worried about the old problem or first one, have him again invent one of comparable magnitude to it. If he is not worried about the old one, have him find a new problem in his life (present time) and then have him invent the “problem of comparable magnitude” again with the same commands, “Please invent a problem as big as that one,” “What could you do about the invented problem?”, having the pc get solution after solution or action after action proposed about the invented problem until he feels he’s whipped it and volunteers same to the auditor (the auditor doesn’t fish for solution-final).

An auditor will discover that a pc with higher and higher cognition **ALWAYS** has a present time problem no matter how many have been solved. And the composite of these problems is the pc’s case (not a composite of OLD problems). The pc’s case is a composite of present time problems. Thus the oldest axiom but one (**SURVIVE**) that he has is back at work: **THE FUNCTION OF THE MIND IS TO POSE AND RESOLVE PROBLEMS RELATING TO SURVIVAL.** And boy does this work! I really sprained a beam when I invented this “Invented Problems of Comparable Magnitude”.

SIX LEVELS OF PROCESSING, ISSUE 5: If you gaze deeply into the brief pages of SLP, Issue 5 you will find a lot of things that are good for cases, and a good clean look at Level One will give you the start-out that any cases needed. The funny part about Issue Five is that it is not necessarily a graduated scale like all its predecessors. Almost any case runs at any of its levels, and anyone who exteriorizes can run at once at Level Six. But none run without Level One.

EXTERIORIZATION TODAY: Today’s idea of exteriorization is that it happens and that it must be **FULLY** acknowledged but that one, acknowledgement of it and discussion of it with the startled pc done, then continues the process which the pc exteriorized on. In other words one doesn’t change his entire auditing just because of exteriorization. One notes it and carries on and it then gets better. You can’t keep them in their heads anyway with SLP, Issue 5—why, try to work them outside.

TWO-WAY COMM: An auditor (Old-time HDA) said, "I know modern auditing is an awful lot of yak...." So I finally got two-way comm across to him in this wise. "Today the auditor is a salesman who is trying to sell the pc on the idea of changing his mind about a lot of things. With two-way comm he makes this easy." And the HDA understood.

HCA/HPA CURRICULUM: What tapes? We were giving live lectures everywhere. It's now advanced considerably. For awhile let's set up a tape schedule, for the training in all levels is being given a new auditing STYLE. Opening and closing sessions, the Communication Bridge, Two-way Comm et al are new to most. Thus the gradient scale of importance of what an auditor must know is as follows:

1. Reality on Scientology (by case success in himself or others and by orienting old data he has by new Scientology stable data that he selects out);
2. Auditing Style and Mechanics (as per Level One);
3. Six Levels of Processing, Issue 5;
4. Scientology Vocabulary;
5. Axioms of Scientology;
6. Auditor's Own Case.

These are reviewed in HAA levels. Axioms are expected COLD at HAA level. The London HPA November Lectures are a must. So are the earlier 26 half-hour lectures of 1954. So are some of these ACC lectures. Therefore the instructor had better have a leading student and a tape PLAYER (so the student can't wipe tapes) and an evening schedule to get these in. The HPA Nov. '55 will be airmailed for \$60. (If I said £60 earlier it was a slip.) They have the ACC lectures in SA and can sell them for that area only. Silver Spring and London are both copying Hi-Fi (Silver Spring a bit higher Fi) the HPA and the 4th London ACC tapes. Both have and can furnish the 1954 HCA 26 half-hour tapes. Also there are some 15-minute lecture per step Route One tapes you can have for \$23 a set. These haven't been generally released before.

With this new auditing style and the fabulous work being done with SLP, Issue 5, we can't be backwards in our training or old in our approach. So please modernize courses FAST. IT HAS ALWAYS BEEN MY BELIEF THAT THE SUBJECT TRAVELS AS FAST AS IT IS WORKABLE. Upon that axiom we have built up to where we are. Thus a delay in using new training material is a delay in the subject. I'm not trying to sell you tapes. We'll never climb out of the red on these unless it's by workable Scientology.

CLINICAL PROCEDURE: All Hubbard Guidance Centers should be using SLP, Issue 5, with emphasis on LEVEL ONE and the p.t. problem, briefer emphasis on earlier steps of Level Two, solid emphasis on WATERLOO STATION. Emphasize then SLP, Issue 5, Level One and Waterloo Station. Get each of these fully flat. First twelve hours of an intensive most cases on p.t. problems, three on assign intentions, ten on Waterloo Station, rough estimate.

ATTITUDE TOWARD PSYCHIATRY: "The medical profession, healing groups and ourselves are attempting to get psychiatry to accept on a pledge of no harmful treatment psychotics who now have to be withheld from psychiatrists and institutions because of the real danger that they will have their backs broken, their teeth knocked out or their brains damaged by shock, drugs or surgery. We and other committees are trying to get psychiatry to make such non-harmful facilities for the insane available in order to serve the medical and healing professions so that these can dispose of their insane patients without themselves being guilty of murder or mayhem upon them. It's an international movement."

L. RON HUBBARD

LRH: ts
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P.A.B. No. 66
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

25 November 1955

FIRST, SECOND, THIRD AND FOURTH POSTULATES

Identification and differentiation are the two extremes of processes. An auditor really ought to make this experiment, just to show him the way things go. He should sit a preclear down and ask him what things are like things.

Something curious occurs—he plows right on in. It's the second postulate. "What thing is like what thing?" is the second postulate.

Now we turn around and run him on what things are different from what things and he clears right up and gets as bright as a dollar.

So if we ask somebody to look around at all those people and find people he is like, we immediately find out why old Dianetics Straight Wire had such a terrific limitation. It had this limitation simply because we were saying, "**All right, who had that manifestation?**" "**Oh, you have a twitch there?—Well, who had that?**"

It would only run for four or five questions before it would plow in, so it was a hit-and-run process. The reason for this was: we were running identification.

So, if we were to take somebody out to a railroad station and say, "**All right, now pick out some people around here that you are separate from,**" he would get sharp and bright, and he would feel wonderful.

Let's just take a shadow of that now: "**Get a person there that you are the same as.**" "Now get some things you have that are the same as the things you have." The same, the same, the same, and all of a sudden this guy goes "Gug!" He doesn't like it!

So if we ask him "**What do you know about that person? Something else you know about that person; something else you know about that person,**" we don't have the full effect, but we have some little echo of this identification effect.

A very searching look at whether it is better to hit and run—one person, another person—tells us immediately something that is quite interesting: that if we found a lot of things you know about that one chair, for instance, the process would be effective, but it would be only about one-tenth as effective as "**What do you know about that chair?**" "**What do you know about that table?**" "**What do you know about that lamp?**"

We find they fit on a scale as follows:

First Postulate:	NOT- KNOW
Second Postulate:	KNOW.

So far we have been going with nothing but material objects or spaces.

Now, the third postulate is: FORGET, and the fourth postulate is: REMEMBER.

Forget and Remember stand in relationship to each other as an abstract first postulate, you might say, Forget, and the second postulate is: Remember.

Therefore, Remembering processes and Knowing processes simply make the person able to handle a second postulate. Therefore, they are long.

However, they don't run out very well.

If we wanted to run out Knowingness, we would run Not-Knowingness.

In view of the fact that a lot of people just know things that are horrible, it would be to some advantage to run out some of this Knowingness. It is very false Knowingness, isn't it?

So we have the consideration added to each one of these postulates: Good, Bad, Survive, Succumb, and that is added to Not-Know. Good or Bad, to Not-Know. Taking the second postulate we would have Good or Bad, Survive or Succumb, as Know. Good or Bad, Survive or Succumb, as the third postulate, Forget, and Good or Bad, Survive or Succumb, to the fourth postulate, Remember.

Now let's look at that in conditions of existence, and we discover that an object, or something, must have presented itself, about which the individual didn't know, and he'd have to decide that he didn't know about it, before he would decide that he would have to know about it. So he is not-ising his Not-Knowingness, by knowing.

In order to forget about it, he has to not-is his Knowingness. So he has to not-is Knowingness, in order to forget.

To remember it, he will have to have forgotten it. Therefore, he not-ises Forgettingness.

By this pattern and scale we have all the difficulties a mind can get into. This is all a thetan can do, really.

Now we get the Curiosity, Desire, Enforce, Inhibit Scale. We are familiar with that scale. We call it the DEI Scale. Actually it has Curiosity just above Desire.

So, we find one could be Curious about, Desire, Enforce and Inhibit Not-Knowingness.

We have the consideration, which is Good or Bad, Survive or Succumb, and now we have the volition. The volition of a person about this Not-Knowingness is to be curious about it, desire it, enforce, or inhibit it—or just plain not know it. Take it as its as-isness.

But if he decided not to not-know it, it would disappear. So in order to keep it there, he decides to know something about it.

Everything you get to know anything about becomes more solid, because it is a second postulate.

Now this very tricky set of values is evidently closer to the truth than we have been before, but it has to be worked experimentally, now, to discover how much of this is valid, and how much isn't valid.

I made a test on one preclear who has a black field and made him good and sick. So we take the fourth postulate. Now get how solid things would become if you were using a fourth postulate.

I had him look at pieces of blackness, and instead of looking, remember them. It would have been easier for him to forget them instead of looking at them—and it was.

We didn't carry the experiment any further. We just carried this as far as forget and remember—instead of look, let's remember. It made him good and sick. It didn't run out his occlusion.

We can understand, if we search a little further in this, what this blackness is, then. An individual decides to KNOW what is in that blackness, and immediately that he decides to know what is in the blackness, he will get a solidity to the blackness, won't he? It's a second postulate.

So you see how far this "figure-figure" carried us.

If we run something about that person that you would be willing to not-know and something you would be willing for that person to not-know about you—we will unravel the secrets out of people this way.

The people get better, and we are running closer to the truth than we have been in the past.

I just want to repeat to you, as I often have to do, one of those primary principles that is liable to go astray: This is the principle of Mystery.

The principle of Mystery is, of course, this: The only way anybody gets stuck to anything is by a mystery sandwich. A person cannot be connected to his body, but he can have a mystery between him and his body which will connect him.

Now the oddity is that it is the desire to solve the mystery which does the connection. So, really, the Know to Mystery Scale, on this day, has become the Not-Know to Mystery Scale.

We have pushed our information up just that much further.

You have to understand this thing about the mystery sandwich. It's two pieces of bread, one of which represents the thetan, one of which represents the body, and the two pieces of bread are pulled together by a mystery. They are kept together by a volition to know the mystery.

And then people run the Curiosity, Desire, Enforce, Inhibit Scale on that mystery. That keeps them interiorized, and this is really the secret of Interiorization. The secret is a secret. Q-and-A!

Survive and Succumb are simply a consideration. To a being who cannot possibly succumb, succumb is always a second postulate, but it is a second postulate to an actuality.

To really as-is a thing, you have to make a perfect duplicate of it, don't you? The thing originally appeared, but was not known, so the second postulate came around and altered it into a knowingness. Therefore, in order to get the basic-basic on any chain of actual physical objects, you would simply have to say, "What could I not know about it?"

This is the cycle of alter-iveness and not-iveness of any perception: The Evolution of Thinkingness.

1. OBJECT (seen) NOT- KNOWN (As-is possible)
2. OBJECT KNOWN (Prevented As-is by Alter-is)
3. ABSTRACT FORGOTTEN (Not-iveness)
4. ABSTRACT REMEMBERED (An Alter-is of Not-is)

If you look carefully at number four, you will find that a fixation on remembering produced that tangle which is called a mind. Now, do you see how a mind could be loused up?

Now, added to any of the four above, are the following:

Considerations: Good, Bad, Survive, Succumb.
Volition: Curiosity, Desire, Enforce, Inhibit.

This is really not a scale, it is a time-plot.

Added to all this, of course, would simply be Confidence, and at any portion of that plot you could add this factor of Confidence. But Confidence goes into Conviction. At any point you have these two things taking place: You have Confidence, which then shifts off into Conviction.

Confidence becomes Conviction, so any one of these four conditions can become fixed, and so unalterable. But you tackle anything on this scale, simply by running the first postulate.

Right now "Waterloo Station" is quite stable just the way you are running it. Actually, "Waterloo Station," on Know, or running enough Remember, would do this terrific thing: It would make the person totally competent to handle that second postulate. He would no longer be upset about the second postulate. He could handle it or not handle it, as the case might be, but he is liable to come upscale faster if you run what he would be willing to NOT-KNOW about that person.

Ability

Issue 18

[1955, ca. late November]

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D. C.

Letter to Ability Editor

Dear John,

. . . I have just ended here seven good hard weeks of training, being on the platform five-and-a-half to seven hours a day, training, I am not quite sure how many students, but in excess of thirty, and for the first time in Scientology history, getting this type of comment from the students trained: "This is the first course I was ever on where I would in the last week permit *anyone* on the course to audit me." This is literally true. We sweepingly made these people into fine auditors. Great Britain is now richer to that degree.

. . . The British operation is quite interesting. It occupies one-and-one-quarter floors of Brunswick House, a building on the corner of Palace Gardens Terrace and Bayswater Avenue, one of the most traffic jammed streets in London. It consists of a great many offices, classrooms and auditing rooms, and has a staff of about twenty people, there being about three hundred trained auditors certified in Great Britain. Of course, I don't mean in the British sense that these auditors are certified, since that in Great Britain means "insane," which is why we call them Hubbard Professional Auditors here. We have now given up the small quarters down at 163 Holland Park Avenue, because these were far too cramped, and inadequate for our purposes. The guys here took one of the large rooms and painted, carpeted, and draped, and fixed it up into a very swanky office for me which is still in a state of improvement, but which I have been using these days since the close of the ACC course. The ACC course did not give me any time whatsoever to think about occupying more office than my hat.

My first job when I first got here was immediately visible to the eye. I had to make some up-to-date crackerjack auditors. I went ahead and did so. I am still doing that on night courses and HPA courses and these people are really getting the results and coming right along. We have an auditing staff here of about five under the direct supervision of Dr. Ann Walker. It is a great oddity that almost everybody in this operation here has been with the movement since the earliest days. The ranks keep swelling, but those most intimate to the organization here are long-time and old-time Dianeticists and Scientologists, a thing which speaks very well.

. . . This scene is much less foreign to one's eye than one would expect. London is sort of a New York of 1890, but much, much faster, with its streets jammed with fast small cars, huge fast buses. It is a very exciting town, and a very sociable town. In fact it is so sociable that I have an awfully hard time keeping my calendar clear enough to get some work done. I feel like a New York debutante complaining about parties, parties, parties.

. . . Tonight is Thursday night when the second night of the week briefing course for auditors in general is held and at 8:30 I will talk to them for an hour. I am going to talk to them explaining to them that you can't run present time problems on preclears who are low in havingness if you have them solve the problems. Such preclears can be run only by having them invent problems. Even if they invent problems of comparable magnitude, they are liable to drop too low on havingness.

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I very much miss, despite all this sociability, my friends in Washington, since I am doing a piece of research work which is right straight down the groove. I am really shooting for the moment on this one. SLP will stay pretty much the way it is for some time to come, since it was fought for and won with the ACC and tested while training them. But what I am shooting for now will be done with the co-operation of the staff auditors here at Brunswick House. This is too early really for any general release, but I have done two things with some new processes, which make me extremely hopeful for the future of Scientology. Boy, you ain't seen nothing yet, John.

. . . I hear good comment everywhere on *Ability*.

Best,
Ron.

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OPERATIONAL BULLETIN NO. 6

[ca. late November 1955]

PROCESSING FUTURES

There is a great deal of speculation rampant concerning the direction which processing is taking. This is natural in view of the fact that six basic steps remain for so long a stable item. To old-timers the year long stability of the six basic steps was the novelty, not change in direction of processes. However, I have learned so much concerning the mind and processing in general that it is very easy at this time to immediately forecast what changes are going to occur now out of SIX LEVELS OF PROCESSING, and this is an announcement in effect of the content of SIX LEVELS OF PROCESSING, Issue 6. What we are trying to do is to stabilize a regimen of processing for use by auditors, and in particular for use in clinics and we are daily in receipt of information from various parts of the world and the centers concerning the efficacy of processes. Oddly enough, the most fruitful source of test material, the Hubbard Guidance Center in Washington, D.C., has failed to report very much about their results. This may be because their results are very good, but it is also a small hole in research. However, the auditors at Brunswick House, where we now have a complete operational clinic in operation, and the instructor, as well as former Fourth London ACC students, have been filling in the gaps. Therefore, SLP Issue 5 has had a considerable working over and I am repairing it by two additions only, from a standpoint of theory.

To SLP Issue 5 we are adding in Level One a process at the point of the present time problem which instantly and immediately remedies the havingness of the preclear and brings about considerable change, and in Level Two in all steps except Waterloo Station, we are adding the additional command "Increase it", or "Increase him". And, at the level of Step C of Level Three, Decisional Processing, we are changing the command to, "Make a decision about that (indicated object)". To SLP Issue 5, in other words, we are adding in the immediate beginning of processes the remedy of havingness on a covert basis, and adding to SLP Issue 5 in general the factor of creativeness. This stems from our oldest precept which I discovered here in England many years ago, that the preclear cannot create, will not let go of anything; thus, aside from the change in Level Three which is purely for the understanding of the preclear, the total changes to date which will comprise SLP Issue 6 are the addition of creativeness at the present time problem level, by introducing a regimen to make the preclear acquire havingness rather than as-is it all with solving present time problems, and at the second level, to make the activity of spotting objects a creative process.

Substituting for the present time problem:

We discover that there are a number of preclears, those that are the furthest south, who are so low on havingness that the moment they are asked to confront objects, the physical universe tips out of plumb with them and they are considerably confused. It has been discovered on some cases that are very low on the tone scale that their lowness in terms of havingness must at once be remedied before they can even be given locational processing. Thus a regimen has been developed by which I have been making preclears begin to create, and locate themselves, and increase their havingness all at the same time. This process goes as follows: The preclear is asked to (1) Spot some things which are not thinking. When he has done this and has cognited that MEST is not thinking, he is then asked (2) "Tell me a lie about that (indicated object)," with the auditor selecting the objects, and with the preclear telling the auditor a lie about each one of them in turn. This is the lowest level of creativeness, and it will be found after a while that the preclear will be able to change to the next one, (3) "Invent a problem". It should be understood that theta is the solver of

problems, that MEST is the problem. Whenever an individual is asked to get a problem of comparable magnitude, and is then asked to solve it, he is inventing a problem and is then as-ising any havingness which he acquired by reason of having invented a problem. If you go on and ask some preclears who are very low on havingness to solve the problem over and over by asking him what he could do about it, he has a tendency to lose far too much mass. This makes him very uncomfortable, and upsets him. The preclear runs entirely through this regimen then, and invents a bountiful supply of problems. The preclear on whom this should be run is easily spotted, since he is a person who is fixed on various set problems and cannot get off them. In other words, the individual has a scarcity of problems, and we get him to think about them first by spotting some unthinking things in the environment, then we get him to exercise the lowest level of creativeness, and at the same time, add to his mass by asking him to tell us a lie about these objects, and then we ask him when he has successfully flattened the last process, to invent problems. We do not ask him to solve any of these problems. Only then would it be safe to run the present time problem, and it really isn't safe to run it on this preclear anyway. The next step up the line which would be run would be "Assign an intention". This could be altered to "Invent an intention for that (indicated object)".

Adding creativeness to spotting:

The second level of the SIX LEVELS OF PROCESSING will become tentatively in Issue 6, Creative Spotting. In order to create, anything, it must be that the preclear can first change it and then add to it, and at length will come up the gradient scale of being able to create one all by himself. In all early levels except Waterloo Station which is the last process in the second level, we have the preclear increase it in any instance. For instance, we have him spot an energy source. Then before we let him get off of it, we ask him if he could increase it. The exact auditing command is, "Spot an acceptable energy source", and when the preclear has, "Get the idea of increasing it". When this gets to persons, one can vary the command of increasing the person by asking the preclear to "Spot a person", and then when he has, "Would you make him bigger".

You see the preclear is stuck ordinarily over on the destruction end of this cycle of action. It is first necessary if we are going to change him at all, to move him out of this destructive end of the cycle, and into the change middle of the cycle, and over, if possible, into the create side of the cycle. I do not believe it is possible to make a preclear entirely well unless we rehabilitate thoroughly his ability to change, and it is certainly not possible to make him completely able without rehabilitating almost in its entirety his ability to create. You see, a preclear goes from create over to changing things, and drifts from changing things over to destruction on the cycle of action which goes create-change-destroy. When he gets over on the destruction end, the way to get him out of it and back into the creation end is to make him actively start creating things.

There is in destruction an effort to decrease the size of everything. This becomes obsessive. However if we try to run this on preclears, we discover that their havingness starts to vanish; therefore we simply and overtly by the process itself move them over into the creative end of the cycle.

I am not trying to release here SLP Issue 6 in its entirety, but these are the principal changes in it. The one I am working on, and which is the reason why I have not released it with this Operational Bulletin, is the factor of time. Time is motion or change. Everything moves the preclear. The preclear moves nothing, and I am trying to find the ways and means of getting the preclear to move not-have universes, so that he can split them adequately. One of the ways I am trying to split universes these days is to have the not-have universe, separation from the preclear being desirable without reduction, but on the contrary with increase of havingness, tell the preclear a lie. This is quite interesting as a process.

None of the foregoing means that SLP Issue 5 is in any state of flux. It merely seeks to give the direction of travel of research, and to give you a little advance information that will run a few cases even further south than those we have tackled so

far. We have gone quite a way south here in recent months in trying to pick up and undercut preclears that were giving us a great deal of trouble. Every time we do this of course, we benefit the cases on the up ranges markedly.

OPERATIONAL STABILITIES

Scientology has not even begun to reach its various goals. We have made considerable progress in these last few years. The lines of progress which have been most marked were in the level of knowledge itself. We can do more with cases today than we could ever do in the past, and we have a greater understanding of the human mind than was ever before available to man, according to our records. The point here is that we have to go through a certain regimen before we attain goal-velocity. One of these attainments is operational stability. We are making incredible progress in this direction. We have more know-how today than we ever before dreamed was possible. Our operations have been far from stable in the past for the good reason that the operation was seeking to change a wide cultural aspect which was kicking back on it and which of course was changing the operation on a Q and A basis, but we have learned many lessons. The first and foremost of these lessons is to place Scientologists prominently in all organizations. We do not let "out-siders" have the reins and key posts. It would surprise you to know that some of the fanciest talent that could be bought on the subject of public relations, management, advertising, and many other lines, has already served and failed Scientology organizations, and has been replaced with more efficient Scientologists. The blunt fact is that as unable as we sometimes consider ourselves, we are more able than the world in which we are operating, and unless we realize that fact first and foremost, we won't get very far in our own operational organizations. Bright, intelligent people who come to us in subordinate positions either recognize what we are doing and begin to learn Scientology or they can't do their jobs. It is almost as blunt as this. Now and then we make mistakes in personnel, even with Scientologists. It does not mean the Scientologist himself was a mistake, but it means that we have him on the wrong post or doing the wrong job.

But it is not this matter of minor personnel changes which makes Scientology unstable. It is the impact of Scientology against the Society itself. One stands up continually to the most cock-eyed ideas of the mind and of Scientology. It would do a Scientologist an enormous amount of good to have run on him, "Tell me a lie about Scientology". For a short time it might unstabilize him entirely on the subject but he would come back more rational and more able and more capable of facing these outrageous lies which are told about Scientology. The world at this time seems to be bound on a downward curve, and we are in the lonely position of being the only organization capable of doing anything about it. One seldom objects to his own lies. These give him havingness. One always objects to somebody else's lies. One can object to somebody else's lies about a subject for so long that he finally interiorizes in with them. This is basically the anatomy of a squirrel. The world has hit him so hard on this subject for so long that he now believes he is the subject in a perverted form. However we have the answers for all these things, and putting the answers into effect, we are getting places. Things never looked better. Auditors were never more welcome. Operational gains were never more hopeful.

POSSIBILITY OF CONGRESS

There is at this time a possibility of a congress during Christmas Week in the United States. This has been authorized with Bill Young that a congress be given there. Announcements had better be gotten out on it in a hurry. There is also, depending on permission to stay in Great Britain, a possibility of a congress during Christmas Week in Great Britain. The tapes of congress week in Great Britain will not be available for the American congress unfortunately.

ABILITY COMING OUT SLOW

Ability needs to come out, it needs to come out regularly, and it needs to stress training and processing, and the general state of Scientology. An awful lot of letters should be carried in Ability, and an awful lot of news. If Ability will notice, Certainty and the PABs come out on regular schedule.

TAPES SPOIL IN AIRMAIL

Due to the magnetic field around travelling airplanes it is reported tapes sometimes erase or partially foul themselves up in the magnetic fields. Thus all tapes to be transported by air must, and I repeat **MUST**, be wrapped in tinfoil inside the box. One takes tinfoil and puts it around the tapes and then puts the tape into the box, and we won't get any more of these bad tape qualities because of airline transport.

L. RON HUBBARD

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LONDON AUDITORS' MEETING LECTURES

London, England
1 December 1955—14 February 1956

L. Ron Hubbard gave the following lectures at the London Auditors' Meetings, beginning 1 December 1955. These lectures are listed here together for convenience. They are also shown on other pages at the dates at which they occurred.

** 5512C01	LAM-1	The Lowest Level Case
** 5512C01	LAM-2	The Fundamentals of Auditing Style
5512C15	LAM-3	Exteriorization by Separateness from Weakest Universe
** 5512C22	LAM-4	Matching Auditing to Tone
5601C03	LAM-5	Solution to Body Behavior, Part 1
5601C03	LAM-6	Solution to Body Behavior, Part 2
5601C10	LAM-7	Auditor Insight
5601C12	LAM-8	Anglo-Saxon Thought
5601C16	LAM-9	Repair and Remedy of Havingness
5601C19	LAM- 10	Exteriorization
5601C24	LAM-11	The Role of Creation in Aberration
5601C24	LAM-12	The Role of Creation and Destruction in Havingness
5601C31	LAM-13	Basic Lecture on Havingness [see page 491]
5601C31	LAM-14	G.E. Scientology
** 5602C07	LAM-15	The Game of Life (Exteriorization and Havingness)
** 5602C09	LAM-16	Sixth Dynamic Decisional Processing
5602C14	LAM-17	Aims and Goals of Scientology 1956
5602C14	LAM-18	Games Processing Applied to Auditing

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OPERATIONAL BULLETIN NO. 7

6 December 1955

INTENSIVE IN PROGRESS

As an item on the First Dynamic, which we seldom discuss, I am fifteen and a half hours deep on an intensive being given me by Mary Sue. I am just a little bit astonished to note that two or three processes which we went by swiftly in the last year or two are most intensely workable. It is not a bad idea to get some subjective reality on some of these things, before drawing up anything like a final issue of SLP. If you want to ask auditors who have run me, I audit like a well-greased wheel. It is rather amusing, therefore, to have the GE picked out of an incident auditor Dick Saunders left it stuck in, in July of 1950. That gives you some idea of how fundamental our newer processes are, if they can even remedy 1950.

HASUK

The Hubbard Association of Scientologists of the United Kingdom is still in a state of formation, but the British public has not yet learned that the old organization has all but disappeared, and the new organization has taken its place. People and even a couple of staff members are still reacting towards the organization as though it was the same old grind. This is a case of doing too smooth a job of change-over, without making enough fireworks. We are left with the job of informing the British public very directly that the HASUK bears little if any resemblance to the HAS of old.

In the first place take the matter of Clinic. We closed the HAS Clinic many, many months ago saying we were going to open it again in December of this year. We have done just exactly that, but on its opening, we find an entirely different programme than we had before, entirely different processes, and different methods of handling people. We are hand-picking our auditors, and we are supervising the auditing of cases right down the middle. This of course does not even vaguely compare with the way we were handling cases a short time ago where we were farming them out. But that, remember, was the HAS, and this is the HASUK. The Clinic at Brunswick House is turning out more results faster than are being turned out anywhere else in Great Britain.

People have also overlooked the purpose of a central clinic. Its purpose is to clean up cases which are left in distress, and to produce sufficiently excellent results to alert the public at large to the benefits of Scientology. As far as cases in distress are concerned, we have all that locked up. If any more exist in the British Isles that we have not patched up, and put way up the tone scale, then we do not at this moment know about them. We do not include in this a case or two that were in terrible condition a decade ago and on which we are still working with success. As far as results are concerned, we are making absolutely sure of these results by giving psychometric tests before and after each intensive. We have no idea whatsoever of letting a preclear get away without having benefited appreciably from processing.

The public does not know this. Free group processing, lecture service, a free basic course given by LRH for auditors now in progress and an evening professional, and a day professional course, plus publishing and general Scientology organization, have altered with the general organizational plan of SERVICE. We admit there were many things left to be desired by the HAS, but the HASUK is in there pitching and the like of this we have not seen in a very long time. It remains for all of us to do enough talking to convince the auditors themselves and the public at large that we are a different organization, that we are operating differently, and that we are getting results. That they must be told this, and that it must be demonstrated to them becomes obvious when one realizes that preclears in London are going to a rather distant part of the world when they could have better auditing at less right here in London.

PROCESS STABILITIES

Aside from the slight change in command wording in SLP, we have levels three, four, five and six of this series of processes taped, which is to say they are just about the way they're going to be. However, levels one and two are still being overhauled. Two more basic processes evidently fit on level one below the level of present time problem. One of these processes is "What wouldn't mind obeying you?" "What wouldn't you mind obeying?" The other one is an old one: "Tell me something in this environment you could have." Either one of these is more workable than spotting or assigning intentions or 8-C.

Oddly enough, there is some possibility, for various reasons, that the "What wouldn't you mind obeying?" "What wouldn't mind obeying you?", however phrased, is one of those all-the-way processes. I stumbled onto it recently and it has now been under test for a month, and is showing every sign of being the bright-haired process of the future. This process and "What could you not-know about that?", run almost at random on a case, are rivals for the most productive sessions. However, stuck cases seem to progress best by getting them to tell you lies about the environment. Also it appears that havingness processes, even Opening Procedure of 8-C, should be preceded exhaustively with "Tell me something around here you could have." I won't go into the mechanics of why, but we have been running people, and making people spot the environment who could not have the environment but could have a subjective bank. When they can have the environment they don't have to have the subjective bank, and that's about the end of it.

There are some recent philosophic advances in Scientology which are compelling interest, as they bear very intimately on the question, "Can a thetan get along in this universe, or can't he?" You will be happy to know that the answer is yes he can, but will be probably very astonished to know just why this is true.

L. RON HUBBARD

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OPERATIONAL BULLETIN NO. 8

13 December 1955

HANDLING PRESS

If it is absolutely necessary to admit press or talk to press, the only thing which really convinces them is result, and I would refuse to go on with a long line of speculation concerning press, or about it. If it begins to crowd such an operation as the Washington operation too hard for material on Scientology, I would follow this procedure. I would take them up to the big grey file case at 2315 15th Street, and say that it will do all the talking, and that they can if they wish bring any expert in to look over these records. I would then not go along any further along the line whatsoever, but would simply tell them to look over these case histories which are the case histories of Scientology. In other words I would make the file case do the press talking. We are getting along fairly well right now on our policy of no communication with the press but this sooner or later may trip us up, and I think such means of communication as simply insisting that the only thing that talks around there is this grey file case, might possibly become a press gimmick which would be appreciated and taken up. Permit them to bring in any experts to examine these files.

In other places than Washington, D.C., it would be a very good idea to simply accumulate records of this kind and throw them into a file case and, instead of talking about Scientology and what it does on various fronts, to give people who have to have material about Scientology the run of that file case. One which has fifty or sixty cases in it will do more talking in the long run than anything else.

We are entering a new era with Scientology and we should be prepared to hand out data to authorized persons who want it, but I do not think the data handed out should be speculative. I have this afternoon granted an interview on myself as a personality to the Daily Mail feature editor. He may go away and write a great deal about Scientology instead of about me and I decided to make this little test just to find out how it came out. Now we will see what he does write. Certainly he was corrected in an impression he had of me which he had gained from the rumour line. He had me all mocked up as a wild-eyed crusader, and he was quite astonished and friendly during the interview. We talked mainly about Hubbard as the writer, but he did have an awful lot of questions about Scientology

BRAINWASHING MANUAL

The brainwashing manual which came into our possession so mysteriously is being released, not with any intent to unmock psychiatry, but as a necessary piece of information for auditors who are confronted with the problems of brainwashing. Some of these cases are now turning up, and unless the basic philosophy of the brainwasher is understood, they are more difficult to handle. SLP Issue 6 or 7 will very undoubtedly handle brainwashing—7 by the way is not yet released, but 6 will do until it comes along. Therefore there is no point in writing an additional manual to handle this as a specific problem.

Some of the mystery concerning the manuscript on brainwashing which came into our hands in Phoenix was resolved when it was discovered that a book called *Psychopolitics* (spelled with a K) is in the Library of Congress. It is in German. It was written by a man named Paul Fadkeller, and was published in Berlin in 1947. Although I may be misinformed, and I definitely do not read German, this book is probably the Russian translation.

It is simply our intention to make the book available for 50 cents a copy to people in Dianetics and Scientology so that they can be informed as to the actual character of brainwashing and the mechanics of it. To that degree it is a technical book. There is no intention of handing it around into official quarters since I am sure official quarters must know about it since the book is apparently on file at the Library of Congress, and naturally if it is on file at the Library of Congress, officialdom must know about it. Thus there is no point in beating the drum concerning it.

If I am asked by press or persons in authority concerning our release of this, which I may well be, I will have to reassure them that there is no political significance attached to it. We couldn't be less interested, but brainwashing happens to be a facet of the human mind and it has been necessary to make available to our own people any and all texts which exist on the subject. We probably should get hold of the book at the Library of Congress and translate it in full, but we do not have the money or the time to do this just now. Thus Don has been asked to mail a copy of the manual as printed to our various professional members, and to make other copies of it available through Box 242, Silver Spring, Maryland, for 50 cents a copy. This is certainly reasonable enough. I don't think there is any point of any kind in placing it in official hands, as I have said, since even the U. S. Army and Air Force must be fully cognizant of brainwashing, since, as I have noted, a copy of it is on file at the Library of Congress. It could also be noted at the same time that there is a general movement among psychiatry to correct their own profession and to do something to those psychiatrists in it who are hurting and killing people with electric shock and surgery, and thus this is no concern of ours.

I repeat, our interest in this is professional not political. Brainwashing has become so much of a subject that it is very well for anybody having to do with the field of the human mind to be able to understand the intentions behind it and how it is done. This is the only work we have on the subject. If there are any political repercussions to be expected by us, I would consider that we are being very self-conscious, since obviously if there were any political repercussions to be expected, they would have come before this since, as I say, this book has evidently been in very wide circulation already and is on file at the Library of Congress so far as we know. I think the general reaction of the public is that they couldn't care less.

Out of a letter from Frank Sullivan: . . .
“Randomity. Found an interesting gimmick. Tell someone ‘We have formed a new club. We call it the Society for the Prevention of People—we have found that people cause us all of our troubles—they cause us characters more doggone trouble. Would you like to join?’ If he says ‘yes’ tell him he is in. (Also if you should ask him to be three feet back of his head—he will be.) If he asks just one question, he is out. Doggondest test for a Step One I ever saw. This has been well tested.”

L. RON HUBBARD

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LRH TAPE LECTURE
London, England
15 December 1955

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OPERATIONAL BULLETIN NO. 9

19 December 1955

THE TURN OF THE TIDE

The London *Daily Mail* feature editor, John Hall, took it upon himself on December 13, 1955, to personally interview me, and write exactly what he found. He published in the *Daily Mail*, a first run paper published in London, Edinburgh, Manchester and Paris, a very long and friendly story which will probably do us more good in the British Isles and France than anything which has happened for a long time. *Time Magazine* has written eight pages, there have been about 80 columns in U.S. magazines such as *Life*, *Liberty*, *Look*, and there has been untold press released on the subject of Dianetics and Scientology. But aside from one young communist who spent about three minutes talking to me on the stairs, at Elizabeth, and a fellow who wandered in, from *Life* he said, and never wrote anything, in Los Angeles, there has been no press reporter near me since before the publication of *Dianetics: The Modern Science of Mental Health*.

That feature editor, John Hall, did take it upon himself to actually do an interview, and that the results were favourable caused me to make a little investigation concerning how press has been operating before, and on what it has been operating. Evidently the total activity of press has been to pick up slanted and hearsay information. So I was interested to find out how this information came into being. Apparently it works this way: to make some sort of "face", somebody who met me at a cocktail bar then pretends a considerable knowingness on the subject of all of my life and activities, and gives forth at a considerable pace not handicapped in the least by the possession of no data, and this by and large whether done by Scientologists or casual acquaintances has been the total sum of information which has been circulated about myself since the late '30s.

As even John Sanborn can tell you, I have been very chary about releasing any actual information about myself. I had a rather large collection of old-time photographs which I thought we might put into *Ability*, and at the last moment made John put in something else. I have not been anxious, in other words, to put up a big show of myself, thinking that Scientology was enough for its own sake. In this I have apparently made an error. I look over possible available sources of unbiased information concerning my own past, and discover that while it could be traced down on official records in libraries and other places and confirmed, there is no one who even knows enough about it to do that job of coordination. Thus it is necessary that I release some accurate biographical information to supplant some of this rumour and hodge-podge which has been spread around in the name of information. There is plenty of authenticating and documenting material if one cares to look for it.

Now I know that it is extremely bad taste to put out any data concerning oneself, or to talk about oneself, but if people see fit to talk about one and, having nothing to talk about, therefore lie about one, and if this rebounds as widely as it has, through presses, books, plays and motion pictures, certainly one has some responsibility for putting out something like an accurate biographical narrative to say the least, and so we are doing so at this time, and then I can forget about it and go on doing something more important.

For sure, however, the tide has turned on the subject of press, which doesn't mean, however, that we should give the technical materials of Scientology to press. The best way to talk to press is to sort of two-way comm process them, and show them stacks of case histories, and let the deeds speak.

BRAINWASHING MANUAL HISTORY

In our studies of brainwashing it has been necessary to procure what information existed on the subject. Fortuitously, in Phoenix there came into our hands two manuscripts on the subject; as well as I can recollect, they were left there at the front desk with the request that they be mailed back to their owner. We are not sure exactly from whom these came, but we understand now that this is unimportant since the subject is broadly rather well known in a book on Psychopolitics. It is to be found in the Library of Congress. It is in German, but we suppose it is the same manual. As we needed this material for research, we read it off onto a tape, compiling the two manuals and removing from them some of their very verbose nomenclature, substituting for it more common English terms, and we have had a few copies of this struck off for use in our research.

It is necessary if one is confronted by a case of brainwashing to understand the motives and general procedures of the people who did it. I must say an inspection of this manual does not make for much respect for the motives of people who brainwash other people. In the early pages of this manual, there is a letter from the person who purportedly gave these manuals to the organization, "Charles Stickley", supposed to be a professor at Columbia University in New York City. This letter, included in the manuals as printed, makes it definitely and adequately clear that these manuals were reprinted for study by research workers. However, in handing out a copy of one of these manuals to one of our own people who had not heard of it, he made several wrong estimates of the manual itself. At first he thought it was a piece of communist propaganda. Then he thought it was something the organization had composed. Then on further inspection, he did not know what to think and it had to be pointed out to him very specifically that this was a synthesis of a Russian instruction book on the subject of brainwashing, and it had to be pointed out to him that it was reprinted for the benefit of people working to remedy and heal brainwashing. It had to be pointed out to him additionally that there was a cover letter in it which explained these things. Thus if you have one of these copies and it gets away from you which it might, you may find it necessary to explain exactly what it is.

We certainly have the right to have in our possession materials covering something as intimately connected to mental research as brainwashing. We have the right to know why and where and who. Furthermore, this material is evidently well known to various governments and is not classified, since the subject "Psychopolitics" (which is the technical name for brainwashing) is to be found in the major libraries of the world.

In the original text of this book there was a warning to psychopolitical operatives that they must stamp out Dianetics, Christian Science, and practical psychology, as these alone represented a menace to the brainwashing programmes. This reference in the text to Dianetics (which has been known to the Russians since 1938) makes the matter very much our business, quite aside from research. Yet if most of the vagaries and upsets from which we have been suffering have stemmed from a desire on the part of some political group attempting to accomplish a political coup and in the road of which we have been standing, then we certainly have the right to know why we have been knocked around by press and governments to the degree that we have been. Hardly a word uttered against Dianetics and Scientology has had any truth in it. The prevalent official but not the public opinion regarding Dianetics and Scientology is that they are phony sciences, tricked up to hoodwink people. Contrast this with the fact that in Dianetics and Scientology alone in all the world of mental healing lie the answers to increased intelligence and ability, and not very incidentally, in Dianetics and Scientology and in Dianetics in particular, we have the total antidote for the eradication of brainwashing. In other words we could unbrainwash them with Dianetics as fast as they are being brainwashed, given enough staff. Furthermore we can put troops and persons in a condition where they cannot be brainwashed. This we can do in Scientology.

Thus if brainwashing is being counted upon heavily to accomplish a great deal inside and outside the nations under attack, there would be only one organization

which would be standing thoroughly in the road of that programme, and if that programme inside a country had advanced to a point where officials could be influenced, then you would discover of course this odd official opinion of Dianetics and Scientology, that they are quack sciences.

We are not planning to use this reprinted manual for purposes of propaganda. However, to prevent any misunderstanding from occurring, the highest police in England and America have both received copies and have been told that this is a reprint manual, and that we do not wish to cause them any extra labour in case another one of them falls into their hands. Actually, however, it is my belief that they have had the original, which is to say the communist version of these manuals, in their possession for years, and have simply been unable to credit it or unable to do anything about it. Thus our reprinted version should come as no shock to them.

It has been my experience with Anglo-Saxon governments that where idea propaganda line attacks were concerned they couldn't care less. They do not believe that propaganda is effective. Otherwise they would themselves engage in more propaganda activities. The Anglo-Saxon traditionally depends upon force in order to accomplish his ends.

This is one of the reasons why communism has made such vast progress across the face of the world. It is an idea advancing against arms, and the arms of course will never be able to stop an idea. An idea will be necessary to stop the idea. We may very unfortunately be those persons in possession of the idea that will stop the other idea. Certainly the way things are going, if we don't use our ideas to stop the incoming ideas across the face of earth, we are going to wind up one of these days in the middle of a total communism, living in a totally brainwashed society, the way I look at it.

WASHINGTON CONGRESS

My very best wishes to the Congress and my hopes for a highly successful time by all. I have made several recent tapes on material of some interest and value which have been sent swiftly and rapidly across so that the latest material would be available at the Congress. I have not made, however, a welcoming tape as I ordinarily would, and take this opportunity to thank those people who came, and hope that they go away feeling better, and feeling happier about things. There is no doubt that the Washington operation is on the steep upgrade and my principal communication in Scientology is between myself and the Washington operation where Bill Young, Julia Lewis, Ken Barrett, Don Breeding have things pretty well in hand. The silver ministers' crosses are ready now and are supposed to be a knockout. The *Co-Auditor's Manual* is ready, the "Brainwashing" pamphlet is being released to those who are interested in the subject, and it should be with all a very successful Congress indeed. I wish I were there.

NEWEST PROCESSES

I am tabling up all those processes which have been successful in starting low toned cases. These have amounted to about 24 new processes in the last three or four months. This table will be available in the near future with an analysis on it. However, I wish to call to your attention the singular success of Waterloo Station in handling low-ordered cases. Not-knowingness is time. If a person cannot not-know he becomes the slave of time.

One of the more interesting late developments is a process called "Orrible Fates". You ask the preclear to tell you some 'orrible fates. The theory of this is very simple and will probably become Axiom 55, which will be to the effect that the cycle of action of the physical universe is create, change, destroy. Thus, anyone trying to make things better and in very close agreement with the physical universe, in reversing this cycle, will bring upon himself some regret. We have a wild example of this in the cycle of action imposed upon us by Christianity in the good works, the hounding and the death of Christ. This mechanism, also handled in Fac One, gives us the oddity that we are trying to put create forward in time, whereas destroy lies forward in time. One then either masters the subject of time, by running not-knowingness processes, or he

puts into the future inventions of horrible fates for various persons and himself and this universe, until he runs out the considerable regret which is accumulated every time he has envisioned a good action. Naturally the final solution of this is the solution of agreement with the physical universe. When one breaks this and it is no longer disagreement or agreement, he has really done something, and the keynote of doing this thing is, of course, in “not-knowingness”.

NEW AUDITING STYLE

I have made a direct deliberate test, not of a process but of the auditing style itself as a helpful agent. The keynote of new auditing style is that any boil-off, somatic, anaten, swing of attention or going out of session on the part of the preclear is occasioned by some sort of error or miscomprehension on the part of the auditor, and the preclear. I used a general process not ordinarily very therapeutic, but not destructive, and starting with this process and a preclear, worked only in one direction: to keep the ARC of the preclear advancing continually throughout the session, proceeding from the level of ARC of the preclear just before he came into session—in other words, consistently and consecutively bettered him. I did this by two-way communication, and communication bridges. Every time the preclear tended to go out of session even slightly, every time any slightest sign of dropped awareness occurred, I assumed at once that something had gone wrong with the session. I assumed that something had been said which he didn't understand, or something had been overlooked, or that something had been done in error on the two-way comm formula, and immediately researched this fact to put the session straight again. In other words, during this entire session I did nothing but put the session straight with two-way communication, and run a relatively noncommittal duplicating process on the preclear. The process I knew of old was not going to produce any grand rise in tone. However, this preclear who was usually difficult to audit finished up a half-hour session in much better condition than this preclear had been in in years.

The assumption here on the part of the auditor is that if the preclear goes into a slump, has a somatic, or otherwise drops in ARC, then a difficulty has arisen with the session. We calculate this from the following: that at the top of the tone scale we have knowingness and awareness, in the middle ranges we have ARC, in the lower ranges somatics, and in the far lower ranges, varying degrees of unconsciousness. Thus when we say that the preclear's tone should be promoted throughout the session, we mean of course that he must not be slumping toward unconsciousness. He must be advancing toward higher levels of consciousness.

Therefore today it can be said that good auditing does not result in boil-off and somatic unconsciousness, dope-off, or pain, but results in a constant and consistent advance of the ARC of the preclear from the first moment of the session to the end of the session, when it should be much higher, and that any time there is anything wrong at all with the session, the preclear will reply by getting more unconscious. This was about the most arduous and rigorous test that could be made of new auditing style with a difficult preclear and following very solidly the precept that it would be an auditing error if the preclear dropped off in attention or consciousness. Thus when I have said that in the new auditing style we should always advance ARC, I meant exactly what I said, and have even gone so far as to run an auditing session which was nothing more than an auditing session to demonstrate that an auditing session all by itself with the two-way communication consequent to it would result in increased tone for the preclear. By the way, this type of auditing also results in increased tone for the auditor, so we are winning both ways.

REPORTS FROM WASHINGTON

Washington has recently received a stack of forms from me which they were supposed to fill out weekly and send through as reports on conditions, finances, etc. This is really not so much an effort to fill up my “vacuum of information” as it is to get the Washington operation to pay very close attention to these details themselves. The theory is that if they have to compile these data, they will then know these data, and, knowing them, they will see what the situation actually is.

I believe much of the activity which goes on in an organization is done without any real realization of what the condition of the organization is, and it may very well be that for the last five years, only myself and a few others have been actually conscious of the real condition of Dianetics and Scientology organizations with regard to their business organization and finance. This sort of situation cannot of course continue. Dianeticists and Scientologists working inside of organizations and keeping them running would be as competent as they knew what was going on in the organization, and they would know as well what was going on in the organization as they were acquainted with the problems which the organization actually faced in terms of business and finance.

Probably one of the things which has held us back more than anything else was a good working knowledge of business itself. The basic maxim of business is simplicity itself, and that is first, that there must be an organization there, and second, that it must perform its duties and functions, and third, that it must originate communications as well as receive communications, and fourth, that its income must be slightly greater than its outgo, and fifth, that persons inside the organization should know what was going on generally in the organization.

I instituted this report system when I discovered that the Washington operation could sit there and not notice that the training department itself had never originated a single letter of procurement to prospective students. Mary Sue was originating all these letters, and when she left Washington to come over to London (having stayed behind to square things away), the training department, which had the responsibility for emanating all communication on the subject of procurement of students, wrote not one single letter to anyone anywhere. Thus Washington is involved in a slump. Similar to Australia, where internecine warfare kept people from communicating out to the world at large, Washington was brought into an intensified usual Christmas slump by a failure to originate communications. Another circumstance came to my attention which was very amusing. Over a period of two weeks, I was being asked by the downtown office if Silver Spring had received a cheque for expenses. Downtown Washington was communicating with me to find out a datum about Silver Spring which if a map is inspected will be found to be eight miles away. Silver Spring was not communicating this information to downtown Washington, and downtown Washington evidently never thought of asking Silver Spring. I let it ride until they eventually got together on the subject. Interdepartmental bulletins and meetings to exchange information are absolutely necessary if an organization is going to continue in a healthy state.

It is time that the central organization of Scientology began to circulate bulletins on what it is doing. I know definitely that in each department branch of the entire Washington operation everyone, with very small exception, is doing his all-out level best to keep everything rolling and they are doing a wonderful job of it. I think, however, that from department to department the Washington operation doesn't know this. How about meeting each other, you guys?

L. RON HUBBARD

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LRH TAPE LECTURE
London, England
22 December 1955

** 5512C22 LAM-4 Matching Auditing to Tone

P.A.B. No. 68
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

23 December 1955

FIRST AND SECOND POSTULATE

Here is some very fundamental material that has come up on the first and second postulate.

I have been going over this very carefully, and discover that we can know more about knowing.

We take our first and second postulate Axiom, and we find in this that if you run the first postulate, the second postulate runs out, and difficulties because of the second postulate run out—that there can be, really, no difficulties with the first postulate.

Our first test on this is to have somebody look around and, instead of looking at something, remember it.

He is looking at the wall, so you say, **“Remember that wall.”** So he looks right straight at it, and remembers it.

He looks at chairs, and things like this, and remembers them. Instead of looking, he remembers. Of course, it is right there in present time, but he is remembering, right there in present time.

This will do some interesting things to ridges. It is just an experiment. It's not a process.

Now we have him look at some things and forget them! We just have him look around and forget some things.

“What in this room are you willing to forget? Now, instead of looking at it, just forget it.”

The next experiment would be to have him look around and KNOW about some things in the room.

Do you see how that fits in with R2—46, Other People?

The next experiment would be to have him look around and see if there is anything in the room he can not-know about. He is perfectly willing not to know about these various things.

If we run these in this order, we will discover an oddity. Remember and Know are sticky, and Forget and Not-Know are not sticky, but will run.

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Well, this becomes very, very fabulous, doesn't it?

What we have here has already been mentioned in *Self Analysis*, 1951, Fall, and that is the first ascent into the abstract and away from real objects: Forget and Remember. Those are the first abstract actions a person can take, mentally: Forget and Remember.

Now for the first time, with this Axiom about the first and second postulate, Forget and Remember fit into their proper relationship, and we get them in relationship to the conditions of existence.

The only thing that gets wrong with a thetan, you could say, is that his attention gets stuck on something. Then, when you go ahead, as an auditor, and stick his attention on something, you have the other thing.

There is some more data that I think you ought to have. It's a little bit advanced in some respects, but it won't do anybody any harm.

The first is a short note, here, on intentions. We have a process which is: Assign Some Intentions.

This is quite interesting, because it reveals a great deal of automatic machinery. You run a process on a student, such as this: "Now I am supposed to—" and you have him finish the sentence, and acknowledge it, and talk about it. Then you have him say, "**Now I am supposed to—**" and he tells you.

You just have him say this, each time: "**Now I am supposed to—**" and have him finish the sentence.

Of course, it could be run on the basis of: "**Now what are you supposed to do?**"

It is quite interesting that we find a student and a preclear set up in a school, is: "Now I am supposed to learn some processes." Or: "Now I am supposed to have a short comm lag." "Now I am supposed to do this—now I am supposed to do that." "Now I am supposed to resent this breach of the Auditor's Code!"

That process might loosen up a case or two that gets stuck in student auditing—the kind that isn't making much progress.

L. RON HUBBARD

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OPERATIONAL BULLETIN NO. 10

28 December 1955

I am giving here in outline form the basis of survival of various Scientology organizations. This is how they live and this is how they keep going. When they stumble it is because staff is missing out one or another of these points.

In five years of trying anything and everything—and I mean everything—to get things going, my own program of success for organizations boils down to the following. I would consider it a favor if all Scientologists concerned with Scientology organizations studied this for what it is—an outline that wins:

THE MANAGEMENT AND ACTIVITIES OF SCIENTOLOGY ORGANIZATIONS

(one copy to each staff member and to all Scientology organizations)

The function of the HASUK is the dissemination of Scientology and the demonstration of its results.

Dissemination by:

Free Lectures	
Free Group Processing	
Free Pamphlets Sale of Elementary Texts)	1. To Bookstores
Sale of Advanced Texts)	2. To Members
	3. To Public
Sale of Tapes	(To Members
	(To Groups
Rental of Tapes	(To Members
	(To Groups
Circulation of Certainty	
Circulation of HASI Bulletins	

Demonstration of Results by:

Good Clinical Auditing (Intensives only)

Adequate Training of Auditors (1. By HASI School
(2. By HASI Grads

High Ethical Standards (Certificate Control
(Failed Case Control

Efficient Operation and Presentation of Office and Quarters by:

Alert personnel
Swift replies to letters
Swift filling of orders
Origin of High-toned letters
Cleanliness of Offices
Courteousness of Staff

Financial Policy:

Income must be greater than outgo.
Charges on books should be cost x three.
Charges on tapes must be cost x two.
Tapes and magazines can be sold at a loss.

Charges on Training must be adequate to ensure the long continuance of that person's training. (About 3 years.) Total training HPA and BScn and DScn, the formal (in dass) training, is only a fraction of total done.

Charges on processing must be adequate to ensure all eventualities for any one case. Refuse to sell hourly processing. Never sell 25 hours to a rough case. Sell 75.

Strict accounting, bookkeeping and invoices with counter checking of all functions.

Operational Smoothness is obtained by:

Informing everyone in the organization of everything.

1. Interdepartmental Bulletins
2. Bulletin Boarding Coups and Changes
3. Being exact and brief
4. Being real about conditions
5. Being frank inside and putting up a solid front to the outside
6. Talking out troubles within organization
7. Staff meetings, regular and exact
8. Paying only passing attention to lengthy or critical letters

Financial Security is obtained by:

1. Anticipating slumps and planning fast promotion and mailings to meet them
2. Compelling interest in organization
3. Being real about the actuality of needs
4. Attention to the philosophy that a healthy organization is a *long* term investment by staff and realization that the only staff personnel ever fired by the HASs were those who flagrantly acted to shorten the life of the organization for all
5. Sound advertising
6. Good word of mouth
7. Good financial planning
8. Only Scientologists or those so studying, on staff in any capacity
9. A sincere interest in Scientology's health and good action = no financial distress
10. Keep all staff processed

The organization in general will be only as healthy as its legal control of the subject appears formidable to any hungry invader. Hence, no membership organization, no loose stock distribution, no large unpaid bills, no overcapitalization because of property. Own little, do much. Owning much means doing little.

Happy New Year to Scientology staff everywhere. Let's make 1956 the year we really win.

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L RON HUBBARD

LRH TAPE LECTURES
1955 (specific dates unknown)

54 or 55	LECTURE	The Dynamics—OT/ARC—As-issness
55 ...C ...	LECTURE	Elementary Straightwire
* 55 ...C ...	DEMO	LRH Auditing—"What wouldn't you mind fighting"
55 ...C ...	LECTURE	Two-way Comm

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OPERATIONAL BULLETIN NO. 11

3 January 1956

Now that the happy holidays are over, we find Scientology embarked upon a new year which presages greater gains than ever before. With the opening of 1956 we discover that we have certain definite assets which are now paying excellent dividends. With the excellent job being done in Washington and London and with new efforts under way in South Africa and Australia and with auditors in many places doing more and better than ever before we are moving in to our first real organizational year. I wonder if you realize in the past how much of a burden of dissemination has been carried by myself. I wonder if you know the number of hours I have sat over a typewriter late at night beating out stencils, shoving booklets through on inadequate budgets in order to hold up the public interest while we got an organization built, but you might have some comparison in the amount of work which you have done to keep things rolling during these last years. Now more than ever we look like a team and certainly we are acting as organizations and carrying forward the dissemination of Scientology as never before.

In the last issue of Operational Bulletin—Op. Bull. No. 10—I gave you a brief outline of the facts of organizations to which I had paid very clear attention. These aren't by the way a series of fragments thrown together with a lot of stuff left over. That outline is given to you for your study because it does contain in it actually all the points; when we go too far outside these points we have a very difficult time of it.

BOOK DISTRIBUTION AND SELLING

You may not realize how much distribution is possible by one individual. The way you do this is to procure telephone books for the various cities, particularly the more important ones, and you comb down through the classified directory listing all bookstores. Now you take this as a complete bookstore list and you have made up a very fancy and presentable circular, and you offer them the usual trade discounts and operate just like a book distributor. You don't have to have any order form or order blank, you simply put together a little brochure which tells them what books you have available and puts these books on order to them. You will be amazed how many orders come in particularly as the sale of Scientology and Dianetics books has been tremendous and you say so in the brochure.

Now making proper coverage you then continue to hammer and pound away at the bookstores which didn't order until you have set up a full distribution machine. Thereafter you very carefully keep this bookstore distribution circulation as a separate enterprise and activity, fill their orders very promptly and remember to watch your billings. Many of these stores will order books on credit. It is perfectly all right to sell the books on credit but it is necessary to bill them at a certain time. If this is done on the release of any new book it is necessary to send copies of this book to every prominent newspaper for review. These newspapers will review the books. Furthermore, in such things as the *Saturday Review of Literature* you can buy a small ad or two announcing the publication of the book. In addition to that, and particularly this, you place an ad in the booksellers' trade journal. The booksellers have a trade journal and this trade journal sells ads and you buy a big ad in the trade journal and then all the bookstores look at this ad and many of them send in for this book.

Now this takes a little bit of doing but this is the *totality* of operation and action which the publisher actually gives you. Of course he has a salesman or two but these salesmen are actually working for many publishers and are seldom relative to just one publisher. They are trying to sell so many books at once that they get into quite a confusion over the thing.

Action for this in the United States is of course Bill Young; action in London is Jack Parkhouse. We should begin to compile a complete list of bookstores and get our campaign in order. We should also place our ads in the publisher's weekly.

SIX LEVELS OF PROCESSING ISSUE 7

As Issue 6 got lost in the testing, SLP Issue 7 is now being prepared by myself and will be released as soon as one more of its processes is adequately tested. This SLP is really a killer. For the first time it gives us ways and means of processing successfully and directly a chronic somatic. There are no really violent changes from SLP Issue 5 in form and order. There are no processes dropped. There are processes added and some changes are made.

WASHINGTON NEWS LETTER

The first issue of the Washington news letter has been released and is being sent out by Don Breeding to the various HASs. It is an effort to keep the organization informed within the Washington organization and to inform others of what the Washington organization is specifically doing.

HAS BOOK EXCHANGES

There have been several questions concerning how one country could get books from the organization of another country. These are best answered by a credit system of the value less discounts of the merchandise. London transferring books to Washington, D.C., is keeping a booklet which is full of these transfers. This also applies to tapes and other materials. Thus the organization in London can transfer as much as it likes to Washington, D.C. Similarly Washington, D.C., can transfer as much as it likes to London, and eventually these accounts will be balanced off one against the other. South Africa and Australia could be doing the same thing providing of course that they have materials to submit to London and Washington which can operate on an exchange basis.

HAPPY NEW YEAR 1956

L. RON HUBBARD

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LRH TAPE LECTURES

London, England
3 January 1956

5601C03	LAM-5	Solution to Body Behavior, Part 1
5601C03	LAM-6	Solution to Body Behavior, Part 2

P.A.B. No. 69
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

6 January 1956

SIX LEVELS OF PROCESSING
Issue 7

This issue of the Six Levels is dedicated to only one thing—the clearing of any level of case.

A careful analysis of its every part of every step will discover it is a process in itself.

SLP 7 does not include many processes found in earlier SOPs and SLPs. They are omitted not because they are not good but because they are not entirely direct. They will reappear in later issues of SLP, no doubt. In this No. 7 we do not have something which will then become something else. We have a unique process series which while it retains form, enforces simplicity.

The reason for this Issue and its stand-to-the-side of the evolution of processing in Scientology is that Issue 5, and even 6 with its emphasis on creativeness, used without enough selectivity, lose us the Intelligence and Personality gains prominent earlier in the fall of 1955. The processes are still there—they are not being concentrated upon, lost a bit, in the multitude of choices of No. 5 and No. 6. Thus No. 7 is especially made for staff auditors.

In SLP 7 the goal or finite end of any process given is detailed. The actual rationale is delineated and the entirety of the processing is done in accordance with one positively asserted assumption as follows:

When the pc goes more anaten than he is when not being audited, he is in the grip of a real or affected Code Break and is out of session. *Any* drop of alertness is a drop of ARC, first with the auditor, second with the bank, always. Therefore a drop of consciousness denotes a break with the auditor which must be repaired before the session continues.

Done without the above strict rule, I cannot guarantee any success from No. 7. It is too strong a process series, in other words, to omit any precaution.

Two-way comm must be stressed at all times.

LEVEL ONE
This is what gets the case moving

PROBLEMS

Chronic Somatics

The body of your preclear is a quivering hunger for overt acts. On consideration level these are problems. The auditor begins his auditing with this first barrier. He must

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surmount it by

1. Two-way comm to establish good ARC
2. Directly remedying havingness of problems or
3. Remedy of overt acts by creative processing
4. Alleviating a chronic somatic or problem by remedying their scarcity or
5. Increasing ARC until all problems or somatics seem unnecessary.

- 7 I (a) Find the auditor.
7 I (b) Find the preclear.
7 I (c) Find the auditing area (light locational processing).
7 I (d) Establish that a session is in progress.
7 I (e) Accept, discuss every comm preclear originates.
7 I (f) Acknowledge every command execution by preclear.
7 I (g) Agree on process and command before using it and do not confuse it.
7 I (h) Use two-way comm liberally.
7 I (i) Follow the Auditor's Code.
7 I (j) (changed) Remedy havingness of problems by selecting communication terminals or universes (not conditions) and use command **"Invent a specific problem _____ could be to you."**

Note 1—Can be run with best gain by discovering "weakest universe" by two-way comm about weak people and things and then using this person so discovered as the name in the blank above.

Note 2—"Invent a specific problem _____ could be to you" has a reverse command: **"Invent a specific problem you could be to _____"**; however, this is the overt act side and should be handled with care if used.

Note 3—At SLP 7 I (1) chronic somatics can be alleviated (and should be) by **"Invent a problem your leg (or stomach or liver) (never your lameness, your ulcer, your illness, as these are conditions, not terminals) could be to you."** Using mock-ups of overt acts to body and having pc, when he has created them, even black ones, get how *each* part or fragment of the mock-up is entirely dedicated to destroying the pc's body and so make mock-up vanish. To the body, separation can occur from anything only when it has done enough overt acts to the body to cancel all obligation, obligation being the first bargain or agreement possible to a free being (pledged word).

Note 4—It is distinctively understood that within this or the next step the chronic somatic will be alleviated before the clearing is continued.

Note 5—A very few pcs have lost the ability to invent problems with any reality; these run on **"Tell me some lies about the environment,"** and *then* on problems as above.

7 I (1) Run pc on ORDERS. Two methods: Opening Procedure 8C and direct command, latter preferred. **"Tell me some orders you wouldn't mind receiving."** **"Tell me something that would obey you."**

Note 6—These commands are phrased to be permissive to the pc, commanding from pc to environment.

Note 7—Orders are an "all-the-way route." The wall is an order (postulate) complicated by the order to be solid and endure. The reality of the preclear depends on his ability to receive orders.

Note 8—Don't stick the pc on one subject or object in running orders. If the bank turns up an engram, don't insist he gets part of it he can receive orders from. Also do not insist he take orders from various parts of environment.

Note 9—In Level One don't solve any problems. Increase by various means as above the problems preclear can have.

7 I (m) **“What could change you?”**
“What would leave you unchanged?”
(Run alternately one question, then the other.)

7 I (n) To prevent all the problem and motivator techniques from adversely affecting the thetan (or if the above processes did), run alternately the following questions:

“Tell me something your body doesn’t have to reach.”
“Tell me something you could reach.”

LEVEL TWO

This is what changes the Scientometric Tests

7 II (a) WATERLOO STATION

In a populated area (park, RR station, etc.) have pc tell auditor something he wouldn’t mind not-knowing about persons which auditor spots for him, or the persons not-knowing about him. Commands:

Auditor: **“Do you see that (man, woman, described slightly)?”**
Pc: “Yes.”

Note 10—Make allowances for your pc’s ability to see people clearly. Run if possible with glasses off if he still has them.

Auditor: **“Tell me something you wouldn’t mind not-knowing about that person.”**

Note 11—The pc selects things he already can know to not-know. He does not give things he does not know anyway. This stress is the willingness to not-know things one already knows. Otherwise pc will become confused.

Note 12—If two-way comm won’t keep the pc alert he is on stuck flow. (See *Scientology* 8-80.) Run “other side” as below:

When pc—to spotted person has been run flat or to a dope-off, reverse to:

Auditor: **“Tell me something you wouldn’t mind that person not-knowing about you.”**

Note 13—Run one side for hours, then the other side, in ordinary use.

Note 14—Observe that in SLP 7 we omit all other spottings. These are good, but Waterloo Station is the cream of Level Two SLP 5, and auditors have been too involved in lower steps to run Waterloo Station. For God’s sake don’t neglect it. It’s the most valuable process in Scientology. It handles TIME!

Note 15—The goal of Waterloo Station is not to make the pc make *one* thing vanish. That phenomenon is just the start. Auditors have been quitting when the pc made somebody’s hat disappear. When the pc can make the whole universe wink on and off at his consideration to know or not-know it, you’re getting somewhere—so don’t stop at a hat.

Note 16—Don’t give the pc back what he has just not-known. If he not-knew it, he not-knew it.

Note 17—If an auditor is so hungry for overt acts that he has to provoke the pc into them by breaks and poor compliance with procedure, just ask the pc to hit the auditor a few times. It’ll remedy it.

LEVEL THREE

This is what exteriorizes them

DECISIONAL PROCESSING

Run in quiet places.

Preparatory: **“What contracts could you break?”**

7 III (a) Think a placed thought.

The object is to train the pc to think thoughts exterior to his head and thetan bank to obviate the “cave-in phenomena of Axiom 51.”

Commands (auditor indicating object or position):

“Think a thought in (on) that ____.”

Alternate command: **“Do you see that (object)? Think a thought in (on) it.**

Did the thought appear where it is?”

7 III (b) Choice rehabilitation.

Using the ability acquired in Level Three (a), have the pc make choices between two objects indicated by auditor.

Command: **“From (indicated point) make a choice between (indicated positions or objects).”**

7 III (c) Directed Decision Rehabilitation.

Using the ability acquired in (a) and (b), exercise the pc on decisions.

Command: **“Make a decision about that (indicated object) in or on that (indicated object).”**

7 III (d) Permissive Decision Rehabilitation.

Using the abilities acquired in (a), (b), and (c), turn pc loose on decisions. Decisions must be outside head and bank.

Command: **“Decide something.”**

LEVEL FOUR

This builds back their willingness to live

OPENING PROCEDURE BY DUPLICATION

Done in an auditing room with a book and a bottle. Commands:

“Do you see that book?

Walk over to it.

Pick it up.

Not-know something about its color.

Not-know something about its temperature.

Not-know something about its weight.

Put it in exactly the same place.

Do you see that bottle?

Walk over to it.

Pick it up.

Not-know something about its color.

Not-know something about its temperature.

Not-know something about its weight.

Put it in exactly the same place.

Do you see that book? (etc.)”

LEVEL FIVE

This makes them able to play games

REMEDY OF COMMUNICATION SCARCITY

The object of this step is to restore abundance on any and all communication possibilities. Done in an auditing room.

7 V (a) Create Confusion.

Commands: **“Mock up a confusion. “**

Alternate command: **“What confusion could you create?”**

7 V (b) Creating Terminals.

The pc may have to be coached into mocking up unknown confused black terminals and thus into good terminal mock-ups. Commands:

“Mock up a communication terminal.”

“Mock up another communication terminal.”

7 V (c) What wouldn't you mind communicating with? Duplicate the auditing command exactly. Don't red-herring (go chasing after facsimiles). Command:

“What wouldn't you mind communicating with?”

7 V (d) Creating Family Terminals.

Have pc mock up until he has an abundance of any and all persons he has ever used as anchor points. Command:

“Mock up your (father, wife, mother, husband).”

“Mock him (her) up again.”

LEVEL SIX

This exercises their exteriorization and stabilizes

REMEDY OF HAVINGNESS AND SPOTTING SPOTS IN SPACE

Route One

An exteriorized step done as given in *The Creation of Human Ability*.

L. RON HUBBARD

[The above PAB is basically the same as an issue dated 3 January 1956 titled *Six Levels of Processing - Issue 7.*]

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OPERATIONAL BULLETIN NO. 12

10 January 1956

AN EXPERIMENTAL ARRANGEMENT OF LEVEL ONE

Level One

- (a) Establish the auditor.
- (b) Establish the preclear.
- (c) Establish session environment.
- (d) Establish that a session is in progress.
- (e) Check for present time problem. If problem is holding preclear's attention, use command "Invent problem of comparable magnitude". Continue this until preclear has his attention off the problem.
- (f) If no present time problem, or level (e) successfully achieved, then command "What would change you?" alternate "What would leave you unchanged?" This process is essential to use on pc who is waiting to be changed by auditor.
- (g) "Invent a lie about (indicated object)." Do this until it is flat. Process must not be done using same object over and over. Best done ambulatory.
- (h) "Something you could reach" alternate "Something body doesn't have to reach". Run this until pc is quite aware that he can reach without using effort on his body. This process is essential before level (i) is attempted.
- (i) Command "Place a thought in (indicated object)." Run this flat as with all in this level. "Assign an intention to (indicated object)." Then, "Assign an evil intention to (indicated object)." Then, "In (indicated object) assign an intention towards your body." Then, "In (indicated object) assign an evil intention towards your body." With these latter we are preparing the pc for body motivators.
- (j) "Have (indicated object) tell you a lie." This process is not essential but can only be done readily when this point is reached.
- (k) Body motivators. Subjective on weakest universe. Use this process on mockups of weak universes. Facsimiles, etc, will show up; when they do, use this process on them. Command "Consider that sole intention of _____ is to kill your body."
- (l) "Invent a horrible fate for yourself" alternate "Invent a horrible fate for your body."
- (m) If pc still has psychosomatics or problems in general with specific terminals then "Invent a problem that ___ could be to you." In ___ put only terminals and not conditions.
- (n) "Orders you are willing to receive." Run this flat and then, "What would obey you?" Alternative step to this SOP 8-C Opening Procedure Step A.

The above arrangement of processes for Level One of SLP Issue 7 was accomplished by the HASI London director of processing and registrar, Dr. Ann Walker, and London HASI director of training, Dr. Dennis Stephens in collusion with myself. The arrangement resulted from experimentation with preclears being processed by staff auditors and by the use of the processes by students. It will be seen that these steps are

preparatory to spotting as in Waterloo Station. The most interesting fact here is that these processes have been empirically derived. Out of the large number of processes used on low level cases it has been discovered that these processes each one have been responsible for starting one or more hitherto impossible cases. Similarly, the old ladder of processes, Six Basic Processes, was similarly arranged, which is to say empirically. The original Six Basic Processes were compiled from a number of processes and were adopted when it was discovered that each one of the Six Basics had been responsible for solving one or more difficult cases, and were always responsible, one or more of them, in the progress of any case. It will be found that the arranged order of the above steps leads a preclear into the acquisition of various abilities he will need in order to run higher levels of processes.

This is not necessarily the final arrangement which will become SLP Issue 8 but it is the Level One series order which is to be used now on preclears coming in for staff auditing. This arrangement has already broken one famous case, and, in view of the fact that at this writing the arrangement is not forty-eight hours old, presages a very happy future for it. Additional adjustments and steps will undoubtedly be made, as experience is gained.

What we are watching here with Six Levels of Processing is the evolution of a new ladder. Six Basic Processes were standard for so long that this period of change of processes probably seems upsetting to many auditors, as though we are unsure of what we are doing. We are sure of what we are doing, but some preclears aren't sure of what they are doing. It is our goal in Six Levels of Processing to pick up any and all cases, even the psychotics, and start them in and move them on without specialties or exceptions. Our success with any one of these processes has been pronounced in each of several cases.

The important thing to know about Level One of SLP Issue 7 is that it is "run to cognition". The primary fault field auditors have had in using the Six Levels of Processing is that they have tried to run each and every part of old SLP 5 until it is entirely completely crushed flat, eradicated, flattened, and wiped out with the preclear. This is not an optimum thing to do with processing. As Dr. John Sanborn has noticed, a process will run flat, and then will unflatten and then run flat again and unflatten almost infinitely. A preclear is thereby "stuck" by the auditor, not that the preclear is actually stuck on the track, but he is stuck on the ladder of processing because the auditor isn't advancing up the ladder. The way one overcomes this is to change the process when the preclear has a cognition. When the preclear has actually gained a new understanding of what he himself or life is all about, the auditor takes that point to throw in a communication bridge and change the process. This is the essence of running such a process as any of those found in Level One. One might say the first basic cognition of the preclear is that an auditor is present, but auditors have a tendency to go over this point every time with the preclear when it is entirely obvious that the preclear cognited before he started for his session appointment that an auditor would be there. In other words, a cognition has already taken place on this point and need not be further stressed. It is a waste of time, in other words, to ask the preclear if an auditor is present. It is quite obvious that the preclear knows this. Of course the little formula of "is an auditor here, etc" furnishes some chitchat for an auditor who has nothing else to talk about, but is really not vital. Here we have a necessary cognition before the session can continue beyond the point. It is very often the case that the auditor fails to recognize the fact that the preclear has had a cognition and if he does recognize it tends to invalidate the cognition by asking the preclear if he is very sure now that he knows that or some such thing.

I will be very happy to receive any results which might accrue from the use of the above arrangement of Level One of SLP Issue 7.

BRAINWASHING BOOKS RECALLED

It is the friendly opinion of the government that the pamphlet giving forth the basic materials of brainwashing be circulated only amongst very trusted personnel in the organization and that it be withheld from general public release. You understand

that this is not an official order on the part of the government, but the government appears to be very well satisfied with us and is only afraid, I suppose, of the commotion which would be caused by the broad and general release of the brainwashing booklet. Certainly the materials in it described by the government representative as “noxious” would bring a considerable upset into the public sphere. We are quite satisfied that the material has been placed on proper communication lines and has been communicated to the proper authorities. This having been done our basic interest in the booklet, that it be used by us in order to research the entire field of brainwashing and its healing and eradication, be resumed and that we withhold from public distribution any and all of these books. There is as an incidental point an error in the printing of the booklet, in that it does not carry the name of the printer. Any copy handed around should be signed out to the person and should be accounted for by the person and should be handed back to the organization, and copies should only be handed to personnel actually interested in research and development in eradicating brainwashing and its possible threat to western culture. An order has gone out from this office to Washington, D.C., requesting that all copies of the brainwashing pamphlet be called back. Any large number of these pamphlets now in existence in the United States should be carefully stored so that they will not fall into improper hands.

Axiom 55. The cycle of action is a consideration. Create-change-destroy, the cycle of action accepted by the GE, is only a consideration which can be changed by the thetan making a new consideration of different action cycles.

L. RON HUBBARD

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LRH TAPE LECTURES

London, England
10—16 January 1956

5601C10	LAM-7	Auditor Insight
5601C12	LAM-8	Anglo-Saxon Thought
5601C16	LAM-9	Repair and Remedy of Havingness

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OPERATIONAL BULLETIN NO. 13

17 January 1956

Distribution: Washington—Dr. W. H. Young; South Africa—Dr. M. Scholtz; Australia—Dr. John Farrell; New Zealand—Dr. Frank Turnbull; West. Australia—Dr. Stanley Richards; Connecticut— Dr. Dick Halpern; Dublin—Dr. Bernie Green; London—Dr. Jack Parkhouse.

OPERATIONAL BULLETINS GROWING UP

This is the thirteenth issue of Operational Bulletins. So far we have been setting an enviable record of getting Operational Bulletins out on time. They are usually composed on Monday and are mimeographed and mailed late Tuesday afternoon. They are done on a special Gestetner machine which uses blue ink to distinguish them from other mimeographed material released for the various organizations. In every week except Christmas week, when nobody worked on Tuesday and when we were a day late, the Operational Bulletin is setting a record for coming out on time, a noteworthy and unusual circumstance in Dianetics and Scientology publications.

The purpose of Operational Bulletins is of course to furnish information of various types to Scientology organizations and personnel and to give them the jump, “the scoop”, ahead of the rumour line, individual instructions by letter to various personnel and primarily and principally to keep key staff personnel in Scientology from being embarrassed by the sudden change of direction or the solution or arising of certain incidents, so that they can act in the role of people who are “in the know”. This is quite important since we have in the past had many instances whereby things were released to one quarter of the world, were unknown in another quarter of the world and people in the field would ask staff members in some HAS what was going on and these HAS members would not know, much to their embarrassment. The Operational Bulletins give them a chance to have the straight dope and enable them to put people right concerning a great deal of material.

Further, if I started to originate individual letters to each and every key person in Scientology and give him regularly all that was going on we would have in effect merely a repeat of this Operational Bulletin; thus I am enabled to write to persons material which is directly and intimately in their department and to put all generalized information on the communication network covered by the Operational Bulletins.

Operational Bulletins are sent by airmail to every quarter of the globe and although there are not very many copies of them released, they have the effect of a very wide distribution system. However, you should keep definitely in mind the fact that the information which appears in the Operational Bulletins is not generally well known to the field. In fact practically none of this material is intended for direct consumption by auditors and Scientologists at large. It is not that they would not understand it but in these bulletins I do not spend any time being nice or pulling my punches or being artificially poised about everything and anything. From my viewpoint these Operational Bulletins give me a chance to vent what bad temper I have and to indulge what puckish sense of humour I might conceive to be ill placed in wider spheres.

Alert yourselves, however, to the fact that the material in Operational Bulletins 2 reworded where it is of questionable content to non-Scientologists, can be freely used and quoted in Certainty, Ability, Local Newsletters, in lectures such as those given live by instructors and those given to free group people, and indeed it is expected that the

material in Operational Bulletins will get a wider release at the direct discretion and good sense of people in Scientology who are in charge of various publications everywhere.

You know how when I'm right there my closest friends sit around in the office or living room and we take the situation apart, well this is not that good, but the Operational Bulletins are at least something of a substitute for the much closer type of communication that we like and which is quite impossible on a wider publication basis wherein the publication might fall into any set of hands.

OH MY GAWD!

The other day a well known figure in British Scientology was standing in my office being asked to undertake an activity and I said to him, more to make conversation than anything else, "Of course you know that if we were to take on a long series of cases suffering from some specific chronic somatic we would at least, even if we used group processing, alleviate the majority of those cases." And this gentleman who has been in Scientology for a very long time and has done a very great deal of auditing said to me, "Oh really? Could you do that now?"

WHERE HAS THIS GUY BEEN? Back in Wichita when Susie and I were combing the whole track trying to plow up the various incidents which eventually became *What to Audit* (in England, *The History of Man*) we took on a series of polio cases by means of newspaper advertisement. The newspaper advertisement said, "Polio sufferers. A research foundation is undertaking an investigation of polio. Any persons so afflicted who would like to participate in this investigation should phone ----- ." The same ad was also run for arthritics. People with arthritis and polio started to call in and we took these people on, the polio sufferers up at my house, the arthritics down at the foundation, and using the oldest known form of overt acts and motivators, and using effort processing, we *alleviated* the *majority* of the cases which presented themselves. The first case that came up immediately, by the way, enrolled in the professional course and other cases took professional auditing afterwards. Don G. Purcell cut the program off without informing us because of course the foundation was supposed to fail. This program alone would have meant the making of Dianetics in that immediate area, and as a matter of fact, is still heard from, although it was only in progress ten days (it happens to be a good gag for any auditor to work). But remember this was 1951, and right there, auditing these people no more than three hours per preclear, we made the majority of these people feel so much better about life that they could get on with it. One girl threw away her crutches immediately. Another one, an old lady, got out of her wheel chair, and what we did in that short program just auditing these few hours using nothing but overt acts, motivators in the manner of effort processing, yet it did so much more for these people than had ever been done for them medically or ever could be done for them medically, that they were astonished beyond gratitude.

And here is this British Scientologist who has been in practice for years standing there in front of my desk and asking me in a surprised tone of voice whether or not we could do anything for polio or other types of illnesses. This man is reputed to have more success with auditing than many others. But if he has not learned that we can alleviate the majority of any illness in any series (as distinct from curing all cases into a state of perfection), then what does this man think we are doing? Does he think that Scientology is a swindle. He must! Either that or he's never applied it even vaguely to people who were ill.

This matter was a considerable shock to me, as you might well suppose, for it told me at once why the progress of Scientology in Great Britain was relatively limited. A further check into this subject with another person, a much better Scientologist, discovered to me that the British Scientologist is not aware of the wild reactions and phenomena obtained from running engrams. The preclear rolling up in a ball on the bed as he goes into a pre-natal or wriggling his whole body like a fish as he hits a sperm sequence is unknown in Great Britain. Indeed at this late date I suppose that it is more or less unknown in America since it has been two or three years since anybody ran an

engram on anybody. But here again was the tremendous drama associated with auditing.

Now if we have forgotten in Great Britain, America, and if we have not established in South Africa or Australia, first that Dianetics or Scientology even in its crudest form could alleviate the majority of man's illnesses, and that a majority of any series of cases of any specific illness would be alleviated, and if we have not established the various highly convincing phenomena obtained in running engrams, we of course are not making anywhere near the progress we should. Indeed if we have let this material lapse in America and are no longer beating the drum for it, no longer demonstrating it, we of course are going to make very slow progress. There is nothing quite as convincing as getting tipped over into a pre-natal and getting it run out. The phenomena of running birth, of operations, accidents, of the loud zip, pop that comes from electronic explosions hot enough to burn holes in the E-Meter electrodes, and particularly the fantastic efficiency of Dianetics and Scientology in alleviating a majority of illnesses, are any one of them capable of giving enough word of mouth to Dianetics and Scientology across a populace to alert the world to what we really have here. However, if we neglect these things utterly, if our auditors do not know they can happen, we are going to make very slow progress of it.

We can as of this moment process a chronic somatic. I know that some months ago and earlier than that it seemed rather fatal to us to continue to fixate the preclear's attention on a chronic somatic. But that is not a problem with us right now. It ceased to be a problem the moment I invented an auditing command exactly as follows: "Invent a problem that (leg, arm, nose, eye, body) could be to you." Running this command which is in itself a sort of a remedy of havingness, and repairing and remedying the havingness of the preclear as we go, we will discover that practically any and all phenomena associated with the service facsimile will come away and clear up and the limb or nose or eye will get well. This can be used as a word of warning, only on actual terminals. Never use this command, and I mean never, on actual conditions. Never ask the individual to invent problems lameness could be to him. Never ask him what problem blindness could be to him. Lameness and blindness are conditions. We want to know what problems *legs* or *eyes* can be to him, since legs and eyes are terminals. In running this command we reduce havingness too rapidly whenever we are stressing conditions. Therefore we run it only on terminals and use only terminals in running it. Handled in this way we do have the answer, as of this moment, to chronic somatics. This is really not news. We have had the answer to chronic somatics for years, and we have actually been able to alleviate the majority of chronic somatics which presented themselves to us.

WHY WE WEREN'T WINNING

The exact reason why our progress through the society was limited might lie in part in the fact that we no longer stressed the alleviation of chronic somatics, but in actuality it is far more important to us that for at least the last year auditors have been auditing in a way which I did not suspect and which does not produce an adequate result upon a preclear.

It is very startling news to me to review Scientology via its psychometric test results and discover that over a period of about four months neither Washington nor London had been getting anything like the rise in ability in its preclears that it had formerly been getting without at once discovering the answer. The answer in this particular case was elusive. If you will examine one of the last Ability's published in Phoenix, Arizona, you will see two sets of graphs. One of them consists of twenty-five hours by staff auditors on a series of preclears and the other graph consists of five hours on a series of very tough preclears by myself; you will see that the gains of the twenty-five hour intensive and the five-hour intensive are quite similar. In fact the five-hour I was giving was a little bit bigger gain than that being gotten in twenty-five hours by the staff auditor. Now I thought it was merely a smoother presence or a better grip on existence and Dianetics and Scientology that was doing this, but this large generality as a statement of the difficulty was inadequate.

Laterally although my own auditing on preclears was getting better and better, the staff auditing on preclears and the auditing on preclears out in the field was getting worse and worse; less and less gains were being obtained during the last few months. I have spent a very uncomfortable three months researching and looking hard at techniques in Scientology in trying to determine what was happening to preclears who were coming in for auditing and why they were not easily and smoothly progressing as they were being audited. Only at the last did I look hard at something the auditor himself was doing.

You have heard me say dozens and dozens of times I am sure, “When in doubt, remedy havingness.” Well, you ain’t doing it, and you better start right now.

I cannot entirely congratulate my only alertness in discovering this for the matter was presented to me about two weeks ago when I came out with a process known as “body motivators”. I had discovered that a body is very, very hungry for motivators of such a very low level that any and all motivator remedy had in the past escaped it. All you have to do is mock up a mock-up of any kind and have the preclear state an intention into it that it is there to kill the body and instantly it goes into the body. This hunger was so pronounced and widely spread that one auditor suggested that we invent a technique on it called “SOP SLURP”. It was not until three separate auditors asked me how you went about getting a preclear to mock up a mock-up and get it into the body that I awakened to the fact that in our HPA-HCA schools we had not adequately instructed on how to repair and remedy havingness. That was the first inkling. The next was some auditing I myself got in which no havingness was repaired or remedied and even this passed me by; and the next was just a week ago, checking a case to discover with some astonishment that each and every symptom of loss of havingness was missed by the auditor. At that time last week I gave a lecture on the subject of remedying havingness and its necessity, but at the time I gave this lecture, which is available in London and Washington, and which covers the subject fairly adequately, I was not entirely aware of the fact that auditors in general are completely ignorant of the necessity for remedy and repair of havingness.

It is then with considerable shock that I have to report that one of the basic tenets of Scientology invented here in England three years ago and in use for all those three years has been missed and is being overlooked by auditors everywhere and if they are overlooking this, then they are messing up preclears at a most delightful pace.

It may not be that every auditor is obsessed with the idea of making nothing out of preclears, but it certainly looks as if we have overlooked the repair and remedy of havingness, that we have all too many of us been trying to make nothing out of the preclear’s aberrations the wrong way around. The way to make nothing out of those aberrations is to repair and remedy the preclear’s havingness every time it drops.

What are the symptoms of loss of havingness? Running any as-ising technique, the preclear may become anaten, or he may become slightly nervous or agitated or want a cigarette or seem to break out of the session in some fashion. In either case, he is “down in his havingness”. In other words he has burned up, used up or as-ised too much of his physical body energy in the auditing itself. In view of the fact that every subjective technique puts a sort of a hole in the middle of the electronic mass surrounding a preclear, parts of that mass then begin to cave in on the preclear. Thus running an as-ising technique on a preclear beyond the ability of the preclear to sustain the consequent loss of havingness will bring in on the preclear many new engrams which he did not before have, and a technique which as-ises energy if used without a repair or remedy of havingness will bring about a worsening of the case of the preclear.

For instance, there are several auditors I have not directly trained on staff now working in Washington. Just as this has missed me, it has evidently missed Julia and in London has missed Dr. Walker. A careful study of the Washington staff auditor reports reveals that the only advance in graph of the preclear which is significant and worthy of the name of Scientology during the last few weeks occurred when the auditor repaired and remedied havingness or was using a mock-up type of technique along with as-ising types of techniques. As an example, the preclear audited last week by Dick

Morley was run very largely on repairs and remedying of havingness. Old time staff auditor Dick Morley evidently wasn't taking his finger off any number. He very carefully repaired and remedied havingness and reported it as such and his case did a remarkable jump.

Now exactly what is happening is very simple. A preclear starts to go anaten and the auditor keeps on running the process. This is to some degree my fault. The auditor has been indoctrinated into running the process regardless of what happens. He hasn't realized that he ought to interrupt any process at any time if the preclear demonstrates a loss of havingness. Anaten is such a demonstration of loss of havingness. All right, another example: the preclear becomes agitated or upset. He reaches for a cigarette. He begins to twitch. His foot begins to wobble. He begins to talk excitedly. He begins to cough while being audited. All of these things demonstrate a loss of havingness. Even the bulk of the somatics which turn on are a demonstration of loss of havingness. These same conditions by the way can result from the preclear believing that the auditor has broken the Auditor's Code in some fashion or has treated cavalierly or has overcome his power of choice. Both a repair and remedy of havingness are immediately indicated on the observation of anaten or agitation on the part of the preclear, and in addition to this the auditor should carefully go over the session itself to find out if anywhere the preclear believed that his power of choice was being overcome or if the Auditor's Code was believed to have been broken by the preclear. You understand that the auditor didn't have to overcome the preclear's power of choice or break the Auditor's Code in order to have the preclear believe that this had happened. However, this could be overlooked entirely if the auditor had been careful enough to repair or remedy the havingness of the preclear.

The slightest drop of alertness on the part of the preclear or the slightest agitation or somatic on the part of the preclear should immediately indicate to the auditor that havingness has dropped and must be immediately repaired or remedied. A great deal of time can be spent on the subject of repair and remedy of havingness, and it is very beneficial time spent. It is better to waste time repairing and remedying havingness than to blunder on through. Now there is another thing I have noticed with regard to this. Auditors are running these days toward cognition. Very well. If they expect the preclear to cognite they should not expect him to pull in a bank on himself. If an auditor runs a very obvious process which should bring the preclear toward cognition and if he runs it several auditing commands and then stops and repairs and remedies the preclear's havingness and then after that asks him the same auditing question two more times, he will discover that he has blown a cognition into view. In other words, you could remedy the havingness of a preclear while his mind was on one particular subject and bring a cognition into existence.

The reason Scientology has been going slowly is in part, as covered above, the fact that we have been neglecting its efficacy in the matter of chronic somatics, but in the main because auditors have not been repairing and remedying the havingness of the preclears and have been running them downhill at a mad rate.

Now boy this is something we have got to jump on in a hurry. We've got to get in there and grab every auditor by the scruff of the neck and say, "Listen, do not run an assing command beyond the point of alertness of the preclear. The moment that the ARC of the preclear drops or the preclear becomes agitated even vaguely, you get in there and repair or remedy havingness."

This becomes particularly important today since a few months ago I discovered that you could remedy the havingness of anybody, and I mean just that. You can remedy anybody's havingness and you can turn on mock-ups on anybody. The fact that the preclear who has a black field or even an invisible field can be caused to mock up blacknesses or invisibilities and shove them into his body brings us into an era of being able to make anybody turn on mock-ups. Getting the preclear to postulate that the blackness is bad for the body will cause that blackness to snap into the body. Getting the preclear to postulate the invisible mass he has mocked up as bad for the body will snap it into the body. Of course after this has been done a few times the consideration of the preclear will change. Then perhaps the blackness or the

invisibility will only snap in when the preclear postulates that it is good for the body. He may also have residue left. It is very important to get rid of these repair and remedy havingness residues. By various postulates such as that the residue is a threat to the body, it is good for the body, it is bad for the body, the residue too will snap in.

Let's differentiate at once here the difference between a repair of havingness and a remedy of havingness. We used to call repair of havingness "giving him some havingness". It needs a better technical term. Therefore let us call this repair of havingness. It means having the preclear mock up anything he can mock up and in any way it can be done to get him to shove (never pull) that mock-up into the body, and by similar means to get rid of the residue which went along with the mock-up. That is a repair of havingness. It is a one-way flow. It is an inflow. Now a remedy of havingness is getting him to mock up and shove into the body enough masses or simply mock up and copy enough masses to bring him to a point where he can eventually throw one away. In other words, repair of havingness is simply having him mock up things and have him shove them into the body, and a remedy of havingness is having him mock up and shove in *and* throw away the same type of mock-up. Remedy of havingness is always a superior operation to repair of havingness. Repair of havingness is a very crude stop-gap but can be used at any time. However, a preclear who is working well and on whom havingness can be remedied should at all times have his havingness remedied not repaired. In other words, any mock-up mocked up should both be shoved into the body and mocked up and shoved away, and this should be done in considerable quantity until the preclear is quite relaxed about that particular type of mock-up. One does this, remember, every time the attention of the preclear drops or becomes agitated.

There is one other little point connected with this which is quite important and that is auditors very often audit a preclear into an area of time when the preclear exteriorized. This on a preclear who does not easily exteriorize brings on a considerable grief and sadness. The way to get rid of this is of course to remedy the preclear's havingness or only repair it and to ask the preclear to recall times when he was not exteriorized. This will bring up at once times when he did exteriorize and recalling these and using further remedy and repair of havingness will get him out of those areas on the time track where he did exteriorize and where fear of exteriorization was built up considerably.

I have noticed another special condition regarding this exteriorization phenomena which is quite important. A preclear will occasionally repair and remedy havingness up to a point where the body disappears. He doesn't quite know where to put the mass which he has mocked up since he cannot find the body. This is particularly true of preclears who have a very low threshold on havingness. An auditor would be stupid indeed to simply plow along beyond that point where the preclear has already said that he couldn't find any body to push any havingness into. The moment the preclear does that the auditor should suspect that the preclear has gotten into an exteriorization type incident. It is not, however, necessary that he immediately flounder around and try to find this incident as recommended in the paragraphs just above; he can also repair and remedy havingness in this fashion, and it is very important to know this. Although it is disastrous for a preclear to be asked, "What could your body have?" since he will simply strip the bank of various old facsimiles, it is a very, very good repair of havingness to ask a preclear, "What is there around this room (area) which your body could have?" and then have him pick out specific objects in the environment which he says the body could have. If he does this he will come up the gradient scale of havingness, and his havingness will be repaired or remedied immediately or directly on the Sixth Dynamic. A preclear who cannot get mock-ups and wherein the auditor has either been too clumsy to get the mock-ups turned on or it really was impossible, more or less, the preclear's havingness can be repaired simply by having him do this process, so this is a very, very important process and one that ought to go down in red letters.

This whole subject of repair and remedy of havingness and its effect upon auditing and the fact that it has not been stressed at all in training, being up there at Level Six in the old Basic Processes, brings us to SLP Issue 8. The entirety of Level One in SLP will be devoted to remedy and repair of havingness.

In SLP Issue 7 we have a great many phenomena associated with the remedy of the body's havingness. The reason for their position is to bring about an adjustment of the condition of the body before one goes on to other and more complicated ways of processing. Now in Issue 8, all of these various things will be retained but they will be paralleled with a complete remedy of havingness as that particular level of SLP will be gone over. In actual experience it is better to remedy the havingness of a preclear no matter where he is on the tone scale and no matter by what process than to run any significant process. Further, if a preclear cannot at least repair his havingness, to run Waterloo Station on him is to invite disaster, because in this particular process of Level Two he is liable to get himself into a down havingness situation and of course will not be able to not-know anything. He may be chewing up too much energy while trying to not-know. Thus we would have the failures which have occasionally occurred in Waterloo Station. They were simply havingness failures, not a failure of Waterloo Station. Furthermore, there has been a new command suggested for Waterloo Station, "What would you be willing to not-know about that person?" This seems to be a better command at least for the British Isles.

You may believe I am being rather militant and accusing everybody of having pulled an overt act against me by doing this, but the truth of the matter is that no time in my auditing have I ever permitted a preclear to drop in his havingness and I have therefore gone through a considerable period of surprise when I find that this particular thing is being neglected elsewhere. This tells at once what has been happening to our psychometric graphs has been happening to our preclears where they didn't advance in a hurry and has been definitely interrupting our goals. Any and all field auditors are undoubtedly sinning like mad in this particular direction. We've got to make a practice to tap these fellows on the shoulder and say, "Here, you've got to repair and remedy havingness, no matter what else you're running on the preclear, every time he goes anaten or gets agitated in any way." We've got to conduct an educational program in an awful hurry throughout the field. Naturally we should start closest to home and we should take our staff auditors and we should be very, very insistent that they repair and remedy havingness on preclears, and we should hold this up as more important in the early parts of a case than any change of mind or significance. The change of mind occurs after repair and remedy of havingness has been accomplished. If our auditors continue to as-is everything in sight in the preclear, the preclear's case is going to hang and that is all there is to it.

I have not yet run the sequence I wish to on cognition. I believe that I will be able to run a few commands of a specific as-ising type command and then repair and remedy the preclear's havingness and finally ask the same as-ising command a couple more times and get an immediate cognition on the part of the preclear. In other words, I believe that you can use repair of havingness or remedy of havingness to get an immediate cognition on almost anything with the preclear.

We also take care of vacuums and separatenesses and everything else with repair or remedy of havingness and running in with it certain other things such as problems, etc. When we discover by two-way communication a weak universe, we could then ask the individual preclear, "Invent a problem that person (weak universe) could be to you," and then watching him very carefully and repairing his havingness on the subject of that person's possessions get a very rapid separation of universes. I have noticed that the weak universe phenomena begins when the person elected by the preclear to be a weak universe first began to put MEST anchor points around the preclear. In other words, valuable presents.

Now although I sound very militant about this you should translate that militance into urgency. I feel rather triumphant. I have put my finger on something here which has been a puzzle to me for a very long time. Why did auditors in general fail to get the results on preclears. We have sorted out a great many points and have straightened out a great many things, but none of them have been the real thing. The actuality is this business about repair or remedy of havingness; I am sure that this is it. An auditor can almost audit carelessly if he repairs and remedies the havingness of the preclear adequately. Of course there is a great deal to know about the repair and remedy of havingness which has never been put down. The gradient scales, methods of turning on

sonic and visio, and a host of technologies and techniques relating to the repair and remedy of havingness having yet to be delineated adequately. I am, however, attending to this as fast as I can and you can expect in the very near future a considerable rundown on exactly how you go about repairing and remedying havingness. I am even going so far as attempting to make a training film on an animation principle using a live subject and cut-outs to show what it really looks like when the preclear is repairing havingness and what it looks like when he is remedying havingness.

I am as pleased as can be to get a finger on this point and I know doggone well that if East, West, North and South would begin to repair and remedy havingness and stop specializing in the significances without repair or remedy of havingness, we are going to start shooting people up to the top of these psychometric graphs. We can't help it. This is not going to be a very easy road, I feel, for an auditor recently who was very, very closely coached on the subject of repair and remedy of havingness did go out and manage to lay a considerable egg. The auditor just didn't get the idea of the agility of a preclear's havingness. The auditor could not credit the fact that the agitation and excitement of the preclear was actually a loss of havingness. Another auditor could not credit the fact that the continuousness of a preclear's fear was simply a lack of havingness.

Let me call your attention specifically to the old phenomena of the emotional scale and the engram. We found out that when one engram was keyed in that it fixed the emotional tone of the individual. Then we had him run this and as he converted the havingness of the engram to usable havingness, we found that his tone rose. We discover on these psychometric charts that the "unhappy" section is not moving in recent times. The reason it is not moving is because we aren't changing the mass of the preclear. In order to change his emotional tone we would have to change his body mass. The best way to change his body mass is repair and remedy havingness and get him on the road with regard to mock-ups. We started out a long time ago to change people on the tone scale. Well here is the answer to changing that position on the tone scale, and we sure better use it.

A lot of this I confess must be a lack of observation on my part but I am so happy to have hold of it and to get this point straightened out that I don't much care what the basic cause was in relationship to it.

I want you to look accusatively at any and all auditors you run into and say, "Why haven't you repaired the havingness of preclears you've been running as-is-ing processes on?"

Well, we've got this answer taped. Let's go.

BRAINWASHING BOOK RECALLED

Washington has recalled the brainwashing manual from all those to whom it was issued on request from the government. The manual is not to be issued in general to the public but is to be let out only to our most trusted association members, so that they can aid and understand and further their studies on curing brainwashing. This manual is an exact text on how brainwashing is done. The manual itself had to be written into much more obvious English from the very poor translation which it was originally and thus reads fairly well but is no less deadly for the change.

YOUR PHOTO PLEASE

Any and all persons on the Operational Bulletin distribution list are requested to send as soon as possible either an 8 x 10 studio portrait of self or a very good quality snapshot film, so that an enlargement can be made.

We intend to put up in the various HASs throughout the world the pictures of the various persons intimately connected with Scientology offices. As soon as I have these I will either make the enlargements or have the portraits and will distribute.

Remember now I am waiting for a picture from you, and if you don't send one you will be missing in the halls of the various HASs, and you don't want to be missing amongst this crew.

MOTION PICTURES NEEDED

We are hoping to have a reel of 8 mm film of each HAS in the world and its personnel so that we can have this film copied and copies distributed to these various offices for their view in demonstrating to people what the HAS looks like in other areas. If you are interested in this project let me know.

TRAINING SCHEDULE RELEASED

The whys and wherefores of the four levels of courses taught in Scientology rather than schedules of class hours have been put together recently by myself and are being distributed. This schedule will also appear as a PAB since it contains for the most part a rationale of training; a brand new way of teaching the indoctrination course is included. You will probably be getting your copies of this very shortly. The primary difference is the establishing of an auditing attitude on the part of the student before he is taught any processes. There is a difference, procedures to Scientology techniques. An auditor who does not know Scientology procedures is not likely to be able to handle Scientology techniques. This schedule is to be put into action at once everywhere.

BOSS GOES UNPAID

Evidently the only staff person who is not now receiving his pay cheque regularly is myself. When I left Washington there was a considerable ball-up on pay cheques. For reasons best known to himself the former secretary of the Founding Church was not at all ambitious in getting the personnel paid. Now I have finally gotten everybody straightened out due to the help of Hugh Neals, the new Washington bookkeeper. We have been so intent on getting all the records straight one way or the other, however, that we have neglected to notice that I have gone unpaid here for some months. This is a very easy thing to have happen to one if one happens to be the actual management of an organization. The staff can always strike against the management, but who does the management strike against? If it were not for my handiness with dice I probably would have starved to death by this time.

WASHINGTON GIVES TERRIFIC CONGRESS

Under the management of Dr. Young and ably assisted by Dr. Barrett, Dr. Sanborn, Dr. Breeding and at the last minute Dr. Lewis, as well as the other stout fellows, in the Washington area, a terrific congress is reported to have been had. Naturally the numbers of attendants were not as high as the usual central congress even though the fee was much lower due to my absence, but the public was very happy with it which makes me very happy. I wasn't directly taking the testimony of the Washington staff itself concerning how terrific this congress was. However, people who returned home from the congress then wrote me letters thanking me for the terrific new processes and the wonderful advance Scientology has had so I guess it is now in order to thank the staff now that it has been proved true.

L. RON HUBBARD

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OPERATIONAL BULLETIN NO. 13 APPENDIX 1

17 January 1956

SCIENTOLOGY SCHOOLS CURRICULUM

This release is issued in advance of the issue of Six Levels of Processing Issue 8 which will become standard training information and processes. Any and all Scientology schools or training activities please note and comply.

The goal of this curriculum is to turn out an optimum student who can produce results with standard auditing. Although this is an extremely simple statement, it should be taken in its most arduously literal sense. Scientologists do not make preclears more able by sudden bright ideas in the middle of intensives, by strange intuitions or even by aligning a process to a preclear's particular case. In the past this might have been true in greater or lesser degree but it is not true today. A Scientologist who gets results on his preclears is one who has been thoroughly trained in the fundamentals of auditing and who could follow a process exactly. Training in curriculum is the product of five years of experience in training and twenty-five years of experience in research. In addition to exploring new phenomena of the mind and perfecting new processes every attention has been given to singling out those items which have been used with great success and in general in processing and applying them to standardized procedures. It is believed at this writing that very nearly all of these mechanisms have been discovered and can be taught. Improvements in auditing technique may or may not come by reason of auditing preclears while exteriorized and while not encumbered with body in various non-MEST processes and perhaps with a better understanding of energy masses. But the experience of the last two years has brought forcefully to attention that I have managed to single out the most effective items and elements in the actual fact of auditing where it appertains to an auditor with a body auditing a preclear with a body.

A recent survey and extensive testing has demonstrated that vagaries of processing and unclear understanding of exact auditing procedures as distinct from processes are responsible for case failures. Thus the closest and most particular adherence to standard auditing procedures as well as processes is demanded.

Training in Scientology today is divided into four distinct stages. The first of these is the indoctrination week. The second of these is the HCA or HPA course. The third of these is the BScn or HAA course, and the fourth of these is the DScn or HGA course. These courses have settled down to very finite lengths. The indoctrination period is one week; the HPA-HCA course is an additional seven weeks following immediately after the indoctrination week. A period of practice is recommended in most cases, prior to the undertaking of a BScn course. The BScn or HAA course is usually five weeks in length. The DScn or HGA course is precisely six weeks in length. The levels of ability to be obtained in each one of these courses is considerably advanced from the last course and these levels of ability are denoted on the same examination but with different and higher grades for each successive course on that examination. The bulk of training is supposed to derive from active practice in the field. Prior to indoctrination it is supposed that a considerable study will have been embarked upon by the prospective student which should include the reading of the various standard texts such as *Dianetics*, *the Modern Science of Mental Health*, *Science of Survival*, and some of the more modern material. Certainly it is not expected that anyone can take the eight weeks of courses which consist of the indoctrination week and the HPA-HCA course without having read *Dianetics*, *the Modern Science of Mental Health*, and still expect to attain a complete understanding of the subject, preclears or auditing.

All four levels of this course are considered to be the equivalent of a university education in the field of the mind. In view of the fact that they are usually given over a similar period in terms of class and laboratory hours as demanded by a university, the bulk of actual training is to be found in experiencing the phenomena of auditing outside the classroom and after and between formal study. It would be quite impossible for an individual to simply read *Dianetics, the Modern Science of Mental Health*, and take all four levels of courses and emerge a good Scientologist. The usual procedure is to acquire experience with additional training at regulated periods over a period of about four years. Just as *Dianetics, the Modern Science of Mental Health* will give the book auditor certain definite and superior results over those achieved by earlier workers in the of the mind, and will permit him to practise in a superior fashion, so to a much greater-degree does an indoctrination week in the HPA-HCA course elevate his experience above that of a book auditor. It is expected that an individual is capable of engaging in practice at the end of an HPA-HCA course. This practice of course would be greatly superior in terms of results and achievements to any other course of study the individual can take on earth at this time. However, a maturity is necessary and this is achieved in experience subsequent to the course and prior to taking the HAA-BScn course. This latter course is a refresher course intended to bring up to date and consolidate the experience of the student of Scientology, and after this he is expected to go forth and practise considerably and for a long period of time before he rounds out his training with, as is usual, two or three DScn or HGA courses (additional refresher HGA courses are not of course paid for by the student).

Because the organization must be there to continue to serve the student and because the organization is called upon over a long period of time to handle the training and problems of the student, the combined fees of these courses actually represent more of a high membership in an exclusive professional organization than they do fees for training. Nevertheless, the totality of fees in the U.S.A. is less than \$1500 or very far below a university training, arriving with the same equivalent knowledge, were it available which it is not.

An alternate course schedule must of course be envisioned for those times when the organization must train large bodies of auditors for organizations. In such case the initiative of the individual to gain his experience is not to be relied upon but the entirety of training will have to be done over a finite complete period of time. Experience has dictated that six months would be more than ample for a fairly professional Scientologist. Four months could be envisioned and three months under pressure would at least make a mechanical auditor. In view of the fact that no outside experience would be gained by these individuals, a great deal of attention would have to be paid to their learning rates.

The primary reason why Scientology training can be given so much more briefly and with a much better command is processing itself. The usual gain between entrance and indoctrination week and graduation from the HCA-HPA level course is usually somewhere around twenty-five points of IQ. As education has never dealt with this type of factor before it is not presumed that educators would understand it until they themselves had dealt with it, but it is an appreciable factor in accelerating education. We are taking advantage of this factor. Where a student's own case is not progressing, his study of the subject is not progressing and a lacking reality will rebound upon his abilities as an auditor. While all training is done under the strict philosophy that we are all auditors here and there are no preclears present, the instructor must nevertheless give very close attention to cases in view of the fact that the learning factor is so closely associated with them. Therefore bad auditing in an HPA-HCA class or in any other unit in view of the compressed time can be quite uncomfortable in retarding the learning rate.

THE INDOCTRINATION WEEK

Bad auditing in the HPA-HCA class is obviated and cancelled by proper instruction and indoctrination in the first week. Here a special instructor devoted only to the students incoming that week persuasively and forcefully teaches the actual procedures of auditing. In this week a good unshakable grasp on the procedures of auditing itself as opposed to processes must be given the student. By auditing procedures is meant

attitude and the various actual mechanics of putting a preclear in a chair and auditing him. By the end of this week it is expected that without knowing a scrap of theory, a single axiom or even what the results of auditing are the indoctrinee will be able to present a precise mock-up of a good auditor processing a preclear. Except for those processes run on him by his instructor the bulk of the processes taught in an indoctrination week are not processes at all but “Dummies”. In other words, the “processes” of indoctrination week which the indoctrinee will use are carefully chosen so as not to bring about any change of case. As a result both the student-”auditor” and student-”preclear” are alike able to observe the simple mechanics of auditing without any exploration of the deeper significances of the mind or its phenomena. The entire and total text of the indoctrination week is contained in one paragraph of the HCA Manual (Fall, 1955, Washington, D.C.) at the top of page 23 of that manual, and the Auditor’s Code. When one realizes that the attitude of the auditor goes prior to the application of the process and that the student has just one week in which to learn this attitude, one realizes that he can well afford to spend the total time of this week on that attitude.

In addition to learning the paragraph of rudiments by heart and the Auditor’s Code by heart and in gaining an auditing attitude using these things, the indoctrinee is expected to receive at least three hours of auditing from the instructor, himself a professional auditor. The total process run on the student should be gauged not to improve his case but to improve his reality on Scientology, to demonstrate to him that actually happened to him by reason of the administration of a process. We do not even particularly care whether this something is bad or good but we do care that it is demonstrative that an effect can be produced upon the preclear’s own case. The most marked result will be discovered from the handling of a serious present time problem or giving the preclear an assist. One could even run him through an engram providing it were a light engram and it did not take too long to finish. But whatever the process run its end goal is to demonstrate that Scientology can produce an effect upon the indoctrinee. Later on his student auditors will give him what beneficial results he needs. Right now it is necessary for him to learn that that which he is handling is itself powerful, that it can reach and that it is effective. Failing to gain this reality the indoctrinee entering the HCA-HPA course is prone to be careless and not to be convinced of the necessity of handling processes decently well and lightly and will inevitably mess up somebody’s case.

“Dummy” auditing sessions must be severely and closely scheduled and supervised. One indoctrinee (or in case of only one student in an indoctrination class, the instructor) takes any ordinary book which has short sentences in it—not a Scientology book—and reads one sentence at a time to the indoctrinee to which the indoctrinee is tutored to reply “Okay”, “Alright” and so forth. When the indoctrinee is able to do this quickly and satisfactorily he is then taught to do it convincingly and interestedly. He must learn to receive the communication and reply to it. In the case of some indoctrinees it will be found that this will require some hours of practice in coaching since it is itself quite restimulative unless the individual has become accustomed to it. As a further sample of the “Dummy” processes, an auditing phrase “dummy” is used such as, “Do you have two shoes?” The indoctrinee must ask this auditing question over and over and over receiving each time an acknowledgement from the person he is asking the question of. This again will require hours since it is in itself training to repeat a single phrase interestedly and to receive an answer to the question. When he is able to do this well this “dummy process” is expanded to include the handling of preclear originated communications. The person acting as preclear on whom the “dummy process” is being used is provided with a list of standard preclear originations. This list contains actual types of remarks preclears make such as “I think I’ve just backed up from my body”, “I have a pain in my stomach” and so forth. The indoctrinee must learn to respond, to acknowledge, handle and discuss. When the indoctrinee is able to respond adequately and discuss such origins, he is then given a “dummy” duplicating type question and the person acting as preclear answers it and occasionally springs one of the preclear origin statements.

By these and other similar simple means an auditing procedure is indoctrinated into the student so that he will not pull off the primary mistakes which hurt cases, and

so that he will at least look like and sound like an auditor when he moves into the HPA-HCA course. He must be worked with until his voice has certainty, his presence is assertive and not apologetic, and so that he will have a good idea that he should run the preclear's case rather than let the preclear run his own case.

The principal understanding that is given to the indoctrinee consists of the liabilities of not using these rudiments of auditing. He should understand that a failure to acknowledge sticks the preclear in session. He should understand that the quickest thing that will drive a preclear into apathy is a failure of the auditor to respond to an originated communication on the part of the preclear and particularly when that communication is revelatory to the preclear.

As Scientology has a language of two or three hundred words, the preclear who does not understand that these terms are exact in their meaning and that they are a set of communication symbols which mean specific things will not be able to grasp a great deal of the material he will be given in the HCA-HPA course in the early days. Of secondary importance is an indoctrination into this vocabulary but certainly the most commonly used words should be drilled into him, so that he knows what a facsimile is, what an engram is and so forth. The continued study of this vocabulary is expected to be carried on in the HCA-HPA course. However, the more vocabulary an indoctrinee can master in his indoctrination week, the more rapid will be his progress since it has been uniformly discovered that individuals who had the most argument with and the most difficulties in producing results with the processes of Scientology were those who had not mastered some of the simple terms.

It is expected that a student will have studied *Dianetics, the Modern Science of Mental Health* before entering an indoctrination week, for to cause him to read the book in that week would bring him to such a state of restimulation that the change of emphasis would disturb him a very great deal. He can, however, spend whatever leisure time he might have in perusing various volumes which have been issued to him. But the instructor should carefully guide his perusing.

To attain a perfect auditing attitude in one week is a very large task. It will be found by the indoctrination instructor that there is very little time left over for anything else. If there is any time left over he should further improve the auditing attitude of the student since this may be the last time that he receives such particular and close attention and may be the fault of all the later difficulties the student may have.

HUBBARD CERTIFIED AUDITOR & HUBBARD PROFESSIONAL AUDITOR COURSES

In the seven weeks which the student will spend in the HCA-HPA course a great deal is expected of him. He must learn the theory and practice of Scientology. He must get himself into good condition as a case and he must emerge from that course capable of giving a polished performance as an auditor.

This would not be possible in seven weeks if Scientology were less well codified. The codification of Scientology is the emphasis here not the theory. A great deal of theory will of course be taught during the HPA-HCA course but it is a secondary matter. As a prominent auditor once remarked to me, "When I really have to get results on a preclear I discover that my main asset is obedience, not delicacy of approach. I have learned that the processes released by you get results when they are used exactly as they are given. Therefore I maintain to all young Scientologists that the highest quality which they can attain is really obedience." Although this sounds quite harsh, Scientology itself is harshly real. It is not as most students would like to have it, a speculative science. Grasp of theory comes from two sources: One, experience in auditing preclears, and two, subjective reality on one's own case. To know the whys and wherefores behind the exact operation of the process is rather important, but it is not nearly as important as understanding how one would minister the process and achieve results with it. In later courses we stress theory. In the HPA-HCA course we stress practice. We have to. There are not nearly enough good Scientologists. Furthermore, if an auditor cannot audit when he emerges from the course and achieve results

with his auditing there is very little likelihood of his ever getting enough experience to further his studies. While an instructor should always indulge the originated communications and ideas of students, it is the general experience of an instructor that the speculations are usually off-beat or have been known so long to Scientologists and Dianeticists that they are almost forgotten. What the student is actually trying to do is cognate and he expresses his learning cognition to the instructor and the instructor, like a good auditor, should give him a very well on it.

If in the opinion of the instructor the student has not attained a sufficiently good auditing attitude to be trusted with another student, then the HPA-HCA instructor on the new student's entrance to his course should return him at once to the indoctrination week and cause him to take it over again for from this student particularly "case louse-ups" can be expected. Thus it would be better to indoctrinate this student into an auditing attitude for seven weeks and teach him to remedy havingness for the final week of the course than to let him wade through and jam the banks of not only a few students but also all of his future preclears. It is perfectly true that if one gave a student a perfect auditing attitude and the know-how necessary to remedy havingness the student would be able to achieve miracles all over the place. Thus it would be a good investment of time.

The registrar of Scientology schools is usually instructed not to be too harsh in forbidding admittance. The reason for this is that the judgment of the registrar, while very good, sometimes excludes people who go out and do startling things for Scientology. If we people who make people more able start closing the doors because they are not able before they begin the course, we are invalidating ourselves. Thus this admonition about teaching someone an auditing attitude for seven weeks and to remedy havingness for one week and thus call him an auditor is not made in fun. We must keep our doors open to those who come to us and we must let out of our doors only those who can gain results. When we do not do this the instructor and failure to follow curriculum and failure to teach processes are at fault, since I can and have made a ten year old child into an excellent auditor so that he could process his alcoholic father back into a competent workman. The task is an arduous one. However, one can sympathize with some of the problems which confront instructors.

Where a large group is to be given an HCA-HPA course the entirety of the group will find themselves at the same time in indoctrination week. This has an unhandy aspect. One of the best reasons to enrol every Monday is to give particular attention to the two, three or four new students who can then have the full time of one instructor. When a group is being put through it will be found expedient to continue the indoctrination week for those who are lagging after the others have passed on into the first week of the HPA-HCA course, and then to continue the indoctrination week for a third week for the few, if any, who have not been able to assume and execute a proper auditing attitude. Only in this way can one assure a minimum of fouled cases.

The actual training schedule hour by hour is fairly well a local matter. However, some of my recent observations in training large and looking in on small classes have been that one long auditing period a day produces results superior to two short auditing periods. However, a rough outline of the course should suffice by stating that it should begin at 8:00 in the morning with a live lecture, should give students periods in which they can study, should give adequate time to recover or return from an auditing session, should have an auditor's report in the afternoon (it is an additional advantage to have only one auditing period a day, not only because it is longer, but because it makes the reports longer being from only one-half the class). A schedule should also have in order to cover all the material, a short group processing session and a tape playing session of a more general nature in the evening. These schedules are very precisely laid out, do not necessarily agree from one continent to another, there being peculiarities such as lunch hour differences, tea breaks, and so forth. It is necessary that the schedule embrace enough theory lectures to remedy the havingness of the student since there are always those in classes who devour theory.

The technology which is to say the exact processes taught in the course match the current best procedure and are so subdivided that one level is taught per day on the

successive days between Monday and Saturday making in all six different levels. It is occasionally opportune to have sixth, seventh and eighth week students specialize on such things as exteriorization, but in view of limited time it is not well to detach them entirely from the student body, just for a special study. Exteriorization should be generally covered right along with the other materials.

The most glaring lack of ability in any group of students is what is now Level Six, in the part which covers the repair of havingness and the remedy of havingness. The ability of a student to repair havingness is absolutely essential to his handling any process anywhere and at any time. This is distinctly different from the remedy of havingness which is more complicated, making it possible for the preclear to both receive and get rid of mock-ups. Repair of havingness is practicable today even on a very black case. This repair of havingness could also be called "giving the preclear havingness". The student should be indoctrinated that at the slightest sign of agitation, squirming, desire for a cigarette or unpleasant stomach sensations the preclear is in need of havingness and indeed has as-ised too much energy and that a repair of havingness at least is indicated immediately. Conversely, the moment a preclear loses alertness or goes anaten the student should be taught to expect that a repair of havingness is definitely indicated. However in the case of anaten the first thing that a student should expect is that some breach or difference has arisen between himself and the preclear. He himself might not consider it a breach but the preclear does and after the point of that breach or contradiction or break of code the preclear will be found to go anaten since anaten is simply a drop in ARC to an extreme. Remedy of havingness is a broader process but is easily accomplished today.

It is not safe for a student to audit anything significant on a preclear until that student understands repair of or remedy of havingness. If we were to have a two week indoctrination period, the first week would be devoted to attitude and the second week would be devoted to utilizing that attitude and the skills and techniques of repairing and remedying havingness. While this is not a bad idea and might be engaged upon, it is not in force at this time. It is therefore necessary for the HPA-HCA instructor to use an elementary repair of havingness technique instruction on the new students he receives. Their havingness must be repaired and they must be instructed in how to repair another's havingness. In this way the bulk of case fall-aways and upsets in HPA-HCA classes will be obviated.

Probably the greatest resistance on the part of a student and even of the instructor is the "walking out" type of process where the student takes his pc out into some populated area. Students like to choose places where they will be watched over by police and questioned and embarrassed and an instructor must be careful to get around this. Furthermore the student is a long way from close supervision, a thing an instructor should always practise. Thus the student is apt to do strange and peculiar things. However, it is actually absolutely necessary that these "walking out" processes be taught and executed in HPA-HCA classes. It should be very clearly understood that at this date of technique, Waterloo Station requires ten to twelve and one half hours to be effective and this is a long time for anyone to continue a process. The introduction of such processes as Waterloo Station also militates in favour of one long auditing period per day.

When one conceives the amount of actual knowledge necessary to be an auditor he is apt to be appalled. Therefore it should be the solid rule of the HCA-HPA classes that, given a good auditing attitude in indoctrination which will become improved throughout his HCA-HPA course, the student must be concentrated upon factual precise processes and be able to perform these processes regardless of his understanding. In that way when he is graduated he will be able to achieve his goals and continue to experience success and there will be time enough for him to pick up with that experience the requisite understanding to exactly what is happening. Therefore there is no argument between understanding on the one hand and mechanical action on the other hand. If mechanical action is absent you have a squirrel.

The only reason we have to train anyone is that we are training them to unlearn. As we can eradicate the bad aspects of educational systems by auditing, it is therefore

no concern of ours that our curriculum should be less than precise and that we are less than efficient even when arduous. The student is not there to experience a quiet rest. His schedule may be long but his formal course is brief. The best way to train is to use precise scheduling, to demand that everyone be on time, to demand that orders be complied with and to make at least a young hurricane around the head of any student who departs from school or auditing instructions. There is no need to resort to punishment in order to enforce such a schedule. One merely has to make it known that this is the way it is. It is extremely simple to fry a student at the auditors' conference when he has done wrong or when his preclear looks anaten after a session. One should do so. The instructor then is not expected to be kind. He is expected to be efficient and precise.

Very recently in a prominent Scientology school an instructor was found to be giving all precedence to good ARC with the students. He listened to their complaints, he coaxed them gently over the tough spots, and in general did a very, very good and *kind* job of teaching. The only difficulty was that all his students kept flunking their examinations. While it is no doubt true that these students held a lasting friendship for this instructor, Scientology, knowledge of, was what was paying for this friendship. These students were not getting results on their preclears. There is a happy medium between extreme harshness and destructive friendliness and that medium is the level we attempt to attain in HCA-HPA classes.

There is one maxim to remember in handling students. Never sympathize with their desire to make nothing out of everything. If they will make nothing out of their preclears by practically erasing them away, they will make nothing out of you, the instructor, when your back is turned. If they make nothing out of prominent figures in Scientology, they are making nothing out of Scientology outside the precincts of the school. Such persons' cases collapse under a good repair of havingness. These students who obsessively make nothing out of everything are distinct liabilities but they need not be liabilities if immediate attention is given to this factor, in their cases. They cannot have, that is why they have to make nothing. These are the first to take advantage of and spoil the camaraderie of a class, and an instructor should spot them at once that they arrive in his class and do something drastic about their havingness. If he does not their cases will not progress and neither, if such persons can help it, will the class.

A Scientology school is a place where you learn to be an auditor. If one goes through one and cannot audit then the school has failed. No amount of ARC can forgive or explain away a loss of just one auditor who upon his graduation cannot produce effectively results upon cases. In view of the fact that we need thousands of Scientologists where we have hundreds, the failure to make any one student into a good auditor is a very large failure in our books. It is in the Scientology school that Scientology's future will be made or broken.

BACHELOR OF SCIENTOLOGY AND HUBBARD ADVANCED AUDITOR CLASSES

The curriculum of the HAA-BScn Unit is largely regulated by the demands of the class, but should concentrate on refreshing the information, correcting the picked up blunders of the student and a thorough grasp of the axioms of Scientology.

Because this curriculum is loose there is some slight tendency to run a loose schedule in BScn-HAA classes. The auditors are almost always well experienced and have their own opinions. This opinionation gained during the period they spent in practice at their HPA-HCA course actually sounds much better than it is and the instructor who will Q and A with this opinionation is an instructor who will not successfully teach a BScn-HAA class. The best instructor for such a unit is actually suspicious. He suspects in the first place the ability of these students to produce a crack job of auditing and he acts accordingly. He puts them straight through their paces as though they were starting in kindergarten all over again, and then he subjects them to a discipline which cures them of the tendency they inevitably pick up after graduation from the HCA-HPA course to change processes and invent new processes in

full flight while auditing a preclear. The more they did this the less results they achieved, and the main thing such a student has lost while gaining his experience has been his reality on the speed with which a process should work. He has had preclears he has been content to stall with over a period of time. Therefore he has slowed down to what the preclear considers a reasonable gain. It is up to the instructor to increase this expectancy of process result. The primary mission of the HAA-BScn course then is to reduce the number of hours in auditing necessary to clear a preclear in the eyes of the student. How fast can it be done? The student has already extended his opinions to match those of slow freight preclears. It is necessary that these opinions be reestablished that processing can be done rapidly and accurately.

This student in his experience in the field has run up against a great deal of invalidation in Scientology and has audited a great many preclears who did not progress as fast as he should like to have them progress. Therefore it is necessary in his auditing sessions that this individual have the fact of invalidation of Scientology nullified and to have all his preclear failures, if any, nullified. It is remarkable to note that the only reason this continues to be the case at this time is that the HCA-HPA classes to which most of these BScn students went were taught so long in the past that Scientology has markedly changed in the interim, for being a young science we are not yet afraid to change.

Actually a rather heavy hand is needed by the instructor and he would do well to take a chapter out of the way I train clinical auditors. I set these auditors down to run a process bad or good regardless of what it does to the preclear. I make the auditor run the process and report exactly what the process did. This has a tendency to separate the auditor from the life or death intensity with which he is accustomed to auditing and this relaxed attitude towards the case he is processing then begins to turn up in benefits in new and better results in the preclears.

There is no real limit to the curriculum of the HAA-BScn level course. As it is teaching basic and advanced theory and as its processing is calculated to produce the maximum possible result on the cases involved in this length of time, a teaching schedule may be precise and arduous in terms of appointed hours but not in its text. However there is one proviso in the BScn-HAA course. It is not, I repeat NOT, a research indoctrination course. It is not expected that its enrollees will be entirely conversant with the basic theory of Scientology. The students are never ready to embrace a research level course. Thus the material which is given to the student in this course is cut and dried and long established. It is found in *Scientology 8-8008*, in *Scientology 8-80*. It is found in PABs, and it is found in particular and exactly in the Axioms of Dianetics and Scientology. On his graduation a student should understand as well as be able to parrot these axioms, and he should as well have a working knowledge of the old Axioms of Dianetics which to an advanced Scientologist with considerable experience are an intellectual picnic.

The one main thing which distinguishes an HAA-BScn course from an HPA-HCA course is the fact that the higher level course student is much more conscious of his personal reputation. He is usually someone who has made something of a reputation at least to his own area as an auditor. Thus his reputation will have to be handled gently. We are dealing here with someone who is a practising professional ordinarily and to whose reputation some respect may be paid, but the instructor pays his respect in not derogating the ability of the auditor before others. He shows a nice courtesy at auditors' conferences. He does not call down or upbraid in public auditors who make reports of having erred. He does this in private. The instructor must not publicly spoil or even seem to spoil the repute of any such student.

The BScn-HAA course is intended to polish off and take the rough edges from the professional auditor and should be conducted as such.

THE ADVANCED CLINICAL COURSE

The ACC is basically a theory and research course which gives a much further insight into the phenomena of the mind and the rationale of research and investigation.

I usually teach this course myself or teach those students who have already taken an ACC when one has been given elsewhere.

It is mainly from the ACCs that we have learned how to teach other courses. The candidates in HAA and BScn degrees are usually the students of an ACC course.

There is no reason at this time to give a description of how an ACC is run beyond that it teaches, unlike other courses, how to spot non-therapeutic processes and more or less turns the auditor loose. Usually a student takes two or three ACC courses and indeed it is generally hoped that he does, particularly at this stage of the development of Scientology while I am still alive and producing.

ACC courses are not regularly scheduled in any time or place but are announced well in advance.

L. RON HUBBARD

LRH: rd
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[The first half of the above Operational Bulletin was reissued as Professional Auditor's Bulletin *No. 70, Training*, on 20 January 1956. The text of this PAB includes up to the heading "Bachelor of Scientology and Hubbard Advanced Auditor Classes" which is the title of PAB 71. The text of PAB 71, issued 3 February 1956, is the remainder of the above Operational Bulletin.]

LRH TAPE LECTURES

London, England
19—24 January 1956

5601 C19	LAM- 10	Exteriorization
5601 C24	LAM-11	The Role of Creation in Aberration
5601C24	LAM-12	The Role of Creation and Destruction in Havingness

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OPERATIONAL BULLETIN NO. 14

24 January 1956

AFTER THE FLOOD

Operational Bulletin 13 must have appeared to be a flood of material and it was actually. It contained (1) the road block which has been preventing the progress of Scientology and its remedy, and (2) the outline of basic philosophy behind courses. I hope you read all this because it will undoubtedly have a profound influence upon the forward progress we are making.

The indoctrination course outline in particular is to go into effect at once and it may be expedient to take existing HPA and HCA students and feed them back through this regimen.

As far as repair and remedy of havingness are concerned and body motivators I have made several tapes recently for the coaching course given in London which are available from the London HAS. There are six hours of these tapes or three reels and the set is available for £15. They will be sold to anyone. A £ (pound) is worth \$2.80 if you wish to convert this into U.S. dollars. The series includes body motivators, recent materials on exteriorization and a great deal of material which you will probably never see otherwise.

THE ONLY ONES

It is fantastic to have to advertise or *sell* Scientology. It is the only methodology extant today which alleviates or remedies psychosomatic illness, proofs an individual against a host of casualties, improves reaction time, raises intelligence, and improves ability.

That Scientology has throughout the world today only about 1200 practitioners in full practice could be true only if these people did not understand entirely the capabilities which lay under their hands. The discovery that they were not repairing or remedying havingness—and of course my omission in pointing out this fact—is about the only thing which has brought about failed cases and which slows down the general progress of cases everywhere. Now that this is spotted and swept out of the way, I don't see any real bar to our forward progress.

Scientologists are the only ones where healing is concerned or where an improved race or culture is concerned. Scientology and Scientologists are the one hope the human race has today.

Let's not make it a thin one.

COMPARISON OF RESULTS

Do you recall one of the last Abilities issued in Phoenix, Arizona, which contained two graphs. One of the graphs had to do with a composite of all cases audited by staff over a long period of time and the other one had to do with a very long series of preclears I had audited. The staff auditors audited their preclears for 25 hours each. I audited my preclears for five hours each. The results were comparable with perhaps the slightest edge over the staff auditor in my graph. In other words, the results I was getting in five hours were being obtained almost in 25 hours by the staff auditor.

One of the reasons behind this disparity of time was not just the "insight of the old master". It was the solid reason that I repaired and remedied havingness on my preclears.

Perhaps another influencing point was that I audited these preclears only one hour per day for five consecutive days. When havingness was cut into, the preclear did not for long have to suffer under that duress, but this is probably a minimal reason. Some of the other reasons were acknowledgement and respecting the origin of communication by the preclear, a condition which was not always met by the staff auditor.

This graph, by the way, will explain to some degree my own continuous state of optimism where Dianetics and Scientology were concerned. I always stated what I had found to be true. This was not necessarily true and practised by the auditor. It has therefore been my contest to find out what I was doing so that I could relay the information on and so make the auditor results comparable. This we have evidently more nearly approached today than ever before, particularly with our new indoctrinations schedule and what we have just discovered about the repair and remedy of havingness.

EARLIEST FINDINGS ON HAVINGNESS

It might be amusing for you to know what the earliest finding was in the field of havingness. I wanted to know exactly what happened in terms of intelligence quotient when engrams were run into restimulation and knocked out of restimulation. I therefore set up a series of tests to be accomplished under a very solid regimen as follows: The preclear under test was given a short form Otis IQ test. This took him about ten minutes. The auditor then immediately threw him down the track into such engrams as birth or accidents and when that engram had been run just enough to get into the full restimulation, the preclear was given Form 2 of the Otis IQ which is comparable to Form 1. This was done in a rather long series. The engrams were then erased or de-intensified and the individual was given Form 1 of Otis IQ again.

I set this up simply as a needful datum. I did not anticipate any particular results and was willing to learn from the experiment. I did. It was found that the IQ of the individual raised from five to eight points by the simple fact of being thrown into birth or a heavy engram. This was such a wild result and so unexpected and yet so constant in the testing itself that I had to accept that the restimulation of an engram increased the intelligence quotient of the individual. The de-intensification of the engram by further erasure did not again lower the IQ of the individual, a fact which is accounted for by the mass in the engram being *converted* by an erasure, not eradicated.

As we understand this today, it was that the preclear was given havingness. The havingness he was given did contain vast significances but the significances were less important than the actual mass itself. Therefore the IQ gain.

This was our first encounter with the relationship between intelligence and mass. What actually occurred in this experiment was not visible to me for years, since the experiment took place in November and December of 1950. The experiment was the only one conducted for me directly on the line of actual research—as distinguished from puttering—by the Hubbard Dianetic Research Foundation of Elizabeth, N.J. That organization spent \$47,000 all told on research. It conducted the above experiment and collected some evidence that in one case of spinal arthritis Dianetic processing had undoubtedly relieved the condition. The research department was at the time conducted by Donald H. Rogers.

Although some might not think otherwise, I feel that in view of the conduct of the above experiment by that department the \$47,000 did buy something after all despite all contrary intent.

It should be noted that when we erased an engram we did not erase the mass connected with it. We erased the significance in the mass. We took perceptics out of it and it then could convert into acceptable mass. What was unacceptable was the perceptics and these restrained the individual from utilizing the mass. Actually I should say the individual's body from utilizing the mass.

We can further learn from this that the figure-figure boy is doing just about this. He is trying to erase out of what mass he can have enough content so that his body can utilize that mass. His figure-figure is actually an effort to erase.

The answer of course is to give him mass he doesn't have to erase the figure-figure out of. The figure-figure boy is way down on ability to have and is going on a sort of a storage battery philosophy that while he can't create anything he can at least utilize blocks of stuff that he has stockpiled in his bank.

UTILIZATION OF OPERATIONAL BULLETINS

It has not leaked through several ridges yet, but these Operational Bulletins are for use in other publications and for use by HAS staffs. Having an extremely limited circulation, being destined only for key Scientologists who themselves are dissemination points, these Operational Bulletins are made to contain much information which should reappear in various publications. When utilized in other publications, of an official nature, one should not say that the material is from an Operational Bulletin. One should simply say the material is from L. Ron Hubbard. One can directly quote it or rewrite it giving credit to its source. By quoting the Operational Bulletin one puts into existence into the field the awareness that there is another communication line running which people then begin to desire thus devaluating the value of the PABs, Certainty and Ability. If material placed in these bulletins is not so utilized a communication line is being cut.

I could sit down every couple of weeks and write long articles especially for Ability magazine. I could do the same thing for the PABs. I could also do the same thing every month for Certainty. Sometimes I even do this. But the material which I am handling is generally vitally needed in one or another part of Scientology and I see no reason to deny the one and a half score people who are the key figures in training and processing throughout the world this data simply to introduce a comm lag on it for the benefit of Ability magazine. Thus a better answer for it is to put whatever articles I may have for these publications into Operational Bulletins and send them on through, and then have this material released. Ability, Certainty and the PABs can duplicate each other. It does not matter a bit if they do. It simply gives some material greater emphasis than others by having it repeated in two publications. Not all of this material will be utilized by such publications of course.

I have various ways of getting communications out to people. One of them of course is by personal letter and this system I use rather extensively, but this has the unhandiness of jamming my own secretarial service since much of the material I handle is equally applicable to many persons. I could of course adopt the sloppy system of taking new materials and suggestions and making carbon copies of them and including this in as appendices on various letters. This is in effect what the Operational Bulletins are.

Just because the Operational Bulletins appear on mimeographed pages is no reason they are a rival publication. They are not a rival publication. They do not go out to the world of Scientology except through the medium of Ability, Certainty and the PABs, as well as of course instructors and auditors immediately concerned in the HASs. For instance, in Operational Bulletin 13 there are exactly four PABs. Appendix 1 of Operational Bulletin 13 is to be broken in half and printed in two sections as PABs. In the Operational Bulletin itself, if you will glance at it again, there are two more PABs, but it is not known whether or not they will be so utilized. Certainly in the main body of the Operational Bulletin all that material must be repeated to Scientologists everywhere. It is sufficiently important to be utilized in Certainty, the PABs and Ability. If it isn't utilized and disseminated then we are just as far behind as we were last month.

Do you know what a German schema is? It is a graph which shows one source breaking down into two sources which break down into four sources which break down into eight sources and so on. Well, if you fit Scientology publications on such a graph you find out that the Operational Bulletins are feeding several sources. This publication is not a competitive medium to Certainty, Ability, the PABs or *Saturday Evening Post*, the *London Times*, or the *Daily Worker*. The Operational Bulletins are for the aid and assistance of Scientology editors of the various publications and the staff of HASs throughout the world. Outside distribution of Operational Bulletins as such is not only discouraged, it is forbidden. And remember never give credit to the Operational Bulletins. Give credit to L. Ron Hubbard as a by-line at the beginning of the article just as though it were specially written for the publication. In the case of the

PABs, by the way, the signature or by-line is always at the end of the article not at the beginning. In Certainty and Ability the by-line is at the beginning of the article.

THREE METHODS OF DISSEMINATION

With the introduction of two new courses in the London operation—the weekend professional auditor’s course at HPA level and the dissemination course weekday evenings—we are stressing the fact that there *are* methods of dissemination of Scientology and gaining and holding a practice and group which are certain and adequately productive of results.

In the dissemination course we are incidentally going to teach the indoctrination week first as contained in Operational Bulletin 13, Appendix 1, and then we are going to review the repair and remedy of havingness and then we are going to lay on the line these three methods of dissemination, how they are done, and what to do with what they gain.

The three methods are (1) “I will talk to anyone”; (2) Illness researches; (3) Casualty contact. These are the major proven methods of dissemination. There are other methods such as street contact, industrial contact, and the old time psychoanalytic contact, but they are not well proven in use. Auditors seem too shy to accost people on the street; although industrialists show some interest, they seldom show cash; and although the psychoanalytic contact, where one simply sits in an office with a sign outside the door and waits for the flies to walk into the spider web, is very definitely in use in Scientology as it was in psychoanalysis, it still is not successful. It builds a limited and constricted practice without any third dynamic appeal. It does very little good for Scientology.

The fourth and entirely possible if hopeful method the auditor might use is to sit and wait for the central organization to send him preclears. Several auditors are doing this and it is not a method of dissemination and will never happen for the good reason that the central organizations in each case are depending on the individual auditor to beat up the brush for Scientology. Thus we have a case of mutual waiting. The central organizations do play a large role in the procurement of preclears, but they do this by general dissemination and good will advertising as well as releasing popular publications which go from hand to hand and cause an alertness to the subject and the existence of auditors. The central organization does not directly solicit preclears to be sent on to auditors. It does very occasionally where any one auditor is concerned refer some correspondent in an area to an auditor. It does this at what seems to it to be a very high rate as it refers commonly ten or twenty preclears a week or used to, but this spread out across 1200 auditors is not very many preclears and so the auditor in the field has never believed that the central organization did anything for him. The central organizations do a very great deal for the individual auditor but they count upon him also to build his own practice and thus Scientology. It is a very limited process where the central organization contacts become the only contacts which were made in the world on the subject of Scientology. If any auditor is trying to pursue the last two methods mentioned which is to say hanging up his sign and waiting for people to walk in the door or if he is simply waiting for the central organization to send him people he better stop waiting.

The methods we must count upon to build groups, practices in Scientology are the first three listed above.

No. 1 “I will talk to anyone” is in very broad and general usage in the United States. It is not yet in general usage in Great Britain or on other continents, even though it has been tested and found extremely successful in London. The entire plan has been covered in one of my articles in an earlier Ability which was written after an actual test I had made in Washington had resulted in success. The gist of this plan is to place in newspapers an ad which says, “Personal counselling. I will talk to anyone for you about anything. Phone Rev. So-and-so between hour and hour.” When the people call up which they do—although the ad sometimes has to run for some days before the first call, since people are waiting to first find out whether it is a code and message or is actually an invitation to phone—they desire the minister to talk to someone for them.

Actually in many cases their problems evaporate in the phone call itself. If the minister simply asks them to repeat the problem several times or asks them what they could do about this. If it is the purpose of the minister simply to solve the problem of the preclear thus phoning, he can of course cancel out his clientele with the greatest of ease. This however is not his purpose. His purpose is to get this individual into a weekly group processing unit. This person he will find is not one of the lower strata of the society or one of its neurotics; he is one of the few remaining citizens who still has a conscience and who wants to get something done. Thus he will discover himself talking, strange as it may seem to him at first, to the better people, although of course he will get his proportion of pranks and nuts. He should actually undertake, and importantly free of charge, the actual commission of executing the communication. He should not talk to the person in such a way as to ease the problem. This may be the last problem this person has and it would be a disservice to simply solve it as easily as that. One makes something of the problem, not makes nothing of it. (If auditors have any fault it is a one way flow in making nothing out of things instead of occasionally making something out of them.) The minister receiving the call should then credit the fact that this is a pretty big problem and should undertake the commission of completing the communication. He should be interested and alert. He should require a personal interview from the person calling. If he cannot get the name and address of the person calling he can always get the name and address of the person the caller wishes him to communicate with. He should get one or the other of these addresses on the first phone call. The auditor should keep a log of such calls and should write down all their particulars and any addresses that he may find in these, otherwise he will become swamped. Also he will lose a lot of potential preclears. The fact that the caller is calling at all says that the caller believes things can be better. This is in the minority in today's society. It should be cherished and nourished. Thus at the interview the minister places in the hands of the person material relating to the work of the church group which the minister is actually conducting every Sunday morning.

Of course there are ways to derail this particular project. The first I have already delineated in stating that one can as-is the problem the moment the call is received using Scientology techniques, and the other chief one is for the auditor to get "so busy" completing people's communications that he "doesn't find time to run a Sunday group". His purpose is collecting together a Sunday group. Thus he simply couldn't be busy enough to neglect this point. He has literature to hand which does not insist that the caller who has now come in person attend but which holds out to him the fact that there are other people in his similar circumstances that he might care to meet, and that there are actually methods which make it possible for individuals to solve their own problems, and that these goals are achieved by attending a Sunday morning church which of course is represented to be quite different than what one ordinarily expects by reason of experience with old time congregations. One does not talk about personal auditing unless the subject is forced onto one. After the individual has been persuaded to come to the church group (his communication in the meanwhile having been executed) he will become aware of the fact that individual auditing is available, he will understand what it is, he will also understand that he can benefit from it. There are many instances of course of people simply turning up, learning about auditing and wanting some at once without going to a group and these of course can be cared for. But the main point is to execute the communication of the individual without charge, fee or donation and to get that individual to come to the Sunday morning church group. There he will of course be given an opportunity to join the church at some small membership fee and will be made a part of the group. Of course it stands to reason that any auditor who has a fairly good sized group which is undergoing free processing will get from the group many candidates for (1) personal auditing, and (2) a basic course in Scientology for which charge can be made. It is actually a mistake to charge for group intensives. It is much better in the long run to do only free group processing, individual auditing for a fee, and to teach basic courses in Scientology, usually on certain evenings in the week. People who do not pay for auditing will pay for the course. Many of the people in the course will demand individual auditing.

This whole plan is working a gradient scale in getting people into Scientology. When regarded otherwise it tends to break down. People call up to get their problems solved, drift away. People get their communications through and then lacking auditing

begin to burden the minister with additional communications which in the long run mean nothing to him or Scientology. The chief stumbling block auditors have encountered is the actual placing of the ad. It is found that the ad places very poorly in huge city dailies as compared to small suburban papers. Thus even in large cities the ad should be put into the smaller papers. People taking classified ads want to know if the ad has ever appeared before anywhere else. Naturally it has and copies of its placement are available from Dr. Richard Steves, Founding Church of Scientology of New York, Carnegie Hall, New York City, and from the HASUK in London. But much more germanely there is now in existence a society of consulting ministers. This was organized in Washington, D.C., by the Founding Church. It has available a membership at very low cost which gives to the ordained auditor a card which declares his membership in the society. This membership card is an adequate representation of the society and its antecedents and carries on it for the benefit of people on papers such as reporters or classified advertising managers the following legend, "Any question about the activity, integrity or ethics of the above minister or the wording or precedent of any ad he wishes to place should be referred to the society of consulting ministers, the Founding Church of Scientology, 1812 19th Street, N.W., Washington, D.C., or its British correspondent, the HASUK, 1 Brunswick House, 83 Palace Gardens Terrace, London, W.8." (Organizational note: Dr. Young—better have these cards ready as I think you have the society arranged already for some time past.)

The ad itself has attracted sufficient press to give an adequate background. One does not bring the word Scientology into press interviews. One simply talks about the church, its work, and immediately it converses on actual cases which have already been handled. One does not, I repeat does not, discuss Scientology with the press. He discusses this particular project. If the press wants to know what Scientology is, the minister should shrug and say there are lots of textbooks about that, and that he does not propose to teach a course in an advanced science to the pages of the public press, that it is the church and the church's charitable activities which are behind this, not Scientology. He should also say that today ministers are indoctrinated in many learnings and skills and Scientology happens to be chiefest amongst these.

The tremendous workability of the "I will talk to anyone" ad is attested by the many congregations it has built for auditors and the numerous preclears which they have received from these. The sphere of Scientology is widening markedly because of this particular plan.

Plan No. 2 is rather older and less known. It is still within the confines of ministerial activities but it was originally practised outside those confines. The original ad which was placed to execute the plan "Illness Researches" was placed in Wichita by Mary Sue and myself at the end of 1951. It was tremendously successful and would have continued successful if anyone else had wanted any success in Wichita. The very first person who applied for this ad, immediately after a test audit, enrolled in a professional course. The second person at once purchased a 75 hour intensive and so it went. If I merely wanted a fortune out of Scientology and did not desire the health of Scientology itself, and the good presence and skill of its auditors, I would long since have abandoned research leaving things just as they were and would have continued to run this ad and run a clinic and school to care for its resultant callers.

The exact wording of the ad was as follows: "Polio victims. A research foundation, investigating polio desires volunteers suffering from the after effects of that illness to call for examination at address." When the people arrived usually with a phone interview first, they were immediately given about three hours of auditing. The techniques in use at that time were effort processing and overt acts and motivators. We alleviated the majority of preclears reporting using only those three hours. We did this for polio victims, arthritics and were about to do it for asthmatics when the surging success of the project frightened various individuals who had other plans for Dianetics. However there was no protest whatever from the newspapers, the public or the preclears. The auditing was given free of charge. It was given under the guise of investigation and was in actuality a research project. Any auditor anywhere can constitute himself as a minister or an auditor, a research worker in the field of any illness. In that he is not offering to treat or cure the illness but is strictly investigating it, the laws concerning medicine do not obtain to him. Anybody even a ditch-digger can look over

polio or arthritis or asthma or anything else. It is best that a minister representing himself as a “charitable organization”, which is what he is, do the research so that the ad would then read: “Polio victims—a charitable organization investigating polio desires to examine several victims of the after effects of this illness. Phone So-and-so.”

The interesting hooker in this ad is that anyone suffering from a lasting illness is suffering from it so as to attract attention and bring about an examination of it. These people will go on being examined endlessly. The technique which would be used today would be with the repair and remedy of havingness, appertaining to the illness or injury itself, “Invent a problem that leg (or arm or lungs or stomach) could be to you”. One would use only this process as it is the only safe process to use against a chronic somatic and successfully alleviates such. One would NEVER use “What problem could lameness (a condition) be to you”. Always run the process of problems on the subject of terminals, never on conditions. Of course one would repair the havingness of lame legs and eventually get the individual to throw a bad leg away. If the preclear could not at once invent, one would have him lie about legs or stomach or arms, or whatever is affecting him. One would use up at the most about two hours of auditing time on each case. He would not tell the person he was doing other than investigating the cause. He would tell them he was not interested in curing their polio but that educationally he could of course improve their ability to walk or breathe or whatever. As a side comment, one would omit arthritis as one of these quickies as it showed the lowest level of recovery. One would then follow up the same principles of group. He would compose a group of such people and he would find that they would be very happy to gather together. From this group he would tell them they could have free group processing and he would sell them individual auditing and would teach them basic Scientology and a basic course as in Plan 1 above. This plan has the advantage of not unduly exciting the press but if the press were to arrive one would simply tell them, expanded, the subject of the ad.

A minister investigating polio would have many reasons to do so. He would want to know how much of a drain the illness really was on the society around him, what charitable resources were necessary in order to care for it, how much difficulty it was to people in the immediate family. He would want to know whether or not it was a major or minor factor in the society. But basically he would want to get his hands on those preclears and alleviate their condition. In other words, improve their ability to walk or to breathe. He would want to do this and he would carry the project along by having a group and from this group getting basic courses. Remember today it is no fantasy whatsoever that you can alleviate the majority of sufferers of various chronic illnesses. It is a very simple thing really. We have been able to do it for four years and very good auditors have been doing it regularly for five. We are not in the business of healing here. We are in the business of educating people to walk, to talk, to breathe. Incidentally, although it has not been tried, it may be possible to get people from various societies. However, the basic experience on this line is that societies for various illnesses, as well as other organizations, do not exist by and large to assist the illness and are very hard to do business with. As an example, one auditor in the Pacific northwest did not contact the public or individuals but contacted only various organizations in the city. There has never been quite as great a flop as the general practice of this auditor; contacting the public via ads in the public presses is the reliable tested way to do this. The other, of course, can be touched upon as it is not necessarily true that these societies will not furnish people.

Method number 3 has the advantage of requiring little capital and being highly ambulatory. Plans 1 and 2 above require enough money to have a decent consulting room even if it's only one's living room and to place ads which can come to a considerable amount. Plan 3 “Casualty Contact” is a reverse vector. Every day in the daily papers one discovers people who have been victimized one way or the other by life. It does not much matter whether that victimizing is in the manner of mental or physical injury. It does matter that the newspapers have a full parade of oddities in terms of accident, illness and bereavement occurring at a constant parade before the eyes. The essence of “Casualty Contact” is good filing and good personal appearance. One takes every daily paper he can get his hands on and cuts from it every story whereby he might have a preclear. He either has the address in the story itself or he

gets the address as a minister from the newspaper. As speedily as possible he makes a personal call on the bereaved or injured person. It is probable that he will find on the first day that they are overly burdened with calls since they have been a subject of the public press, and he may find that in two or three days interest in the person has cooled off to a point where his own appearance will admit of an actual interview. He should represent himself to the person or the person's family as a minister whose compassion was compelled by the newspaper story concerning the person. He should then enter the presence of the person and give a nominal assist, leave his card which states exactly where church services are held every Sunday and, with the statement that a much fuller recovery is possible by coming to these free services, take his departure. A great many miracles will follow in his wake and he is liable to become a subject of the press himself. However, in handling the press he should simply say that it is a mission of the church to assist those who are in need of assistance. He should avoid any lengthy discussions of Scientology and should talk about the work of ministers and how all too few ministers these days get around to places where they are needed. He should use the opportunity to castigate, not to hold classes on Scientology.

Some small percentage of the persons visited or their families will turn up in his group. Thus he will build a group and naturally from that group he will get a great many individual preclears.

All three of the above plans have the frailty of going through their pioneering period and then dwindling off. The auditor back-logs a great many cases and individual appointments and stops his forward thrust into the society itself. The thing for him to do if he is building a practice too big for him to handle is to write the Academy or the HASUK if he is in England, and have some likely young Scientologist newly graduated sent to him to assist him. He should not cease to fire with his ad or with his calls and should not cease to build his group. This is a question of how much is havingness to an auditor. Auditors seem to get terribly well satisfied on three or four regular preclears. Now my idea of a real congregation would be one which you had to hold in a motion picture theatre on Sunday morning. At least 2000 people. And my idea of a good practice is one which has to be handled by about a dozen auditors and which is complete with receptionist, mailing clerks, and deep rugs in the auditing rooms and in the halls. This is purely a consideration of havingness. In doing any one of the three above plans—and I am doing one of the above (No. 1) right this moment—I would consider my own mission the completing of the communications or the “investigating of the polio victims” and the continuous outward flow of interest of Scientology. And I would stack up the appointments and do them when I could. I would not build up a group and consider that was big enough, stop putting the ad in the paper and then relax for about three months; later I would find out that all interest had dwindled and ceased and that the word of mouth going through the preclears I had had was bringing in only a trickle of new pcs. I wouldn't go at it with fire and thunder for a few weeks and then quit, in other words. I would set it up as a regular routine activity and carry forward.

One of the side plans to Plan 2 was to have another person good at finance go around to all those who had been helped by the investigation and tell them that their investigation which helped them was paid for by another person and ask the present person whether or not he wouldn't like to pay for somebody else's recovery, but this was never put into effect, although it may be very workable.

Out of these three plans above can come large and vital practices. Only remember this. They must be carried out within the framework of the dissemination of materials, otherwise the failure of indiscretion of one may bring about a cancellation of the good efforts of others. The thing to do is to take one of these plans and carry it forward. They are all good. They will all work. They have all been tested. They are listed in order of workability as above, 1, 2 and 3. I can tell you the wrong thing to do about a practice-do nothing. These will work and success is ahead of you.

L. RON HUBBARD

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HUBBARD COMMUNICATIONS OFFICE
1 Brunswick House
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To: The Hubbard Guidance Center

25th January 1956

I M P O R T A N T

The recent reports on preclears show:

1. The auditors are not remedying havingness on all processes.
2. The present time problem is being left unflat and the correct command is "Invent a problem that (terminal) could be to you." Auditor must not go on auditing with an unflat present time problem.
3. Auditors are running *conditions* not terminals. "Invent (always invent or lie about—never *what*) a problem that (terminal [arm, leg, person]) could be to you" is now the only allowable command on problems. Problem invention is never followed now (after extensive tests) by "What could you do about it?"
4. Auditors not bridging.
5. Auditors are running random pets, not running an SLP.
6. Auditors don't understand that dopiness or agitation must be answered with breaking the process and at once remedying or at least repairing havingness.
7. No Waterloo Station reported. This is now accompanied by remedy of havingness and is run after Level One.
8. Level One until further notice for the clinic is: No Inventory taken (it as-ises too much too often).
"Find Auditor Find preclear Find room." Handle present time problem with "Invent a problem that (terminal, not condition or generality) could be to you" until flat. During this, repair any havingness drop with "Look around here and tell me what your body could have."

Repair preclear's havingness with blackness or invisibles or anything, using any method including body motivators to repair havingness.

Now Remedy it by having preclear mock up and pull in and by any method throw away mock-ups of anything.

Now run "What body would you like to have?" When preclear says one, then, by any means have him mock it up and thoroughly remedy havingness with it. Then ask him question again and with the answer remedy havingness with it. And so on, until preclear is exteriorized and stable.

(Preclear exterior should pull in and throw away mock-ups from self not body.)

Now run "orders" with good remedy of havingness. Now go to Level Two of SLP 7.

Adding adequate remedy of havingness to each part of all upper steps including Level Two, use upper levels of SLP 7.

This is clinical auditing and its SLP.

All auditors should be run through the same schedule as indoctrination week until they are really sharp on procedure as opposed to techniques.

NOTE: The end of remedy of havingness on any object comes when they can throw one away with ease.

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OPERATIONAL BULLETIN NO. 15

31 January 1956

LONG CONTINUED RUN

Well, Operational Bulletins now enter their 15th issue, furnishing copy for the PABs, Certainty and Ability, and information and pre-release data to the staffs of the HAS everywhere. Mailed every Tuesday afternoon on the dot by Hubbard Communications Office secretary, Margaret Tousaw, the Operational Bulletins get there firstest with the mostest.

The beginning of issue of these Operational Bulletins signalizes the turn of the tide, the beginning of the avalanche, the bend in time for Scientology. Since within their earliest issue the greatest difficulties in processing have been ironed out by calling attention to the repair and remedy of havingness and the auditors' chief problem—how to get a practice—has been cared for and the finishing touches have been put upon training good auditors and therefore a long continuance has been guaranteed to the association. But there is more than this to come. We still have to codify SLP Issue 8 and many other needful things have to be done.

A CHANGED NEW WORLD

When you entered Scientology you did so because you thought the world could stand a change. You thought that war, crime and insanity were needful of remedy. You hoped that Scientology could contain answers to these and that the answers would be effectively applied.

You have watched for five years or some fraction thereof the twist and turmoil of organizational unrest and you have participated in more than one significant advance in technique.

What you have watched and in what you have participated are the labour pains of something new born into a world of misunderstanding and unrest and which has sought to establish a foothold in an area of agreement in which it did not belong.

But you have watched and participated in definite and positive forward change, definite and measurable progress and, although our advances may be minute when compared to original dreams, they are vast compared to the most optimistic inroads made by earlier efforts.

The early days of development of Dianetics and Scientology found us with too many preparatory gestures to make in too many fields. To gain a new foothold in organizational procedure as well as research and dissemination required us to advance on too many fronts simultaneously which brought about an apparency of slow forward motion; but when one considers how many fields were invaded, how much preparatory work was done, how much had to be learned, and how arduous was the early fight, one begins to appreciate that we have gained not an evanescent and chimerical advance, but have won a solid platform of know-how from which we can continue.

If you were to sum up all the questions we have had to answer, and if you were to sum up all the answers we have learned in the fields of organization, training, clinical, management, publication, finance and personnel, you would see that we know a great deal and that these answers could have been won only by experience in the actual doing.

Having now started we are already well advanced toward our goals. The oddity is that the starting was the slow thing since it required that we create a platform from which to start.

Do not lose this technology gained. There is know-how contained here which was five years in the acquisition. The list of organizational points made in an earlier Operational Bulletin are only a fragment of what we have learned about organizations but this fragment is essential along any organizational line.

We *are* well advanced toward the goals we first envisioned. We have never deviated, we have never subordinated personal gain to their attainment and we will win just as certainly and inevitably as earth will again circle about the sun.

The time to have stopped this movement was 1951. Stopping it in 1956 would be impossible.

You have your own individual as well as organizational share in continuing our forward progress. It is up to you to bring heart and courage into individual practitioners throughout Scientology. It is up to you to demand of these that they bring about a maximum advance in their area through the use of these hard won technologies. It is up to you to make sure that these individuals know (1) what Scientology organizations mean, and intend, (2) how to build and maintain a group, course and practice, (3) how to audit with maximum results on groups and individuals, (4) how to continue their courage in the face of the blunting stupidity of a semibarbaric world about them.

If you have felt our advance was not maximum, determine now to make it so and determine that practicality to consolidate and utilize our gains and indoctrinate those about you in the knowledge, courage and activity necessary to bring all of us up to and through this new day which has begun for earth.

The 2000 year cycle of ignorance, cruelty and bloodshed is over. We mark a new era, remember that.

NEW BOOKS

Beginning with the re-write of "Dianetics, The Modern Science of Mental Health", continuing with the publication of all PABs to date, and carrying through with new basic course material, HCA material and a complete glossary as well as a new slant for each one of our publications, the publication schedule is well oriented. All this depends on now is that my pen achieves sufficient nimbleness to accomplish all this writing.

In actuality I have been waiting for technologies to settle down before I began to inscribe them and it looks with some of the newer material that this period is now

My willingness to write has resurged on the discovery of the conquest of the G.E.

AD INTERIM SLP

Remembering that remedy of havingness is necessary to all processes and remembering that repairing havingness is distinct from remedying havingness, and recalling as well that getting the preclear to lie about various things and getting the preclear to invent problems, and remembering as well that one never gets him to lie or invent problems about conditions but only about terminals or solids, the following SLP is an interim SLP for use in the clinics in order to get those preclears coming up the graphs.

Level One:

"Find auditor.
Find preclear.
Find room."

Handle present time problem with “*Invent* a problem that (terminal, not condition or generality) could be to you” until flat. During this repair any havingness drop with “Look around here and tell me what your body could have”.

Repair preclear’s havingness with blackness or invisible or anything, using any method including body motivators to repair havingness.

Now remedy it by having preclear mock up and pull in and by any method throw away mock-ups of anything.

Now run “What body would you like to have?” When preclear says one, then by any means have him mock it up and thoroughly remedy havingness with it. Then ask him question again and with the answer remedy havingness with it. And so on, until preclear is exteriorized and stable.

(Preclear exterior should pull in and throw away mock-ups from self not body.)

Now run “orders” with good remedy of havingness. Now go to Level Two of SLP 7.

AN ORGANIZATIONAL PRINCIPLE

It seems unnecessary to point out that one in managing a department or an operation must keep in mind a certain obvious principle. One finds fault with those persons or divisions which are not doing their job, which are not disseminating Scientology or producing income. One emphatically does not find fault with those persons, divisions or departments which are producing results, disseminating Scientology or producing income.

It seems impossible that it is necessary to remind anyone of this principle. However, some people are so anxious to make nothing of things that they take only those things which are producing and try to make nothing of them.

This principle is very overlooked in military forces for instance. Anyone during a war who tries to fight the enemy is liable to be castigated. Only those officers who do absolutely nothing are promoted. This is also pertinent to many governments and is certainly to be traced in history.

Man is rather sold on this idea of ruining all production units. We find in studying the history of governments that those rulers who had been good for a country and who brought it into levels of prosperity have lasted the shortest periods of time. The longest reigns we discover are accomplished by those who ruin everything and anybody. This is one of the reasons man is in the state he is in. He follows the idea that he should ruin all producing units and should neglect all worthless or useless or non-active things.

This is the essence of reactive action. A thetan unwilling to or actually unable to duplicate a somethingness tries to make nothing of everything as he counts upon the environment to fix his attention and himself does not fix it by choice; when he is in a very bad state a thetan then sees only those things which have mass and are in action and neglects those things which do not have mass and are not in action.

L. RON HUBBARD

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5601C31	LAM-13	Basic Lecture on Havingness [see page 491]
5601C31	LAM-14	G.E. Scientology
5602C06	HPC F-1	SLP 8, Level 1, Theory

HUBBARD COMMUNICATIONS OFFICE

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OPERATIONAL BULLETIN NO. 16

7 February 1956

“SCIENTOLOGY U.S.”

Here is a big idea and one which should go into operation right along with the world-wide dissemination plan and as soon as possible in spite of the stationery bill.

At once, if not yesterday, Washington should print up new letterheads for all operations simply as “SCIENTOLOGY U.S.” or “SCIENTOLOGY UNITED STATES”. This should be bannered across the top of the paper in large letters of a precise design; in two lines at the bottom of the page the name of the organization emanating the actual correspondence, the address of that organization, and the director of that organization should be printed. The organization name should be preceded by “in reply address”. In other words, “SCIENTOLOGY UNITED STATES” is at the top of the page very bold, and in much lighter and smaller script at the bottom of the page one is invited to reply to the sender of the communication in his organization. On the left-hand side of the page in the vertical column to the left, and below SCIENTOLOGY UNITED STATES, in very small type we will then list every organization even vaguely connected with Scientology.

The reason we are doing this is because I think people’s attention is getting dispersed by the fact that we have so many organizations.

I know that this confesses a connection amongst these organizations but the explanation is, and remember this in case anybody ever asks you, that these organizations are joined together as members of a society called SCIENTOLOGY UNITED STATES. Any number of organizations have a right to belong to any society. We do not then confuse these organizations but we put people’s attention on Scientology United States which is of course located in Washington, D.C. We do not use Scientology Washington D.C. because one of these days we’re going down to the Ozarks, as soon as we’ve got enough money to buy ourselves a big whopping piece of land, and therefore we are not going to attract people’s attention by using Scientology Washington. By the way, we are in Washington to get ourselves sorted out to make sure that we get in good with the government and to get ourselves enough capital to reset ourselves up where we ought to be. We are not going to stay in Washington and wait for the hydrogen bombs but I figure we’ve got almost five years. After that SWISH-ON.

CHANGE IN PUBLICATIONS

In accordance with earlier information concerning dissemination there will be a further slight shift in publications. The Operational Bulletins as they have been shipped out to staff have been a dress rehearsal for their appearance as PABs. Operational Bulletins will continue to be issued to staff but much reduced in size and material similar to Operational Bulletins will go out under the heading of PABs. In spite of the fact that this change will mean a considerable expense and will be a change in format since we are going to continue to mimeograph them, we are going to issue the Professional Auditors’ Bulletins on a weekly basis unless I hear some loud squawks from some quarter. This means we will have to streamline our membership files, streamline our stuffing and get set in London, for even if I move on elsewhere, London will continue to address and furnish the envelopes for the Professional and Special members, although where I am the actual mimeographing and stuffing will be done.

In view of the smallness of our list of professional and special members, it should be no real trick to use this issue of information on a weekly basis under the heading

Professional Auditors' Bulletins to get in new professional and special members and to secure all those who have fallen from grace. We will additionally airmail the PAB but because of its mass bulk we will have to recompute the cost of airmail privilege. It may be as high as \$22.00 a year irrespective of dues. It may be that we will wish to overhaul or peg special and professional membership fees. Professionals have lately been reduced on renewal but I see no reason why special members should get any such privilege. It may be that a special member will now be more expensive than a professional member.

The primary reason for this move is to re-establish communication amongst the field on a highly factual personalized basis and to bring up the skill of auditors and get them into action.

Publications will then be: Professional Auditors' Bulletins issued weekly (unless I hear some squawks) appealing to professional and special members and going to them only, material not to be re-distributed and all issues to be copyrighted in the United States and in the United Kingdom; Ability Magazine, going out every two weeks to the interested people or subscribers and carrying in each issue the definition of a word and its considerable extension; and Certainty Magazine, going out to the general membership and the professional membership of Scientology everywhere.

Ability Magazine will have to carry special mimeographed pages folded into it to give Washington bulletins, talking specifically about the Academy and Scientology in Washington. This material should be minimal but should personalize Ability in the United States. Certainty will have to broaden its advertisements to include activities in Scientology in the United States, to be more exact, the Washington Operation. Ability will go out to professional, special and general members and will be available in quantity to all auditors to hand out to their students and groups.

I hope John Sanborn has already gotten going on some early edition of this type of Ability. I haven't heard a whisper from him about it. It is probably now in the mails.

The effective date of the change from Operational Bulletins to Professional Auditors' Bulletins depends on the number of PABs all ready in advance and ready to mail. These, I think, are one or two issues. As soon as they are exhausted Operational Bulletins will become Professional Auditors' Bulletins and will go out broadly.

HOME OFFICE HANGS FIRE

I have been waiting for twenty days for word from the Home Office as to an extension of visa in Great Britain. A great many friends, some of them in higher places, are pitching in to straighten this out. The outcome of it depends upon them and the outcome of it says where I will be next.

There are quite a few things to see to here in Great Britain organizationally but with the great capability of Jack Parkhouse, Dennis Stephens, Ann Walker and all my other good friends here I have few qualms about the London operation. It's been rebuilt from top to bottom in the last four months.

SACRIFICES

The latest news from the research front has to do with the fact that the GE demands and requires and has to have evidently sacrifices. The GE does not run on an overt act motivator sequence which makes one suspect he is not a thetan. A GE runs exclusively on being sacrificed to. If you have the preclear mock up sacrifices to the GE you will find these become very readily assimilated. On a lower level the body accepts motivators; as soon as it is through this motivator band it accepts sacrifices and normally comes up to a point where it will accept live bodies. When one considers that eating is entirely a matter of absorbing death one sees this death hunger in processing by running sacrifices. A person who has bad legs should have a sacrifice of legs run on him and so forth. This is astonishing material. It is almost unbelievable that the GE will not be sacrificed to anything but will only be sacrificed to, and this phenomenon that the GE is thereby demanding death tells us at once that the atomic bomb will be used

and that there are people in the world who will actually crave the sacrifice of cities and even nations. Aside from being a fantastically workable process more of which anon, this matter of sacrifices tells us at once a great deal about the future. There will be no moral restraint where the atomic bomb is concerned, for about the highest level in some areas of the world as to case is "operating GE". This tells us too why soldiers will go to war. This explains a great deal of conduct. The GE evidently operates on the postulate that as long as anything else is alive it can't live. However, it is becoming more and more doubtful that there is any more life in the body than the thetan puts there, and that the body is a single machine operating on some implanted postulates contained in the energy masses which are activated by the thetan somewhat on the order of the old pole theta trap. Many of these considerations can be changed around rather easily. Nothing changes them quite so fast as these sacrifice processes. This does not alter the ad interim SLP. It gives auditors a new tool with which to handle chronic somatics.

DISSEMINATION PROGRAM

Everybody should take every opportunity to get the dissemination program of the three ways to get preclears and groups and teach a basic course before the eyes of auditors everywhere. This one we've really got to pound home. Until we get auditors to collect large groups and until we get those auditors to train those groups in a basic course and make Scientologists rather than preclears, we are not going to get any place. Man needs to know Scientology more than he needs to absorb it into the GE.

SSBS

Everything is sweetness and light now between the operation and the business associates of the Silver Spring Business Service, which matter called for a considerable exchange of cables in the last few weeks. The SSBS is on the road to being incorporated as the Silver Spring Business Service Incorporated, Box 242, Silver Spring, Maryland.

CLINICAL REPORTS UP

Clinical test reports of the past week as a direct result of the application of the principles of remedy of havingness in Washington show an enormous gain. The only two auditors who did not show an adequate gain in their preclears were people who themselves have a great deal of trouble in havingness. There is a direct co-ordination between the results of an auditor and his ability to have. If his ability to have is low he makes nothing out of the preclear. These new test reports give us at once a confirmation of having put the finger on the roadblock with all auditing in nominating remedy of havingness, lack of, as the villain. All auditors ought to remedy and repair all havingness.

L. RON HUBBARD

LRH: -.rd
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[The Funeral Service on the following page was originally issued as part of this Operational Bulletin.]

**FOUNDING CHURCH OF SCIENTOLOGY
FUNERAL SERVICE**

by

L. Ron Hubbard

On the occasion of the death of Elizabeth Williams, Doctor of Scientology.

Our loss
Is gain in other times.
Our hopes on future bent
Must then depend on incidents like these
For bodies wear
And in
The fine grist mill of time
Are spent in service such
As yours
And go, our time by smallest time
Into the yesterday, wherein began
The conquest of Eternity

What did we know
When yesterday we wept?
What grip upon us had our ignorance
That we in our conceit did feel
That all of us were mortal here
And lives once led were spent
And wasted on our selfish selves.

How narrow is such scope
To feel that we
Should be eternally
The goal of all the toil
And wretchedness
From birth to death
And like a play
The curtain dropped
And left an empty stage.
How dull of us to feel that we
Were all the target of this strife
And that we lived but once
And living then did reconcile
The whole in one brief life.

Oh no, a wider drama here
Was planned and staged
And we with narrowness of mind
Did overlook the plan.

We said that all is
Mortal flesh
The spirit just a thing
To send, for pence
To some strange heaven
There to waste its skill
Or had we not the price
To some deep other place
To pain, and waste again
The life.
To what dark depths
Were dropped our minds
To feel that flesh

Is capable of love or trust or livingness
To feel that fingernails and masks
Are all we need to dream.
To what deep place
Did our love go
That mass could recompense?

Anxieties that ruled our years
Were nurtured here
And we
Made blind and numb
By other greed

Spanned down our lives
To One.
What waste!
To feel that all our love
Our work
Our gifts
Our knowledge and our
Sighs

Were meant
To be consumed
All in one
Breath and flash
And by one name?

Today, come wiser now
The chains gone weak
And tyranny of cult
Gone tired with the years,
We look
We find we *live*
Not once
But on and on
From body's birth to

Body's grave and then
To birth again
And yea to grave again
So to dispose possessions
Oft come undone

With livingness.

From century to century
From age to age and on
We go in march along
The path that leads
Forever up the countless
Tick of time.
We crawl, we walk, we fly
We win
From here and evermore
The heritage of all our lives
And spend it once again.

Why this is no sad and
Bleakish look
No sorrowed thing
This life.
This an adventure pure
Where without knife or
Provender we leap
Aloft into eternity
And span forever in a breath.
This is adventure where
We step from tie to
Body tie
And go
Our way.

Our suff'ring is
Self centered here
For we have lost
In truth
The smile,
The touch,
The skill and happiness
We gained
From Liz,
Who gave to us
From her past
Ability to live
And fare against
The tides and storms of fate
It is true we've lost
Her shoulder
Up against the wheel
And lost as well her counsel
And her strength
But lost them
Only for a while.

She goes
Not with the dismal roll drum
But with a whisper like
A Faery's sigh
To smooth the way
For when we come.
She'll be in some good
Future time
And future place
Her smile
Her touch
Her skill
Invested there to make
A way for life.

True, true we may not
Know her then and
Only know her work
But still
If we sent not ahead
Our vedettes into time
We would not have
A race.

And so, branched off from

This
Genetic Line
And into some new
Corner or new world
We've sent you, Liz
And there there'll be
We know it now,
A smile,
A touch,
A happiness for us
And you
You could not find
On earth
And so it turns
The day, the year,
The age.
And so we go
With banners furled
And quietly
Upon our way.
But now we know
And now we'll find
The Way.

Into the dark
Has come the light
Into tomorrow
Enters night
Into heaven
Go no more
Into life our
Spirits soar
Conquering ever
Wisdom's store
We do not tremble
Faced with death
We know that living

Is not breath.

Prevail!

Go, Liz
And take
The life
That offers now
And live
In good expectancy
That we
Will do our part.
Go, Liz
You can control
That which you must.

Our loss
Is gain
In wisdom and in skill
To future dates and other smiles
And so we send into the
Chain of all enduring time
Our heritage
Our hope
Our friend.

Goodbye, Liz.

Your people thank you for having lived
Earth is Better for your having lived
Men, women and children are alive today
Because you lived.
We thank you for coming to us.
We do not contest your
Right to go away.
Your debts are paid
This chapter of thy life is shut
Go now, dear Liz and live once more
In happier time and place.
Thank you, Liz.

All now here lift up
Your eyes and say to
Her
Goodbye.

(Congregation) Goodbye.

Goodbye, our dear
Goodbye.
We'll miss you, you know.

Let the body now
Draw away
To be consumed to ashes
And to dust
In earthly and in cleanly fire
To be no more, no more.

And that is done.

Come friends,
She is all right
And she is gone.
We have our work
To do. And she has hers.
She will be welcome there.

To Man!

LRH :rd
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L. RON HUBBARD

[The above Funeral Service was originally issued as part of Operational Bulletin 16, 7 February 1956, page 360.]

HUBBARD PROFESSIONAL COURSE LECTURES

London, England
6—14 February 1956

L. Ron Hubbard gave the following lectures to students of the Hubbard Professional Course in London during February 1956:

5602C06	HPC F-1	SLP 8, Level 1, Theory
5602C07	HPC F-2	SLP 8, Level 1, Summation of Basic Theory
5602C08	HPC F-3	Practical Application of Games to Processing
5602C08	HPC F-4	SLP 8, Motives of
5602C10	HPC F-5	Application of Games to Processing (cont.)
5602C10	HPC F-6	Use of Games Theory in Processing—Penalties and Mood of Play
5602C14	HPC F-7	Application of Games to Processing (cont.), Comms and Vias
5602C14	HPC F-8	The Various Ways of Processing a Preclear
5602C	HPC F-9	Games Applied to Processing Techniques

LRH TAPE LECTURES

7—9 February 1955

** 5602C07	LAM-15	The Game of Life (Exteriorization and Havingness)
** 5602C09	LAM- 16	Sixth Dynamic Decisional Processing

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OPERATIONAL BULLETIN NO. 17

14 February 1956

PROCESSING RESULTS

After a three-months period of rather low gain in staff clinic intensives we are now witnessing again the tremendous upsurges in 25 and 75 hour preclears which we should expect from Scientology. The addition of the remedy of havingness and the use of the ad interim SLP with the other refinements developed in the last few months are heavily paying off in terms of better profiles. We are doing fabulous things with IQs and changed personality patterns.

I would not know quite why it is but the London staff has been showing gains of about 400% greater than the Washington staff. Of course this has nothing to do with me being here and directly coaching. Actually poor Julia has had to take this stuff and shove it at her auditors without even the assistance of tapes in most cases, as these were being held up at the Washington Academy and not forwarded through. The Washington gains are of course adequate, but are coming through and rising even higher.

It is very interesting that the first week that a Washington staff auditor used the ad interim SLP without change or variation for an entire intensive, he attained the greatest gain attained during that week by all the Washington auditors. It just might somehow be that the old redhead knows what he is doing when he puts out a procedure. That ad interim SLP really works.

GAMES PROCESSING KEYNOTES HPA-HCA COURSE

The tapes being cut at this moment for the HPA-HCA course to bring them up to date and permit them to utilize the SLP Issue 8 which is in preparation place processing in the role of games. In other words, we have come back and have done an anatomy on games the like of which we have never had before. It is very fabulous how this material works. The reason this was done is because the anatomy and behaviour of a problem in homo sapiens definitely indicates that he conceives himself to be engaged in a game even though the reaction is reactive.

The first thing that emerged from this is that many auditors consider the preclear as an opposite player and try to give the preclear loses. Actually the auditor is a person who is assisting a teammate in order to gain able co-operation and team-work toward opponents in life. The preclear is not a player. That is why he is being audited. The auditor's auditing role is in the direction of building a team. The auditor's instructing role, which has with the new basic course become greatly increased, is in the direction of playing a much wider game than has ever before been played on this planet.

The goal of Scientology is the rehabilitation of the game. The auditor can make a game better or make it possible for the pc to play a game. The pc is being audited because he is no longer able to take part in the game. Life is a game consisting of freedom and restrictions. Play is communication. Communication requires freedom and terminals. Life units as-is with thought. To think, there must be something to as-is. To grant life, there must be something to grant life to. A pc will become as free as he is reassured of the existence of barriers at that level. When a pc is not assured of (does not have reality on) barriers at a level he will not rise to that level. A thetan will carry to extremes making something and making nothing. Auditing is that process of bringing a balance between freedom and barriers. A game depends upon a restoration of freedom of choice on making something and making nothing. One can become obsessed with making nothing. He can become obsessed with making something. Both of these activities and the rehabilitation of the freedom of choice bring about a gain in

case. There can be too many or too few universes, but when an individual is stuck in a universe it is because he does not have enough universes. Therefore it is necessary to remedy his havingness of bodies. Remedying his havingness of bodies will clear away universes in which he is stuck by letting him have freedom of entrance into universes.

Auditing is a game of exteriorization versus havingness. There is never too much of anything if the pc is bothered by it. He may say there is not enough of it but he usually says there is something bad about it. When he says there is something bad about it he means there is not enough of it. The pc loses his power to postulate into existence and to unpostulate out of existence energy, masses, spaces and forms.

GAMES PROCESSING

Life is a game.

Games are composed of freedom, problems, and havingness, awareness and interest.

Each of these elements contains "mood of game" (the tone scale), penalties, and the cycle of action.

Auditing improves the level of game of the preclear.

Auditing is not a game between auditor and preclear on an opposing basis but on a team basis. The auditor and, eventually, the preclear are engaged upon a game, themselves versus the opponents to survival in life.

The preclear is usually close to a no-game-condition. This is reached by a preponderance of win (no-game) or a preponderance of lose (no-game).

A frozen mood of game or no-mood is reached by assuming that interest can exist on only one emotional level (whereas interest can exist on any emotional tone level), or by misusing the mood of one game in others concurrently played.

A game is any state of beingness wherein exist awareness, problems, havingness and freedom (separateness) each in some degree.

A game is rehabilitated or a no-game-condition eradicated in processing by handling the elements of games and their subdivision, with reality, with the intention of bettering the game ability of the preclear.

ASSOCIATE MEMBERSHIPS

We are under the immediate crush of getting into action as fast as possible and yesterday we hope one of the largest membership drives ever acted upon. You will see the adequate reason for this as soon as more material is released on world-wide dissemination.

The fact of the matter is a membership establishes the size of an organization to officialdom. Therefore we have to have members by the ton.

The associate membership should be made available as soon as the prepared package is assembled. It is easy for Washington to assemble this for Washington already has pins. London simply will have to get a shoulder back of the stamp works and give them a hard shove, because this program cannot wait. I repeat, it cannot wait.

The elements of the associate membership are these: In England it costs 5 shillings; in America, \$1.00. The associate membership card is folded in such a way as to contain certain vital information, such as the Code of Honour, the addresses and course books of the organization as well as the member's name. The pin used is the Scientology double triangle gold pin. It is the one with the upright S and the two triangles back of the S. The way we put this together we print a membership application form giving the person's name and address, his group name, his nearest professional auditor's name, and we use the type of postcard which requires no stamp. The gold pin is put through the blank postal card. This postal card addressed to the central organization is then the card actually which carries the pin. We sell to

professional auditors or people with groups any number of these pin-to-the-card items. We sell them for cash and very nearly at cost. In other words, a professional auditor or person in charge of a group could simply pick up a large box of these pins and cards which are already assembled and paying a flat fee, which actually merely covers the cost of the pin, walk off with them. Now this person in his group sells the pin in card combination for cash to his group members or other persons. These by the instructions on the card write in their name and address, name of the group and auditor's name and send this card, retaining the pin for themselves, to the central organization, the address already stamped on the card. The central organization, the HASUK in London and the Founding Church in Washington, D.C., then issues without further charge or cost the membership card to this person and adds his stencil to the membership rolls.

The organization of course will find that this operation costs it initially money, but the interest, the books bought, and the fact that these people out there actually now consider themselves members of the organization, will increase the revenue of the central organization to absorb this additional cost.

The auditor in the case of selling the card of course does no further bookkeeping. He has paid the Founding Church or the HASUK in London the exact cash for the pin and card and when he sells it he sells it for full associate membership fee and he puts the fee in his pocket 100%. It is then very much to his interest to sell this pin and card. In the first place he himself could not have a pin made for the amount of money which he is paying for it and it is doubtful if his group would expend money simply for a pin and the group membership.

We place no restrictions of any kind on people buying these pins, beyond assuring ourselves that they will be sold by the person to other people.

You will find these pins and memberships selling faster in the general public than you would think for we will certainly begin to alert the general public very soon on our world-wide dissemination program, for we have some angles I haven't given you yet which literally make the A-bomb look like a wet firecracker.

It is the responsibility of all persons on these communication lines to make sure that these pins, cards and dissemination on the associate membership level are taken care of thoroughly and swiftly. We can drag our heels around here till summer on this associate membership program. People will act out in manufacturing firms if you start pounding and hammering at them and they can produce these things in a very short space of time. We are losing money, losing membership, and losing ground every instant this associate membership program is not out there. Organizations have already fiddle-faddled with this program for four and a half months. It cannot go any further on a delay basis. It must be gotten out.

BASIC COURSE FOR AUDITORS

As you know, auditors can teach a basic course to groups under the following conditions: 1. That the auditor is a professional auditor; 2. That as a professional auditor he is in good standing and a professional member of Scientology organizations in London or Washington; 3. That he procures and uses for text the basic course manuals and materials prescribed by the central organizations; 4. That he carries out his course in an orderly fashion, gives an examination at course end, and forwards the examination papers so given to the central organization.

The materials of this basic course are as follows: The 8 Dynamics; the Axioms which appeared in the cover of *Dianetics, the Modern Science of Mental Health*, the ARC Triangle, the Tone Scale, the Chart of Attitudes, the use of these materials in social concourse, a general understanding of the goals of Scientology, and a few minor assist techniques. It is no intention of this course to make a thorough professional auditor. The entire intention of the course is to indoctrinate people with the rationale of Scientology.

The basic course will probably be charged for at the rate of 3 to 5 guineas by

auditors in the U.K. and at the rate of about \$25.00 in the U.S. It should be continued over a period of about 3 months of two or three times a week classes.

Auditors are pleaded with not to go on group processing people. Group processing people results in better individuals but not better individuals for Scientology. People do not have enough understanding of what Scientology is all about in order to actually benefit from the processing they have received. It is not enough to make people feel better. What we're trying to do is to reach out into the public. These people actually need and can use the basic materials of Scientology and we are denying them the richest benefit of Scientology in letting them go adrift merely feeling better without any real further understanding of life for they simply relapse. This is an actual fact. It is necessary then that we teach everybody everywhere a basic course.

Once more the organization itself makes nothing financial out of the basic course. When the auditor buys his basic course manual an examination paper is enclosed in it for the student to be given at the end of the basic course he will receive. This examination paper is held back by the auditor and when the student is given the examination by the auditor, the auditor or the student at their election may forward this examination paper through to the central organization. The central organization then prepares a basic course certificate for that individual. It is not even required that a person being issued a basic course certificate have any more than an associate membership. It is required, however, that he does have an associate membership. The certificate itself costs him nothing, is a very official looking document, and lends the seal of approval to the course the auditor has taught.

Auditors are being asked to use one of the three dissemination programs to get a large group assembled and to teach that group the basic course.

We will have these basic course manuals in the very near future but an auditor need not wait on having a basic course manual to recruit and start his course.

In other words, auditors should collect groups in order to teach them courses. He will find this is far more beneficial and that these group members will stay by him and continue to push into the society alongside of him. At present simply collecting people and processing them is not enough. It is not doing enough good for the individual in any except his own case. We are making people better without giving them the tools to live better. Therefore they are made far better in the group processing, are cured of this and that and then go out as human beings with no more knowledge than they had before. We are then doing a tremendous amount of work from which we are gaining nothing. It is absolutely necessary that auditors collect groups and get basic courses going.

It is up to people in the Scientology organizations and groups everywhere to start this program at once. I do mean at once. And just in case somebody didn't hear me this is the real number one crush. This and the associate membership program go hand in hand. We have got to get over this hump so that we can get onto our next steps. We need 5000 auditors by summer. If we don't have 5000 basic course people finished in training we won't be anywhere. It is better to have basic course people than no auditors at all and this is our substitute program and we've got to get it under way.

Organizations should not stint in their pressure on this; shortsightedly it may appear that the central organization does not benefit at all from this basic course program. Actually people who have not had a basic course don't take central organization professional training.

Now I am doing my part for this. I am rushing out this basic course manual as fast as possible, and it will be in our hands very, very soon, but we have to get auditors oriented and our publications and letters about teaching this basic course. We have to do it right away.

Our main lines of dissemination are bogging because we are not doing enough to profit the individual auditor. We must be able to put into his hands at least the income from associate members and from basic course training. If we do this these people will

get enough individual auditing from him to make him affluent enough to keep pushing the ball. We are not doing enough for the individual auditor. We've got to do more for him. He will not support the central organization because there is no immediate profit in it for him. With the basic course and with the associate membership there is instantly profit in it for him. Therefore we've really got to reverse the attitude of the field and collect those members and get people indoctrinated everywhere or our next program right up the line is going to fall flat on its face. We mustn't waste any time on this. No matter what else looks important let's get these auditors on the ball.

DUBLIN OFFICE BEING CREATED

While three lords and the leader of the opposition in the House of Commons petition the Home Secretary to permit me to stay in England for yet a while, we are nevertheless going ahead with the establishment of an office in Dublin, Eire. This office is located at 69 Merrion Square. It is not at this moment but will be within ten days a mail address. This office is the swankiest address in Dublin. The Park Avenue, the Harley Street of Dublin is Merrion Square. This is where all the medical boys hang out. The Dublin Office is a huge central room which holds about 70 people and four smaller offices surrounding it. The total cost of this is £4.10.0 per week. This is our fall-back point in case of atomic attack and will be completely equipped for dissemination of publications and will be known as the HASUK Atomic Energy Healing Division Emergency Station, Dublin, Eire. This is one small toe-hold up on the ladder toward our next step in dissemination. Right here as I stand we've got the problem of radiation whipped so you see where we're going, so let's go. We've got our auditor profiles rising steadily. We can put our own people back on their own feet. We can actually practically tailor make good executives. We have never since I have gotten us out of this last auditing slump got better results. We can prove what we're doing and predict what we're doing, and now we've got our hands on the monopoly of radiation healing throughout the world and we certainly had better make the best of it. We are going to go big-time simply because we are over the humps of research and are ready to smash through all barriers.

WHAT PRICE PRACTICES

In the standard medical dictionary there is no definition for "mind". A nice legal point for legal use.

In psychology there is no definition for "psyche".

Good Books:

Clara Thompson's *Psychoanalysis: Evolution and Development*.

Aldous Huxley: *The Door of Perception*, and *The Genius and the Goddess*.

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L. RON HUBBARD

LRH TAPE LECTURES

London, England
14 February 1956

5602C14	LAM-17	Aims and Goals of Scientology 1956
5602C14	LAM-18	Games Processing Applied to Auditing

P.A.B. No. 72
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

21 February 1956

CHANGES FOR THE PABs

With this, the 72nd PAB, we enter a new format and step up its production to double that which it has been. From now on you will be receiving your PABs weekly instead of every two weeks.

I have gained a great deal of important data during recent weeks and I will be sending this out to you every seven days. There will also be more organizational information in future PABs than there has been in the past and this will keep you informed of the activities of your associations.

THE IMPORTANCE OF HAVINGNESS

A careful study of staff auditors' reports reveals that the only advances worthy of the name of Scientology occur when the auditor repairs or remedies havingness on the preclear. Without the repair and remedy of havingness no real gains become apparent. A preclear will not progress when his havingness is impaired.

What are the symptoms of loss of havingness? Running any as-ising techniques the preclear may become anaten, or he may become slightly nervous or agitated, or want a cigarette, or seem to break out of the session in some fashion. In either case, he is "down on havingness." In other words he has burned up, used up, or as-ised, too much of his physical body energy in the auditing itself. In view of the fact that every subjective technique puts a sort of hole in the middle of the electronic mass surrounding a preclear, parts of that mass then begin to cave in on the preclear. Thus running an as-ising technique on a preclear beyond the ability of the preclear to sustain the consequent loss of havingness will bring on in the preclear many new engrams which he did not have before, and a technique which as-ises energy, if used without a repair or remedy of havingness, will bring about a worsening of the case of a preclear.

Now exactly what is happening is very simple. A preclear starts to go anaten and the auditor keeps on running the process. He hasn't realized that he ought to interrupt a process at any time if the preclear demonstrates a loss of havingness. Anaten is such a demonstration of loss of havingness. All right, another example: the preclear becomes agitated or upset; he reaches for a cigarette; he begins to twitch; his foot begins to wobble; he begins to talk excitedly; he begins to cough while being audited. All of these things demonstrate a loss of havingness. These same conditions, by the way, can result from the preclear believing that the auditor has broken the Auditor's Code in some fashion or has overcome his power of choice. Both a repair and a remedy of havingness are immediately indicated on the observation of anaten or agitation on the part of the preclear. And in addition the auditor should carefully go over the session itself to find out, if anywhere, the preclear believed his power of choice was being overcome, or if the preclear believed the Auditor's Code had been broken. You understand that the auditor didn't necessarily have to overcome the preclear's power of choice or break the Auditor's Code in order that the preclear should believe that this

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has happened. However, this could be overlooked entirely if the auditor had been careful enough to repair or remedy the havingness of the preclear.

The slightest drop of alertness on the part of the preclear, or the slightest agitation or somatic on the part of the preclear, should immediately indicate to the auditor that havingness has dropped and must be immediately repaired or remedied. A great deal of time can be spent on the subject of repair and remedy of havingness, and it is very beneficial time spent. It is better to “waste” time spent repairing and remedying havingness than to blunder on through. Now there is another thing I have noticed with regard to this. Auditors are running these days toward cognition. Very well, if they expect a preclear to cognite they should not expect him to pull in a bank upon himself. If an auditor runs a very obvious process which should bring the preclear toward cognition, and if he runs it several auditing commands and then stops and repairs and remedies the preclear’s havingness, and then after that asks him the same auditing question two more times, he will discover that he has blown a cognition into view. In other words you could remedy the havingness of a preclear while his mind was on one particular subject and bring a cognition into existence.

This becomes particularly important today, since a few months ago I discovered that you could remedy the havingness of anybody, and I mean just that!! You can remedy anybody’s havingness and you can turn on mock-ups on anybody. The fact that the preclear who has a black field can be caused to mock up blacknesses or invisibilities and shove them into his body brings us into an era of being able to make anybody turn on mock-ups. Getting the preclear to postulate that the mocked up blackness is bad for the body will cause that blackness to snap into the body. By getting the preclear to postulate that the invisible mass he has mocked up is bad for the body it will snap into the body. Of course, after this has been done a few times, the consideration of the preclear will change. Then perhaps the blackness or invisibility will only snap in when the preclear postulates that it is good for the body. He may also have a residue left. It is very important to get rid of these repair and remedy of havingness residues. By various postulates, such as that the residue is a threat to the body, it is good for the body, it is bad for the body, the residue too will snap in.

Let’s differentiate at once here the difference between a repair of havingness and a remedy of havingness. We used to call repair of havingness “giving him some havingness.” It needs a better technical term. Therefore let us call this “Repair of Havingness.” It means having the preclear mock up anything he can mock up, and in any way it can be done get him to shove (never pull) that mock-up into the body, and by similar means to get rid of the residue which went along with the mock-up. That is a repair of havingness. It is a one-way flow; it is an inflow.

Now a remedy of havingness is getting him to mock up and shove into the body enough masses to bring him to a point where he can eventually throw one away. In other words repair of havingness is simply having him mock up things and having him shove them into the body, and a remedy of havingness is having him mock up and shove in *and* throw away the same type of mock-up. Remedy of havingness is always a superior operation to a repair of havingness. Repair of havingness is a very crude stop-gap, but can be used any time. However, a preclear who is working well, and on whom havingness can be remedied, should at all times have his havingness remedied, not repaired. In other words any type of mock-up should be both shoved into the body and mocked up and thrown away, and this should be done in considerable quantity until the preclear is quite relaxed about that particular type of mock-up. One does this, remember, every time the attention of the preclear drops, or he becomes agitated.

There is one other little point connected with this which is quite important, and that is, auditors very often audit a preclear into an area of time when the preclear

exteriorized. This, on a preclear who does not exteriorize easily, brings on a considerable grief and sadness. The way to get rid of this is, of course, to remedy the preclear's havingness or only repair it, and to ask the preclear to **recall times when he was not exteriorized**. This will bring up at once times when he did exteriorize and where fear of exteriorization was built up considerably.

I have noticed another special condition regarding this exteriorization phenomena which is quite important. A preclear will occasionally repair and remedy havingness up to a point where the body disappears for him. He doesn't quite know where to put the mass he has mocked up since he cannot find the body. This is particularly true of preclears who have a very low threshold on havingness. An auditor would be stupid indeed to simply plow along beyond that point where the preclear has already said that he couldn't find any body to push any havingness into. The moment the preclear does that the auditor should suspect that the preclear has gotten into an exteriorization type incident. It is not, however, necessary that he immediately flounder around and try to find this incident, as recommended in the paragraphs just above; he can also repair and remedy havingness in this fashion, and it is very important to know this.

Although it is disastrous for a preclear to be asked "What could your body have?", since he will simply strip the bank of various old facsimiles, it is a very, very good repair of havingness to ask a preclear "**What is there around this room (area) which your body could have?**" and then have him pick out specific objects in the environment which he says the body could have. If he does this he will come up the gradient scale of havingness, and his havingness will be repaired immediately or directly on the Sixth Dynamic. With a preclear who cannot get mock-ups and where the auditor has either been too clumsy to get the preclear's mock-ups turned on or it really was impossible, more or less, the preclear's havingness can be repaired by having him do this process; so this is a very, very important process, and one that ought to go down in red letters.

This whole subject of repair and remedy of havingness and its effect upon auditing, and the fact that it has not been stressed at all in training, being up there at Level Six in the old Basic Processes, brings us to SLP Issue 8. The entirety of Level One in SLP 8 will be devoted to the repair and remedy of havingness.

In SLP Issue 7 we have a great many phenomena associated with the remedy of the body's havingness. The reason for their position is to bring about an adjustment of the condition of the body before one goes on to other and more complicated ways of processing. Now, in Issue 8, all of these various things will be retained, but they will be paralleled with a complete remedy of havingness and that particular level of SLP will be gone over. In actual experience it is better to remedy the havingness of a preclear, no matter where he is on the tone scale, and no matter by what process, than to run any significant process. Further, if a preclear cannot at least repair his havingness, to run Waterloo Station is to invite disaster, because in this particular process of Level Two he is liable to get himself into a "down havingness" situation and of course will not be able to not-know anything. He may be chewing up too much energy while trying to not-know. Thus we would have the failures which have occasionally occurred in Waterloo Station. They were simply havingness failures, not a failure of Waterloo Station. Further there has been a new command suggested for Waterloo Station: "**What would you be willing to not-know about that person?**" This seems to be a better command, at least for the British Isles.

We also take care of the vacuums and separatenesses and everything else with repair or remedy of havingness and running it in with certain other things, such as problems, etc. When we discover by two-way communication a weak universe, we could then ask the individual preclear, "**Invent a problem that person (weak universe) could be to you.**" Then, watching him very carefully, and repairing his havingness on

the subject of that person's possessions, get a very rapid separation of universes. I have noticed that the weak universe first began when the person elected by the preclear to be a weak universe first began to put MEST anchor points around the preclear. In other words, valuable presents.

I am as pleased as can be to get a finger on this point and I know doggone well that if East, West, North and South will begin to repair and remedy havingness and stop specializing in significances without repair or remedy of havingness, we are going to start shooting people up to the top of these psychometric graphs. We can't help it.

Let me call your attention specifically to the old phenomena of the emotional scale and the engram. We found out that when one engram was keyed in, it fixed the emotional tone of the individual, Then we had him run this and as he converted the engram to usable havingness, we found that his tone rose. We discover on these psychometric charts that the "unhappy" section does not move if we don't change the mass of the preclear.

SACRIFICES

The latest news from the research front has to do with the fact that the GE demands and requires and has to have, evidently, sacrifices. The GE does not run on an overt act-motivator sequence, which makes one suspect he is not a thetan. A GE runs exclusively on being sacrificed to. If you have the preclear mock up sacrifices to the GE, you will find these become very readily assimilated.

On a lower level the body accepts motivators; as soon as it is through this motivator band, it accepts sacrifices and finally comes up to a point where it will accept live bodies. When one considers that eating is entirely a matter of absorbing death, one sees this death hunger in processing by running Sacrifices. A person who had bad legs should have a sacrifice of legs run on him and so forth. This is astonishing material. It is almost unbelievable that the GE will not be sacrificed to anything, but will only be sacrificed to, and this phenomenon that the GE is thereby demanding death tells us at once that the atomic bomb will be used and that there are people in the world who will actually crave this sacrifice of cities and even nations.

Aside from being a fantastically workable process, more of which anon, this matter of sacrifices tells us at once a great deal about the future. There will be no moral restraint where the atomic bomb is concerned, for about the highest level in some areas of the world, as to case, is "operating GE." This tells us too why soldiers will go to war. This explains a great deal of conduct.

The GE evidently operates on the postulate that as long as anything else is alive it can't live. However, it is becoming more and more doubtful that there is any more life in the body than the thetan puts there, and that the body is a single machine operating on some implanted postulates contained in the energy masses which are activated by the thetan somewhat on the order of the old "pole" theta trap. Many of these considerations can be changed around rather easily. Nothing changes them quite so fast as these sacrifice processes.

In mocking up sacrifices the auditor should use all the skills of creative processing and ensure that the preclear is actually mocking up and is not dragging in old facsimiles from the bank and restimulating genetic line incidents. This can be obviated by having the persons in the mock-ups dressed in modern clothing; mocking up the incident as happening tomorrow; altering the mock-up in some manner, such as turning the face green or something of this nature. Any reasonable way in which you can ensure that you are dealing with mock-ups and not past track facsimiles.

This gives auditors another tool with which to handle chronic somatics.

CHRONIC SOMATICS

There is another process which has a great deal of workability with chronic somatics. I know that some months ago and earlier than that it seemed rather fatal to us to continue to fixate the preclear's attention on the chronic somatic. But that is not a problem with us right now. It ceased to be a problem the moment I invented an auditing command exactly as follows: **"Invent a problem that _____ (leg, arm, nose, eye, body) could be to you."** Running this command which is in itself a sort of remedy of havingness, and repairing and remedying the havingness of the preclear as we go, we will discover that practically any and all phenomena associated with the service facsimile will come away and clear up, and the limb, nose or eye will get well. This can be used as a word of warning: **ONLY ON ACTUAL TERMINALS**. Never use this command, and I mean **NEVER**, on actual conditions. Never ask him to invent problems lameness could be to him. Never ask him what problem blindness could be to him. Lameness and blindness are conditions. We want to know what problems *legs* or *eyes* can be to him, since legs and eyes are terminals. In running this command we reduce havingness too rapidly whenever we are stressing conditions. Therefore we run it only on terminals. In running it use only terminals. Handled in this way we do have the answer as of this moment, to chronic somatics. With these processes in SLP and the adequate repair and remedy of havingness we can push our preclears right up through the top.

Let's get to work.

L. RON HUBBARD

(This PAB was reissued as HCO B 8 May 1972, same title.)

P.A.B. No. 74
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

6 March 1956

OFFICE IN IRELAND

Well, hello there. How do you like your PABs coming to you once a week?

What really happened was that I felt that I was getting out of communication with people, and as I was getting out information under a heading called Operational Bulletins it seemed to me to be a good idea to use these as PABs.

If you remember many years ago when the PABs started they were dedicated to setting up auditors and making them a healthy and respected class of professionals, and so with Issue 72 we immediately and abruptly resume this intention through this particular medium. In other words the PABs were dedicated to this in the first place and they go on now doing their best for the auditor.

When the Queen asked me to tip my cap and leave England as an insidious and Communist influence intensely disrupting the very best plans of the Home Secretary, I might have gone straight back to America. However, the Founding Church of Scientology in Washington, D.C. has never been in better shape. With His Nibs as Executive Administrator the situation is under good control. With Ken Barrett running the best academy classes that have been seen in the past year and Julia Lewis doing a bang-up job at the Clinic, with John Sanborn teaching indoctrination, and Dick Steves rolling an HCA class in good shape and keeping the Washington politicians at bay, and with Don Breeding getting an intensive, things could never be better.

I have a habit of turning up where I am needed or turning up data when it is needed, and as England is not yet in perfect shape there at Notting Hill Gate and as enough British brass has interceded on my behalf to permit me on occasion to pop into London, it seemed to me that I had better spend my time setting up an emergency station for Scientology in a country that wasn't likely to get atom bombed. So here I am in Dublin, Eire, ten days and one completed office in operation deep.

The Irish spring shows signs of being late and we were freezing lately with the rest of you, even though we have a pretty and snug home here in the outskirts of Dublin in a fashionable suburb. Susie and the three kiddies are well and happy and the kids after being cooped up in a London apartment most of the winter are staggered and stunned at a huge yard to play in and are exuberant and boisterous along with the Irish wind. Downtown in the most fashionable square and professional address in Dublin we now have two large suites of offices. The address is 69 Merrion Square, South. Just across from one suite and just next door to the other is the American Embassy. In ten days, with the assistance of Bernie Green, we took an old spacious set of offices and painted them, laid in new linoleum, bought the 101 small items necessary to running things and exactly seven days from my landing had a going concern. We have two pretty Irish girls

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and a smart Irish office boy, and that lovely Canadian, Margaret Tousaw, and the ubiquitous Dr. Green. During part of last week, Mike Walker, the English shipping department, was over here helping out, and what with American, Irish, Canadian, English and Texan, we are quite international. Eleven days from my landing we have somewhere between fifty and a hundred and fifty applicants for a course, practically none of the applicants having previously heard of Scientology. All this sounds too fast and exaggerated but it is factually and precisely true.

What I am trying to do is this. I am trying to pilot a project in an area not previously noted for Scientology interests which can serve as a model for an auditor in any area of the world just to see how it is done and to pick up pointers. As Ireland has only 3,500,000 people in the total nation you can see that I am working in a relatively small population area which is at the same time noted for its poverty. I am of course taking advantage of the peculiar features of the place, such as the fact that the major export of Ireland is people, and am making all the shots count. However, we have a hurricane of activity going here without previous preparation.

I am having to write all the little brochures, enrollment cards, descriptions and etceteras which are handed out and I am packaging all the course materials and slants of the subject, and all this material is being shaped up so that it can be packaged not only for the public in Ireland, but for the use of auditors elsewhere. Accordingly, as soon as I am satisfied with this material and have the envelopes printed, I shall send one package of it, one of each piece, to every auditor in Scientology.

If the weather is cold the Irish heart is warm. The country and the people could not be improved upon. Unlike Communist-infiltrated England, where Russia has been active with anti-American propaganda in order to rob the crown of its only powerful ally to ready a later banquet for the Russian bear, Ireland is enthusiastically pro American. Lacking things to fight, the Irishman has been shooting up Communism quite enthusiastically and so we don't even find the medical profession here antipathetic to Scientology. It's all good roads and good weather.

Probably the greatest oddity of the Irish adventure is that aside from one year's office rent, some transportation and shipping expenses, and a small loan from London, the entirety of the operation will be supported by Mary Sue's and my salary from the Founding Church in Washington. As these two salaries amount to slightly less than \$200 a week you can see that the Irish operation is not big in terms of staff or offices. However, pay is very low in this area and rent is quite cheap. We can then support this activity for some time but strangely enough, without actually paying any of our bills yet aside from office rent and a couple of other items, we have income in sight adequate to take care of the activity.

It does the old heart good to see people swinging in toward Scientology at this rate. I could always get an operation started and get things wheeling, but we have made so much progress in technology and know-how in the past few years and since I last had to start anything from scratch, that I had not realized the pulling power of Scientology itself. I could be very mean at this point and say that if we have within eleven days of my landing a hundred and fifty people lined up for a course who have never before heard of Scientology, that somebody somewhere in some group or another has been loafing like hell. I might also say that the bulk of the calluses collected in the field must be on a private portion of people's anatomies, not on their palms and thumbs, for this operation has not in any way depended upon my own identity and reputation. It is Scientology itself and what it can do that is creating the stir. Ireland being somewhat out of the way has not heard my name. Furthermore, no public lecture has been given in order to attract people in and no other mechanism or device has been used that would be peculiarly mine, except perhaps the ability to know how to do things and to make words work effectively, so I am sitting here at this

moment wondering why there aren't eight to ten thousand member groups under the charge and control of every auditor, since there would certainly be a fifty thousand member group directly under the Dublin office within five months if I continue the experiment in earnest. Perhaps the main difference here is complete security on my own behalf as far as Scientology information and capability is concerned and the fact I will freely admit that our auditors all too often lack initial financing capital. The Dublin operation duplicated in any large city would cost about \$800.00 done up well, the \$800 including the living expenses of the auditor and his while he got going. However, \$800.00 is not very many preclears, so it seems to me that an auditor could have immediately gotten some preclears and done some auditing—until he had \$800 or \$1000 and then could have launched into a wider operation on this pattern, or he might have talked his friends out of an investment in his venture. This, I say, with perhaps a superiority of know-how and ideas, would be the chief difference in starting up the Dublin operation and somebody starting an operation say in Chicago. Well I could say all these things and it would be very mean of me so I won't say them. I will simply go on shaping this mock-up until I have gained as much know-how out of it as possible and will let you have a blow-by-blow account of how it happened.

What you should know first is that the Irish adventure is your adventure being conducted on your behalf to help you square away Scientology in your area and put you on easy street, and what is more important to the rest of us, to put mankind in a position of self-defense for the first time on a planet confronted with atomic fission.

THE ATOMIC FIZZLE

Wouldn't it be very funny if the moguls and high mucky-mucks of the higher insane wards of government were to have their favorite threat—atomic fission—turn into an atomic fizzle. This would be the joke of this or any other century.

Because we're all professionals here, well schooled in Scientology, let me talk a little bit about past track. This is not the first time that a planet has been threatened by the development of atomic technologies. It is on the past track many places and times that planets have been scorched and made uninhabitable to all forms of life. This tells us as we read our E-Meter that life is capable of abandoning a planet and going to another planet, setting up the painful process of making lichens and moss to make soil out of the stones and building a gradient scale on up to moving beings.

Atomic energy has always been a tragedy. Atomic radiation burns savagely and furiously, and life so burnt in this age and time then is incapable of procreating. In other words, an atomic burn hits mainly at the second dynamic. The reason it does is the number of times planets have been wiped out in the past. When atomic radiation came all procreation became pointless. The genetic line was over-ended and done. There was no use making new cells or new babies. There was no future into which they could go. Thus the appearance of radioactivity tends to aberrate the second dynamic. Its actual use brings about a total apathy on procreation. Radiation first and foremost when it burns is effective simply because the hemoglobin no longer makes new cells and so a person dies of acute anemia. The blood cells are, it is true, the most cowardly of all the body cells. Blood cells lake into the center of the body in a moment of fear or terror. They give up quickest when struck by atomic radiation.

I have been conducting a series of experiments, one of them almost fatal to myself, on the auditing of radiation burns. I have found that we can make an enormous effect upon radiation burns and can cure them in a milder form. That means we are the only agency, the only people on the face of Earth who can cure the effect of atomic radiation. I expect to make further progress in this direction and the whole answer is not yet gained, for the whole answer would be to actually proof a body against radiation itself.

It is rather foolish to believe that a flash of light which actually goes through and is not stopped by ten feet of concrete can yet do things of hideous magnitude to a body. That is all that alpha and gamma and the rest are—a flash of light. There must then be some cooperation on the part of the body to stop the flash which is not present in concrete. True, a newspaper held before the body interposed between it and an atomic flash can keep the body from being severely burned, but remember the actual destructive rays do actually go on through the newspaper and unless stopped by the body itself would go on through the body. On such reasoning I began to experiment to discover what the body was doing in connection with atomic radiation and discovered that it was actually stopping it.

I found out further the procreative aspect of atomic radiation came about because atomic radiation on the early track was used as a punishment mechanism. At first it appeared that atomic radiation was the basis of the second dynamic and its various wavelengths, but this is not true. They were so identified because radiation was used in second dynamic punishments and activities. Radiation is the only thing capable of reaching into the mock-up strata of a thetan and on this high wavelength knocking apart his bank. There are many black fives around whose black screens are actually radiation hunger.

On the basis that the only havingness difficulty is under the heading of “not enough” I caused atomic radiation to be wasted (until the thetan could accept it). The difficulty was trying to operate with radiative mock-ups in the vicinity of bodies. Evidently the thetan has to change his mind very thoroughly before the body can be coaxed into letting radiation pass by. The body is apparently anxious for radiation punishment, since it then no longer has to continue a genetic line.

The problem on which I am working is the actual proofing of a body against damage from bomb flash. That is between us auditors. To publication, however, it is actually factual that we are the only people who can do anything to alleviate or cure atomic fission. No serums or other mechanisms have proven effective. The most effective means of cleaning up radiation or radioactive dust in an area is the common water hose. That is the high tide of anti-radiational research. In Scientology, using standard procedures and including in them an address to radioactive masses, we can cure by remedying havingness with it radiation burns. Indeed, it requires a very skilled piece of auditing with a great deal of havingness remedy, but we can do it.

Now I want you, and by that you I mean you, not a general editorial “you,” to send me at once any article in whatever publication or any book or pamphlet of whatever simple or complex nature you have, know about and can get, to me here at the Scientology Emergency Station, address “Scientology, 69 Merrion Square S., Dublin, Ireland.” Please send me as well any horror material you have. I do not even have a copy of John Hersey’s book on Hiroshima or any newspaper accounts on it. You can help by taking upon yourself personally the responsibility of being the only person who is going to send me any material here. As Ireland is well removed from any such threat, the material extant at this point is very poor. I need this material in order to draw upon it for a book. This book will be called “Atomic Burns, Their Danger, Cure and Prevention,” and it will be, we hope, in all the major book stores of the world and will be, I assure you, translated into the various languages.

You see, the most frightening aspect of atomic radiation is that it is the very most basic ingredient in insanity, and people close to it, handling it or restimulated by it can be no better than totally insane. You see the threat we are up against? Now it may well be that the U.S. Atomic Energy Commission outlawed psychiatrists from its ranks and precincts simply because these, who do at least know insanity when they see it, might have been urging institutionalization of every leading atomic scientist on grounds of paranoia, megalomania, and other psychotic symptoms. My own experience with these

people would confirm it. The atomic scientist in the world today on grounds of security is removed from any skilled mental observation of any kind whatsoever. Nobody knows whether they are sane or not. Researches demonstrate that the stuff they are handling would bring about insanity in them in very short order. A light look at the subject demonstrates that they have a craving for the destruction of all life. They are totally careless and conscienceless when questioned on the subject of destruction of men, women and children in cities. They are equally conscienceless concerning the injury of their fellow workers.

A symptom of this insanity visible to us every month or so from Enid, Oklahoma, is a man who was, for a long while, closely connected with atomic energy, and who between attacks on Scientology has horrible writhings concerning his own sanity and alternates attacks upon his auditor with grovelling begging to be relieved of the awfulness of his life. Nothing could be done for this man previously in Scientology, as no research had been done on the peculiar aberration from which he was suffering—overdoses of radiation received while an observer at Eniwetok. The screens which covered his vision were radiation hungry. No one auditing him connected his past experience with atomic energy and his case, since it was not known that there was any relationship. So we have had at least one case in our own midst demonstrating various types of insanity simply by reason of having been connected with atomic energy earlier in his career. There may be others. We know now that these surrender as cases if by auditing they are brought to create and destroy radiative masses in mock-ups. It is, however, a very dangerous piece of auditing and must be done very gently. You may, by the way, have wondered why I never really attacked this particular vilifier in Oklahoma. It was only that I was aware of the fact that his case was unsolvable and that Scientology had indeed failed him, and because I felt sorry for him. I am not the sort of a fellow to kick a dog when he is down and I knew what desperate shape that person was in. I am rather relieved now to know exactly what was wrong in his case, and sometime or other an auditor can be sent down there.

But if we have been caused lies and upsets in our own ranks by the side effects of atomic radiation, then imagine what it would do when close up against a government which is being advised on atomic matters by persons who have long since passed the sanity point. Therefore it looks like thee and me have some work to do. Fortunately Scientology is already well entrenched in many atomic energy areas and many atomic scientist connections know of it and the materials which are developed concerning radiation cure can of course be applied to this particular problem with considerable benefit.

Well all entheta aside, please get that material to me fast.

IMMEDIATE CASH FOR AUDITORS

Associate memberships are now available for sale by auditors to their groups.

The associate member is a member without time limit of Scientology. An associate member does not receive publications but does receive a pin and membership card.

An associate membership costs five shillings in the United Kingdom and areas under the London office, and one dollar in the United States.

The auditor can purchase from the organization the pin and application form already assembled in lots of 25 with brooch backs or button backs for two shillings and sixpence in the U.K. and its areas, or fifty cents in the U.S.

The auditor sends in to the U.K. £3.2.6 to Scientology, 69 Merrion Square S., Dublin, Eire. He will receive in return 13 button-back and 12 brooch-back pins

mounted on application cards. An auditor in the U.S. can send \$12.50 to Scientology, Washington, or for quicker delivery at this stage to me in Dublin, Eire, and he will receive the same lot.

The auditor then sells these associate memberships to anyone, but we hope to people who are taking or have taken a basic course. He keeps the totality of his receipts. The person to whom he sells the pin and card fills in the application form addressed to the organization provided with the card and has returned to him at once his membership card. The total clerical work on the part of the auditor is sending the order here, receiving and directly selling the card. The associate member newly made by the action is the one who sends in his application. This makes for minimal bookkeeping.

The pin is the lovely little S-and-double-triangle pin designed by Bob Hollanbeck in Phoenix, Arizona. Some of you have already seen them. The design was taken originally from the dust wrapper of *Science of Survival's* earliest editions.

Arrangements will be made at a later date for the sale of subscriptions to our improved publication line for general and special memberships, all of which can assist the auditor in financing his activities in Scientology.

The reason we want this membership to be widespread in existence is that the power of an organization is counted by the number of members it has. We must have a membership class which includes everybody and which permits people to be in no doubt as to whether they are with us or not.

A particular oddity of the associate membership card is that it is not renewable. It has no termination date and does not expire every year. It might be a good thing if some other classes of members also became associate memberships if they have any fear of lapsing, since they would at least be an associate member at all times. This, however, would not bring them publications or services.

You must be aware that at this price we are actually selling the card and pin at the actual cost of production.

As this is announced, the manufacture of the pin and card is already arranged and in the works. Acts of God, perils of the sea or strikes could delay the filling of your order for a few days, but this is only an eventuality, and by the time your order gets here the pins should be ready to ship to you.

As a point of incidental interest, I just happen to have by accident in my jewel box where I keep the keepsakes of value that people often send me from various parts of the world the original solid gold S-double-triangle pin made by Bob Hollanbeck. He sawed this out for me personally as a gift in Phoenix last year. If I owe him anything for copying it for everybody's benefit, I wish he would let me know since I don't have his address here in Dublin.

There was another slightly smaller S-and-double-triangle pin made and issued from Phoenix a year ago, but it was not from this handmade design of Hollanbeck's which he intended for my personal wear. By the way, Bob Hollanbeck will make you a Mexican tie-tie with the S and double triangle in solid silver and very beautiful for I think \$15. When I have his address I will insert it in a PAB.

AUDITOR INCOME FROM BASIC COURSES

All auditors everywhere in good standing with the academy or London are authorized to teach a basic course in Scientology.

In its program of assisting the auditor to finance himself and the advance of Scientology the central organizations will do all possible to assist him in the teaching of this course.

The course should be a minimum of twenty hours, including some eight hours of group processing and some twelve hours of instruction.

The instruction should be precisely cycle of action, the 8 dynamics, ARC and what each element means, the tone scale, something about havingness and its relation to the tone scale, and how to do an assist. The principal stock in course should be the most elementary and should be repeated often so that everyone in the course actually knows these principles. No other material such as past track, past lives, thetans, clears, or any other data should be introduced into the basic course. The essence of teaching a basic course is to make sure that everybody in the unit understands very well these basic elements.

I am at work at this moment on a Basic Course Manual. However, you need not wait for it.

At the end of your basic course you should give an examination to all persons who were in it covering just exactly these points above and their definitions and uses. You should then ship with the address of this person that examination paper to London or Washington, depending whichever is your most immediate area. The central organization in London or Washington will immediately execute, if the exam was passed, a basic course certificate and send it at once either to you to give to your student or to the student directly as you indicate. Warning: These certificates will not be sent unless the examination paper and the student's address are included.

The organizations make no charge for this service.

It is expected that a basic course would cost at least £3.10.0 in the U.K. or \$10.00 in the U.S. It is also expected that this charge will be made and collected by the auditor and that the auditor will keep for his own uses and the financing of Scientology in his area the totality of basic course fees.

The only way you are going to accumulate a group that will stick with you and forward Scientology is by teaching that group a basic course. Group processing without training doesn't work.

We are very shortly going to publish a book as possessing the only effective cure for atomic radiation known to man. You will hear more about this later. The best and first thing to do is to create a large group and to teach it a basic course. Let's get this one out of the way fast. People are talking Scientology and demonstrating its adequacy in their own spheres.

One of the ways of gathering groups for a basic course is to teach for the first week something you will call a free course and which contains perhaps four hours of auditing and six hours of instruction, and give this free course to everybody but don't let anybody take the same free course twice, and then simply continuing the free course on up into another twenty hours or two weeks, covering these essentials much more precisely, teach a course that you charge for. Remember, the organization does not care how much money you charge for this basic course. It would actually be surprised if you did not charge at least five guineas, or \$25.00. There are plenty of ways of accumulating groups. For such basic courses you will learn these as I tell you more about the Irish adventure in later PABs.

TRAINING COST CHANGE

After years of no alteration it may come as a bit of startlement to announce that it will shortly be generally announced and is effective immediately that training costs and charges are changed in the central organization.

For five years the cost of a professional course in the United States has been \$500. In London the same course has cost you formerly £125. It is rather interesting how these two figures were arrived at. The \$500 fee was set by Parker Morgan in Elizabeth, New Jersey at the end of May in 1950. Parker Morgan, besieged by requests of people who wanted to take a closer look at Dianetics, invented a status whereby that person could hang around the office and watch what was going on in the Foundation as an intimate observer for one month for \$500. There were ten in the first professional course. The only chair case there was Ted Ottison, recruited up from St. Mary's College. After a few days I took pity on these ten, since although they were interested they were getting very little know-how, and began to give them a daily lecture, and so started the first professional course in Dianetics and Scientology.

The figure was set in London at £125 because that was the cost of maintaining an instructor and quarters for a minimum class of two students over a period of two months and the general one-month hangover of training. As I could not stand by London forever and had no idea that it would have many students, it was necessary that the school remain solvent. It was also necessary that a central organization continue to exist, and that needed finance. Actually the £125 charge was not too far in error, since the London office just barely did remain solvent during my long absence in the U.S. Commie critics, which exist in vast profusion, swept Scientology into its group propaganda about American dollars and was long active in pummelling this £125 fee as demonstrating that Scientology was a get-rich-quick scheme.

The actuality is that in both cases the central organization has to be maintained or auditing itself would go all to pieces everywhere and there would be no way of disseminating new processes, and that it takes far longer than a month or two months or three months to train a professional auditor. He has to be trained by experience as well as formal instruction, and the central organization always has the responsibility for this. As an example, in Australia where an inadequate financing was done the HASI office has been in continual difficulty trying to maintain itself, and as it has failed to maintain itself adequately, the professional auditor in the area of Melbourne has had a rather hard time of it. Part of that squirrel cage of course is the activity of squirrels in the area who always reduce the effectiveness of Scientology and blunt its progress, unable to understand evidently that not everybody shares their own enthusiasm for kicking the bucket. Of course a few of these squirrels were on the side of the allies during the late war. They evidently didn't get their fill of death, like the most of us who are more intimately connected with the hostilities. A squirrel has used these fees as a target rather continuously, but this is not the reason they are being changed.

Because we can train an auditor today in the eight weeks allowed without having to pay for a great deal of continued training, thanks to the invention of the indoctrination week and dummy auditing—of which I am quietly proud—we can actually afford to train now for less in the United Kingdom. We are going to extend U.S. training into a later retraining period and we are going to do several additional things for the U.S. auditor than we have done before, so the training cost will remain the same for considerable additional service in Washington. In London the fee is dropped to £75.

In view of the fact that we have the basic course planned for auditors in the field and the shortness of distance in the U.K., no rights to train to the level of HCA or HPA will be issued in the United Kingdom. This is actually a kindness, since the grind of training auditors is not remunerative to the individual auditor and actually inhibits his

income, which should be much greater by reason of basic courses than it ever would be from teaching professional courses by our experience. This is heightened by the fact that there has only been one application to train made to us in England, which denotes no field enthusiasm for professional training on its own behalf anyway.

In the United States all those rights to train which have been granted to auditors who have not at this date returned in full their percentages and fees to the central organization can be considered cancelled. The organization will certify persons in training to such persons after this date, but only those persons who are at this instant in training actually. No further persons should be enrolled. As soon as auditors with these rights to train engage upon the basic courses they will understand that the teaching of basic courses is far more remunerative. We have had nothing but complaints from auditors with individual rights to train concerning their difficulties with finance. Students do not pay them. Central organizations can cope with this fact but the individual auditor cannot. It is beyond his means to train on charity or on the receipt of a third or half of the professional course fee. The central organization can struggle along with this or collect.

The chief reason the U.S. fee is not dropped is because the auditor being trained now is going to be sent into specific areas and is going to have placed in his hands any and all literature he will need to start things booming and will be assisted by special mailings to the area concerning him from Washington, all of which takes money and which had better come under the course fee. However, as this service will cost about \$150, the Washington fee is actually reduced to about \$350 to be available for the actual training. We feel it is better in Washington to collect the total fee and use part of it to give the auditor a big push in the area assigned when he leaves, than to leave it to his initiative to scrape up enough money to get the literature and material and make the mailings.

BOOKS IN PROGRESS

I am writing or have scheduled the following books:

1. The Elements of Scientology—Basic Course Manual.
2. Atomic Burns—Their Danger, Cure and Prevention. (This is the one we mainly need the bookstore list for.)
3. Scientology—The Modern Science of Ability (a rewrite of *Dianetics: The Modern Science of Mental Health*).

Abilities by the half-ton, each one of them defining a word in Scientology or pertinent to life.

ACTUALLY HERE

I am actually and factually in Dublin, Eire. There is a terminal here. There are some mailboxes and desks to receive your communication. My body just now is in rather indifferent shape, thanks to an auditing experiment on radiation, but it nevertheless will sit in a chair and hold your communication in its hands and read it over very carefully. When you stamp on the floor or the street of Dublin, there is solid earth there, and the wind blows and the air circulates and there are live people around, and in short this is really a terminal and your communication will be acknowledged at once if you write. I will see if there is anything else I can think of to reassure you as to the communication formula. The truth of the matter is the swarms of people around here aren't Scientologists and I am a bit lonesome, and you don't look around very good when I tap you on the shoulder, so write me a letter and let me know your reaction to Associate Memberships and teaching a basic course, and in turn every week I will keep you posted on the material from various parts of the world and in particular on the

Irish adventure, which may win or lose—see next week’s installment—and upon the progress of several other mock-ups in which you have a very tightly vested interest.

CABLE FROM WASHINGTON

“HOUSE BILL 6376 PASSED JANUARY 18TH STOP GOES SENATE NEXT WEEK STOP BILL PERMITS ADMISSION OF PERSON TO MENTAL INSTITUTION BY WRITTEN APPLICATION OF INTERESTED PERSON BEFORE JUDICIAL PROCEEDINGS ARE HELD STOP DISPENSES WITH REQUIREMENT THAT PATIENT BE PRESENT AT HEARING STOP ANYONE CAN BE EXCLUDED FROM HEARING STOP BILL PERTAINS TO ALASKA AT MOMENT STOP BILL SETS UP ONE MILLION ACRES SIBERIAL IN ALASKA FOR INSTITUTIONS STOP LETTER AND BILL FOLLOW STOP WHAT ACTION YOU WANT TA K EN.

KEN NIBS DICK

[PAB 73 is a compilation of the following sections of Operational Bulletins: Number 14, “Three Methods of Dissemination,” page 351; Number 17, “Games Processing,” page 366, and “Basic Course for Auditors,” page 368.

PAB 75 is a compilation of the following sections of Operational Bulletins: Number 5, “Exteriorization Today,” page 295, and “Two-Way Comm,” page 296; Number 6, “Tapes Spoil in Airmail,” page 306; Number 7, “HASUK,” page 307; Number 8, “Out of a Letter from Frank Sullivan,” page 310; Number 9, “New Auditing Style,” page 314; Number 11, “HAS Book Exchanges,” page 321.

PAB 76 is a compilation of the following sections of Operational Bulletins: Number 14, “Comparison of Results,” page 348, and “Earliest Findings on Havingness,” page 349; Number 15, “An Organizational Principle,” page 359; Number 16, “Founding Church of Scientology Funeral Service,” page 363.]

P.A.B. No. 78
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

3 April 1956

ADMINISTRATION

A number of vital lessons were learned in setting up and running the college here in Dublin. But they were not all on the subject of the college itself. Some of them were on the subject of Scientology organization.

For six years now we have been stumbling across one horrible thing: Administration. It has come out here in Dublin that the majority of our troubles have been administrative, not technical.

We Scientologists have a lot to learn about administration. I have coded the following as vital bits of data on the subject:

Administration is a form of communication. Adequate administration consists of keeping certain communication terminals in place and making sure that the proper particles go to and through the proper terminals.

Smooth organization consists of having a terminal for each type of activity in which the organization is engaged. There can be four or five activities to one terminal so long as three things are obeyed: (1) the terminal itself has to know it; (2) nearby terminals have to know it; (3) distant terminals have to know it.

Supervision of an organization consists of keeping the terminals in place and keeping the correct traffic (particles and messages) flowing to the right terminals and planning to adjust the communication flow either from outside in or from inside out.

All particles having to do with the exact business of the organization **MUST** be handled speedily. Particles which are not particularly germane to the organization come in anyway and can be more or less neglected.

Terminals must also originate, not just reply or report.

Command lines must exist in an organization so people know who is boss. But **COMMUNICATION LINES** are not command lines, contrary to the army psychosis. Communications need not flow up to and down from any command post. Terminals can and should operate independent of the command lines **BUT** they **MUST KEEP THE COMMAND** position informed. Terminals can do two things wrong: They can follow command lines with their communications; they can fail to keep command informed.

Filing, invoicing, having the proper forms can be as independently capable of ruining an operation, if they are neglected, as the most flagrant neglect of duty by a terminal.

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If orders are filling, if the invoices are right, if the files are kept, if the forms are correct and available, and if everybody knows his job and will do it, an operation will have a hard time failing.

Tight and proper scheduling of classes, appointments, replies and comm origins can forgive a lot of other things. These things are stabilities. If you want an atmosphere of stability, have an atmosphere of precise punctuality.

If you have a system, follow it, hound and harass it into line and keep it there. But if you don't follow it, junk it and find out what system you ARE following and make that then be the administrative system and keep it tightly in hand.

Let me be terribly accusative and personal. If you have no group or a small group, if your income is low, if you are having a hard time, it is probably due to a lack of good administration in your affairs, not due to your knowledge or lack of charm. You could be a poor auditor and a good administrator in your auditing affairs and still win. You could be a wonderful auditor and a poor administrator and flop completely.

If you are "overworked" you are probably being overworked by bad administration. The fault in administrative work is most intimate to the terminals involved in an administration. If these are each one sound and working well, you've won.

One terrible fact stands out in administrative work. If the operation is NOT WELL PLANNED the tendency is to add help. We see this at its worst in governments. These have no equal in adherence to this system. When they see something isn't running properly, they add some more help. When they still fail to run properly they add even more help. At last you have a government. The totality of its activity seems to consist of correcting mistakes by adding rules and terminals to an already unworkable system. The right way to go about this is to PLAN IN ADVANCE, put that plan to work, REFINE THE PLAN, put that refined plan to work, always on the most basic level, saying always, before one begins to build or reform, "What, exactly, is this outfit here supposed to do?" Answer that question and then plan to make it so and then administer to keep it so. AND ALWAYS ASK THE MAN ON THE JOB WHAT THE HELL YOU SHOULD DO TO HELP HIM OUT. Never sit in some ivory tower and dream up reforms for the organization. Always get your hands dirty. A good executive gets his own communication lines running smoothly and then spends his time going around not giving orders but smoothing out people's jobs. Eighty percent of most organizations are involved in handling the boo-hoos and nonsense of bad administration. A person who is a minor terminal in an organization should know this too and should put the pressure on the Big Whiz to make sure the comm lines keep running straight.

Now as to the personalities of personnel, it is very true that there are always certain people in an organization poorly managed that the organization would be better off without. These people always do two things: (1) they shovel enteta and Emergency at their foreman and the boss; (2) they are always out of department with their squawks. They are obsessive change, high-critical cases on the personality analysis. They wouldn't know good news if they had it dropped on them encased in a safe. They can only deal in bad news. If it doesn't exist they obsessively make it up. In the matter of being "out of department" they are incapable of doing things close to home. The entirety of their real activity is fouling up other terminals while their own department goes to the devil. Show me a man's personal department and I will show you if he is in or out of department. If the typing battery is always crying about invoicing, you'll find darned little typing going on. "It's bad over there" is the theme song. The other type of case an organization can't afford is the "can't work," "you're working too hard" case. When somebody starts on this one, shoot him from guns. These people—the enteta monger, the out-of-department weeper, the "you're working too hard"—

cannot be afforded by any organization and that's it. They actively damage things sometimes beyond repair. They are NEVER of benefit to an organization or group. I speak from bitter experience, I assure you. Fire them if you can't audit them 75 hours.

In Scientology organizations today, regardless of the work people do (we long since fired all the 1, 2, 3s above including the most prominent U.S. squirrels) we give them 75-hour intensives as fast as we have auditors available. We do this because we can tailor-make executives today. If they slide a bit we audit them a bit more until we've got them up there and swinging hard at the real enemies of man.

Our concentration right now is on administrative smoothness. Only in that way will we get the groups and auditors we need to knock out the enemy.

P.A.B. No. 79
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

10 April 1956

THE OPEN CHANNEL

Besides having a couple of other things to do in the last eight years, I have been in search of an open channel for Dianetics and Scientology which would not run into large obstacles and which would thereby make it possible for organizations and auditors to outflow what we know to a maximum with a minimum of difficulty.

When you have to qualify and explain what you are doing continually, you have only in that an obstacle. Since there was no immediate forbear to Dianetics and Scientology, there was no cut groove in the society. Thus we have had to keep company with subjects in the public mind as ragtag as anything can get—i.e. psychology, psychiatry. And of all the drooling idiots I would never choose for bedfellows, believe me, the psychologist and psychiatrist would be below my lowest list. Why? Because they're fakes. They come from a long line of hoodwinks including such nobles as the priests of Ra, Cagliostro and Wundt. Why? Because they would take the pennies off a dead man's eyes. Why? Because there are limits where a gentleman stops and the old-time hocus-pocus of the mind just then began.

Naturally, then, we ourselves would get a slap from the same dank brush. One of the principal "everybody knows" is "everybody knows psychology and psychiatry are phoney." Now it is an oddity that if you accuse a man long enough of being a fake or a robber or a bum he tends to believe he might be one. A young auditor once told me that he "couldn't get over feeling he was robbing people" when he processed them. He was just running the counter-effort of his environment in its effort to shut him down on Scientology. He was classed by his environment as a psychologist or psychiatrist. He even wore the beard at last. And he squirreled a bit. Why? Because everybody told him that he was a fake and he at length had to accept it, he thought.

Ninety percent of the few auditors who have quit have all suffered from this association with psychologists and psychiatrists to a point where they themselves thought they were phonies—and that therefore the organization and all connected with it must then be phonies. In other words they were counter-efforted into believing they were guilty even though they'd committed no crime.

The Open Channel for which I have searched has been found. I went over to Dublin, a poor, cross-ridden town, and started up a pilot operation. In the charge of the redoubtable Bernie Green, that operation has even chance of out-incoming both the American and British offices. It is Bernie's and he's got every chance of really pulling a very steep hill. Were the American College duplicated in London and Washington it would start making history fast. Why? Because it exploits an open channel which runs, like good roads and good weather (of which everyone is in favor), without opposition.

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Behold: “Scientology is that branch of psychology which treats of human ability. Old-time Wundtian psychology said that people could not change. Now that we can change people we have to call what we are doing something else than psychology.” They “know” what psychology is (familiar word). They immediately grasp this, get a tiny agreement. Then they are told (gradient scale) that old-time psychology couldn’t change people (which they can verify in psychology texts) and that we can. Follow this with a discussion of IQ and Personality Tests and then brush aside any thought of neurosis or psychosis as part of the picture with “Well, I think we can all agree that any of us have room for improvement,” and you’re off into something the person you are talking to can use. IF YOU CAN SELL ONE PERSON PAINLESSLY ON SCIENTOLOGY YOU CAN SELL GROUPS. IF YOU CAN SELL GROUPS YOU CAN SELL THE WORLD.

I am often amused when somebody shifts one of my mock-ups around—for they very often do it on the basis of removing the motor. Washington recently published the above definition of Scientology with a subtle change: “Scientology is that branch of *wisdom* which treats of human ability.” They changed the one thing vital in the sentence. The listener is going to classify YOU as a psychologist. He’s read about psychology in the comic strips. He uses the word constantly. It’s an agreement point. You avoid the word entirely as did Washington and you have (1) missed the agreement point and (2) invited him to retain an association not as-is-ed which will condemn you. So changing one of these mock-ups around may make them non-workus-deadus.

No, you say to anybody, “I’m a Scientologist.” “Scientology? It is that branch of psychology which treats of human ability. Old-time psychology believed you couldn’t change anyone’s intelligence or personality, so when we could we had to call it something else.” “Well, I think you’ll agree that anyone could stand some improvement.” “It’s fascinating that even morons can be made smart.” “You know, an average intelligence is about 108. Well, with a little work a Scientologist can shift that to 120 or 130, you know, make it possible for the person to tackle jobs he couldn’t have understood before.” “All we’re interested in is increasing business efficiency. Has a lot to do with income. Fellow with an IQ of 108 makes, let’s say, \$35 a week. He’d be paid more if he was worth it. We raise his IQ to 120 and his pay goes up to \$75.” “You know, we don’t need new business ideas or gimmicks. All we need is some people who can carry on existing business efficiently for a change.” “Take government. I don’t think a lot of people in government are smart enough to understand their business.” “I’d sure like to get my hands on some of these officials”

That’s all agreement chatter. It’s material which keeps your listener coming. HE knows (and you never infer it) that HE could use this stuff Scientology personally. He’d resent being told he needed psychiatry or psychology, for that would infer he was crazy. But when you talk about IQ and rising pay and how stupid people can get businesses in trouble, you’re right in there on the agreement level. Now if you AVOID psychology entirely, you leave it to the listener to infer it and thereafter you’re a psychologist to him.

I wrote the above, not off the cuff, but straight out of experiences other people and myself have had with it. There’s no counter-effort. All’s well. What you say goes home. So without altering this carefully built mock-up, try it out.

Now unless this mock-up got you some action and Scientology some attendance, it would still be no good. So it has to be backed up with an organization such as “Business Study Group” or “Scientology School of Human Efficiency” or “Chicago School of Personnel Efficiency.” Here the form of the mock-up is looser, but not too much so, for that which the study group or school does is not altered. The actual composition of the group may differ. It may be that the auditor runs one in his living room three times a week for an advanced course and three other evenings a free course. It may be that the auditor can afford to really put up a college type mock-up. So the

receipt point for the income of bodies may differ. The entering wedge and the final curriculum neither one differ.

Well, we've advertised in help wanted columns and we've got some kind of a mock-up to receive bodies. Then what do we do?

We give a free course six evenings in length. (If you're doing it in a living room, you'll need two weeks for it at three a week, for the other three evenings will have to hold your Advanced Course.) In this course we teach Cycle of Action, 8 Dynamics (saying we go up to the first third of the seventh and leave the remainder of 7 and all of 8 to the church and so sidestep religious arguments), A-R-C two different evenings, and Havingness. WE TEACH THIS COURSE WITH PRECISION, giving our students precise definitions, not generalities or discussions; we come right down on each one of these and define hell out of it for our free course people; we don't shilly-shally around and avoid the subject of the evening. We bowl them over. In this free course we give just a little "look around the room" type group auditing. At two hours an evening for six evenings we have twelve lecture hours in a free course. Only two or three should be processing periods and then gently, gently.

When you've given this free course of six evenings, you will then sell at the price that will gain you the most people and yet support the endeavor (a nice calculation, that) an Advanced Course.

Of what does this Advanced Course consist? Ah, that is again very precise. It is an additional twenty-four hours of instruction broken into two periods of twelve hours each.

We will call the Free Course "Course A" for the obvious reason that the texts soon to be printed will start with Text A. We will call the next twelve hours of instruction "Course B," the third twelve hours "Course C." Thus the texts will be lettered.

The Advanced Course is composed of B-C. The texts for B and C respectively are *Science of Survival* and *Dianetics, 1955!*. These, shortened and rewritten, will be Text B (*Science of Survival*, complete with Tone Scale Chart), Text C (*Dianetics, 1955!*).

Thus for the next twelve evening hours of lecture after the Free Course one lays heavily into the exact text and chart of *Science of Survival*. Then for the remaining twelve hours one teaches with exact precision *Dianetics, 1955!*.

Why this division? Because you don't want to enroll an Advanced Course every other period. Every time you finish a Free Course, you will want to sign them up and continue them with no pause or break. If you pause, let them hang for a week or two before you get them to enroll, you'll lose them. Therefore! You will be able to enroll every Free Course at once. The students will step into a complete twelve hours of instruction on either Text B or Text C. Thus a student starting from scratch goes from Text A to Text B to Text C, OR goes from Text A to Text C to Text B.

If you have two rooms, one for the Free Course and one for the Advanced Course, you will then enroll people into the Free Course and into the Advanced Course every week. You will enroll people into the Advanced Course from the Free Course as fast as they finish the Free Course.

By teaching the basics as basics, by teaching the Tone Scale and Communication just as we learned them, you'll bring people right on upstairs without overwhelming them. If you just process them you worry them because you overwhelm them past their understanding. You'll get BIGGER IQ RISES by teaching this curriculum than you will by processing them in groups the same number of hours. And you'll have Scientologists, not preclears.

Now how about individual auditing? If all these classes are evening classes, then you have a lot of free daylight. Well, strictly on a BUSINESS-EFFICIENCY MOCK-UP you make them more able with individual auditing. You make it known to your classes that individual auditing can be had. You say what it is. You touch on illness only by stressing its absenteeism quality and its function in keeping them from getting better jobs. You stress mainly the handling of people, self-assurance, ability to work. You sell them small quantities of auditing. You patch up just what they want with old creative processing and havingness. You charge them hourly rates. You also offer medical check-up if you like.

There is something else you can do. You can arrange with a loan company to lend the person enough to pay for a medical check-up by an M.D. with which you've made an arrangement, for their course and for individual auditing. The loan company pays you in cash. The student-pc pays the loan company by the week from his paycheck. This of course has to be carefully greased and made painless. But as the sum is small and as the people who come to you get salaries, you will find a loan company will be very happy to play ball.

The end product we already know is a working person with a higher IQ and with poise the like of which employers haven't seen lately. Teaching, getting the confusion out of them, always can be counted upon to up their confidence and poise. And you'll have Scientologists.

Well, what people should you approach? We've got some chaps amongst us who have bigshot complexes. These fellows can't see themselves talking to people less than executives and would scorn talking to "mere stenos." Let these poor fellows pound their shoes thin trying to sell the BIG COMPANIES all sorts of ideas on improving their help. You, going to and dealing only with stenos, laborers, clerks and the good, solid workaday world with your group, will win. The auditor who still hangs around General Sputters trying to get Mr. Swivelbottom to "buy a course for his help" will be in the anteroom yet while you own two square blocks on the main thoroughfare and have long since trained Mr. Swivelbottom's help without his consent, knowingness or caringness. The big executives these days are about as progressive as last spring's snail and have as much love for their people as Fagin for Oliver. Approach the little guy. With help-wanted-column ads.

As close as you come to companies will be Business Colleges and Tech Schools which you will let hire you to lecture free course level to THEIR students in their premises. From these you will also get Advanced Course students because you can hand out your literature. Play ball with such people. Let them sell THEIR courses in your school. And let them sell their courses to include yours. Be real.

There are certain golden rules which will make your operation, break it if you neglect them. DELIVER WHAT YOU PROMISE. SCHEDULE PRECISELY. THE STUDENT IS A CUSTOMER. USE BUSINESS AS A MOTIVE AND STRESS POINT IN ALL EXAMPLES AND LECTURES.

Now there are additional services you can offer if you can deliver them. You can test for IQ and Personality and write a letter to their boss about their improvement at course end. You will wind up with a huge employment roster. You can work with employment offices. (Don't be an employment office, work WITH all other employment offices. Be an employment wholesaler to employment agencies for a fee, never a retailer, as that's a profession in itself.)

Sell everybody an Associate Membership who comes to your Free Course. Sell everybody all his texts if you can. That's added income and you may need it.

Here's an OPEN CHANNEL in the society. Nobody is really doing it. Not even Carnegie, the closest reach, did this. Nobody balks good roads, good weather or better

business efficiency today. And you can let the psychologist and pseudo-psychologist stew in their own rather rancid juices and gibber around their shock machines and mice in their government financed prisons and go straight to hell, whither they are bound, without our knowing or caring.

Are you going to help reach on this OPEN CHANNEL? You know you are.

Problems and other plans were good. But they aren't as good as this one. Try it out.

NEW MATERIALS

I caught a Trafalgar Square sized lion by the tail lately with new material. New data and a new slant. We've gone upstairs further and we understand more. And it doesn't undo what we know.

So you'll soon have SLP ISSUE 8. No real changes in steps 2-3-4-5-6. Most of what you already know in step 1. But boy what an increase !

Hang on to your pro membership. We're just starting this game.

WHAT DO I THINK OF AUDITORS?

(PABs will be sent airmail for \$10 a year extra. That's the commercial for this issue.)

Every now and again somebody tries to get me to say what I think of auditors. They want me to become hypercritical, I guess, so as to match the asker's tone. Well, I better make a public utterance after all this time.

I think of auditors in a rather intense way. As I know more auditors than anybody else and have a better basis for judgment, on this subject I can be for once an authority.

My opinion of auditors in general is fairly well known to several people.

I think of an auditor as a person with enough guts to DO SOMETHING ABOUT IT. This quality is rare and this quality is courageous in the extreme.

It is my opinion and knowledge that auditors are amongst the upper tenth of the upper twentieth of intelligent human beings. Their will to do, their motives, their ability to grasp and to use are superior to that of any other profession.

I think of an auditor as having INITIATIVE. He is able to grasp or make a mock-up and put it into action.

Auditors survive better than other people.

If this world has any faintest chance of surviving it will be not because I write, but because auditors can and will think and do.

I think our auditors came from beings lately arrived on Earth who, seeing where it was going, decided to band together to send it elsewhere.

I consider all auditors my friends. I consider them that even when they squirrel. I believe they have a right to express themselves and their own opinions. I would not for a moment hamper their right to think. I think of auditors and Scientologists as the Free People.

Just as they consider one another their people, so I consider them my people.

I think their errors of the past, when they existed, came about because we are new and we are finding out and I don't think any of their errors were intentional any more than mine were.

I can understand their own reactions because I can understand the counter-effort given them by society, and thus I don't hold auditors guilty even when they fold up but simply assume we'd better make a better effort into the society to overcome or bypass the counter-effort.

I don't expect auditors or Scientologists to instantly agree with or seize upon whatever I say. I would be offended if they did and would feel they weren't a Free People. Since they are intelligent I expect them to think over what's said, try it, and if it's good for them, use it. That old auditors sooner or later come back to and use what I have discovered isn't any testimony to our relationship at all, it's only a testimony to my being right because I meant to be right in the first place.

I sorrow when I see somebody accomplishing less than he should because he thinks I wouldn't approve of it. In organizations and out I count upon initiative and good judgment.

The most decent people I have ever known have been auditors. The best hearted people I know are auditors. They are so decent and good hearted I have to work and argue with them to make enough to keep mock-ups rolling well, a thing they are now beginning to do.

I am very proud of Scientologists. I think they're bright, shiny beautiful people and I'm glad every one of them decided to get born again this time.

I think we're a fine crew. I know we can make it. And I know that if it's a better world in the future it will be because Scientologists are what they are, not what I made them.

Now in case there are any further inquiries or doubts on the matter, I assure you I have spoken on the subject and that I have spoken from the bottom of a very experienced heart.

Scientologists are the best people on each of the five continents and that's all there is to it.

WRITING SCHEDULE

I've got my nose in my typewriter trying to steer clear of organizational work, trying to get to you the books you need for courses and programs. It's kind of rough working without a secretary. But I'll make it somehow, I hope.

I'm in Spain. You can address me care of the HASI, 83 Palace Gardens Terrace, London W.8. They'll packet my mail to me.

H A S U K

Because of many solicitor delays, the HASI in London remains the HASI, not the HASUK, and by advices will continue as the HASI for a very long time to come.

Give Jack Parkhouse there a hand, will you. The HASI needs your help and support. He and Ann and Dennis are able and willing and are doing a fine job—but they need your good will and your help if Scientology is to survive in England.

L. RON HUBBARD

P.A.B. No. 80
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

17 April 1956

SCIENTOLOGY'S MOST WORKABLE PROCESS

It is fitting that we give out Scientology's most workable process in Issue 80 of the oldest continuous publication in our sciences of Dianetics and Scientology.

We have been going with Dianetics and Scientology for a very long time now according to our time continuum. Actually we have been going only a tiny fraction of man's scientific time continuum. The progress which we have made in the past few years is apparently greater than any combined progress of the preceding ages. This may be due to our ability to capitalize on what is known. It may be due to having been educated in both the Eastern and Western philosophies. It may be due to being born with a lucky slide rule in the mouth. It may be due to the brightness and interest of everyone connected. It may be due to a lot of things, but to whatever it is due, it is true. From a condition no-science-of-mind to a condition science-of-mind has been achieved.

If you have any doubts about our starting condition, no-science-of-mind, go get a Wundtian pseudo-psychology text, read Darwin, read the horrible confusions of Locke, Hume, Spencer, James. If you care to so research you will find that they were a trifle mixed up. Reading them now, knowing as you do Dianetics and Scientology, you can make some small sense from them in some places. BUT if you delete your understanding of Dianetics and Scientology and THEN study them you'll come up—or, rather, go down—staggering. The test was this: By their tenets could these people make anyone smarter, more sociable, better able? No. The test was also this: By their talk of God and Devil did other men in other fields understand anything of the human soul, the hereafter? No. Well, that's the way things were in the Dark Ages of 1949. Now we can make men smarter, better, more sociable and yes, more controllable. *Now* we do know about the "hereafter" and all the rest of it. So something DID happen in 1950 and something has BEEN happening ever since, and despite all our detractors—for Man detracts that which he doesn't understand—and for all our rocky road, we HAVE attained higher than Man ever attained before and that's the way it is.

Very well, then WHAT is there in this already high mountain of attainment which is the highest gain? Amongst all this gold where is the super-gold?

I don't suppose I'll surprise you very much if I tell you you haven't had the super-super-gold yet. In fact I didn't have it myself until very recently and, having discovered it, I've been waiting smugly to know it a little better and so give it to you ever since.

Empirically, the super-gold you have had is HAVINGNESS.

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Since havingness wasn't a super-super-gold (for I could see that it itself was an aberration) I continued to look for higher levels of entrance into the problem and so bypassed havingness and even forgot about it for a while—with resultant case chaos. When havingness is neglected, cases do not improve, that's all there is to it.

Well, amongst all havingnesses, what is the super-gold process? There is one. It is not very fast, it is terribly certain, it does not fail in our experience and its gains are permanent. It is a process known as the Terrible Trio.

Given that, an auditor can put the question, acknowledge, originate, take care of originated comm and in general perform WELL all the primary auditing procedures (as different than techniques) and given that an auditor isn't simply trying to overwhelm the preclear, the Terrible Trio can then pull up any case if run long enough. You understand, of course, that any TECHNIQUE depends upon the PROCEDURE of auditing. Auditors who have techniques fail on them often are at fault in HOW they audit and no matter how many thousand techniques were given them they'd still fail. Procedures are learned by dummy auditing for scores of hours on end. Then techniques work. (See, we've even cracked that major problem of building "insight" and skill into the auditor, the biggest variable of old-time practices! My, how we've come along.)

The Terrible Trio stole its name from three people in Scientology, United States against whom a famous (infamous) organization recently stacked its combined talents and lost with violence. The first "Terrible Trio" were Sanborn—Barrett—Steves. When I gave the triple havingness process to the staff auditors working under Julia Lewis in the HGC, somebody there, sensing its effectiveness, dubbed it the Terrible Trio.

Now I know all that is very informal, as is this whole article, but "scientific papers" as collected by the Ford Foundation and the Department of Sewage of New York are always supposed to have a historical section to tell where it all came from, and I'm simply being formal, you see.

The commands of the Terrible Trio are "**Look around the room and tell me what you could have.**" "**Look around the room and tell me what you would let remain.**" And, "**Look around the room and tell me what you could dispense with**" (run as "**Look around the room and tell me with what you could dispense**" in Boston and Devon).

These commands are run in ratio. It is not how LONG the process is run, it is how long it requires to finally flatten each command so that any of the three could be run indefinitely without upset to the preclear. The first ratio, to be safe, should be 20 times on the first command, five times on the second and one on the third. This ratio should then be improved gradually, i.e. 10, 8 and 2, then 10, 10 and 4.

At all times the auditor should watch for anaten or agitation (the two A's of auditing) and if these occur, he has gone too fast OR has made, in the preclear's opinion, a code break of some sort. If it isn't the fault of the ratio used, it's a code break and one should say, "**What have I done wrong?**" to the preclear; the pc may fish about for several minutes and finally recall that five minutes ago he felt repressed by the auditor in some way.

By advancing the ratio too fast is meant running the second question too long or the third question too long (too many times) without returning to the first, which is the most innocent question. However, one CAN run the first too long without advancing the ratio.

ONLY when the preclear can run any of these without consequence for many, many times, can one then be sure that the process is flat. ONLY when it is ENTIRELY

flat inside a room should one attempt to run it outside a room, for the great space of the outdoors on this process is staggering to a preclear with a chronic somatic. The Terrible Trio run too soon outside can make a preclear VERY ill.

Here we have the most tested and vital process in Scientology. There are more advanced processes but they are not yet tested. The Terrible Trio has ALWAYS given a gain in the auditing room, properly audited. It was the Terrible Trio which saved the day when staff auditors were fighting back to security in handling havingness (for there was a short period in the U.S. when, with havingness abandoned, no real gains were had, a condition which I had to explore, fight and whip fast.)

It must be remembered that the PROCEDURE of the auditor must be good before the techniques used by the auditor work uniformly well. Thus the Terrible Trio must be run with exact attention to the rudiments. A pc out of session even though "being audited" won't improve.

Oddly enough, this process can be self-audited, according to reports, making it about the only self-auditing process possible outside of *Self Analysis* (which still works).

Well, there you are.

BOTTOM RUNG OF DIANETICS FOUND

It will be good news to old dyed-in-the-engram Dianeticists (who are still convinced that I REALLY had something in Dianetics) that I haven't forgotten them or the subject.

Dianetics suddenly revived on a discovery I made lately in an area where one would have thought no further discovery was possible.

The entire subject of games brought to life some new material. The recent brief resume in Operational Bulletin 17 on games is as important to us as it is brief. It tells us that there is a central motif on any dynamic which indicates the difference between self-determinism and pan-determinism. One is a master of any game which he can give non-partisanship, in other words, to play both sides. He is committed to any game (self-determinism) in which he can play but one side. Team play occurs in a game when one is playing one side of it. But total pan-determinism would be the ability to play any side or as part of any team, being capable of playing any and all levels of any dynamic.

But what is important here is that games are "overwhelmings." As a person begins to be unwilling to overwhelm he, of course, begins to be unwilling to win and so loses pan-determinism and sinks into self-determinism. Games are, for our auditing purposes, "contests in overwhelmings." The primary overwhelming is to take space. Even in sedentary chess the goal is to take space and the game ends with a certain space, identified incidentally by the occupying piece, being overwhelmed but not entered. This very wise game of chess, of course, really nails it since no one can REALLY overwhelm a thing without space, a thetan. Chess ends with the space commanded, the opposing king untaken, only "overwhelmed." Thus life can be said to be a contest of "overwhelmings." The use of force, space, pieces, problems, strategy and tactics all resolve into the simple idea of "overwhelmed." A war and a business differ only in overwhelming by the use of force by the former, and of advertising and products by the latter.

A teammate is someone who assists in the overwhelming of the enemy. Aberration is mainly the overwhelming of teammates (wrong target).

When one views life as a complexity of attempts to overwhelm he begins to understand it rather well. Two people may be playing many games, some between them, some with others. They are opponents in some things, teammates in others. They succeed in the ratio that they can define their games AND overwhelm the proper enemy for each game. Marriages fail only because the games get confused between husband and wife.

All right, seeing that, let's now look at Dianetics again. The engram was overwhelming the preclear. By auditing it with Dianetic techniques we let the preclear overwhelm the engram—PROVIDING we as auditors weren't simply using Dianetics to overwhelm preclears. Read over the things that make auditing possible in 1947's *Original Thesis*. The truth was there, the underlying reasons why were not.

Very well, if we were trying to overwhelm engrams, WHAT were we trying to defeat? The definition of an engram has been "a moment of pain and unconsciousness." This should be more technically expressed as "an energy-spatial picture representing a moment of pain and unconsciousness and containing perceptics."

Well, what is this new discovery? It is an added bit that engrams contained MORE IMPORTANT than pain and unconsciousness. That added bit can be briefly stated as "the moment of shock." "The moment of shock" is that period of realization by body and thetan that an overwhelming has occurred.

As I have said, an overwhelming does not consist of space, energy, pieces et al. It is the IDEA that an overwhelming has occurred. The winner is convinced (sometimes wrongly, as when World War I became World War II) that he has overwhelmed the opposing player. The loser is convinced that he has been overwhelmed.

By the mechanics of the overt act-motivator sequence a person doing a lot of overwhelming sometimes regrets having done so. Sometimes the overwhelmed (very commonly) takes the winning valence, becomes the person or object he has been overwhelmed by. So if one wins he often regrets it (the matched terminal phenomena is at work here) and when he loses he sometimes becomes the winner in person.

Here we have the proposition that one can win too often or lose too often. In Dianetics where does this fit? It fits as the moment of idea of an overwhelming.

Bloody and wreckaged, some battlers yet do not get the idea they are whipped. The engram received is then not effective against them. Almost untouched, some believe they have been overwhelmed and thus a tiny lock assumes the value of a big engram.

Some people playing against another assume too rapidly they have won; they achieve the idea that they have done an overwhelming. Indeed it is an old tactic to make the enemy think he has won and then knock him flat: not Queensbury but effective. When this last has occurred a "winner" becomes suspicious of having overwhelmed and is liable to become too anxious. Indeed he can become so unsettled about overwhelming others that at length he has to prove it to himself with stiff corpses and nothing short will serve. And a "winner" can become more anxious than this, as most people have now become; he can suppose that no evidence of having overwhelmed others is valid and so he shuns the idea of having overwhelmed. To start to win anything sets up an anxiety which brings about a counter-postulate in him. Restimulating locks and engrams of anxiety, he becomes uncertain and indefinite. Shame, blame, regret occur at the very thought of a win. Why? He cannot get the idea of overwhelming another with any positiveness. Thus he may go through life winning on every hand and feel a completely defeated failure; no evidence is valid to him that

he has overwhelmed anything; he has to get big, try harder; but the cancer stays with him and he finally concludes all is defeat.

The usual freedom-monger, the agitator, in his unreasoning and damaging insistence on no rules or barriers anywhere, is able to achieve only a no-game condition. He got that way because he cannot feel a win is possible. At the same time he may be complicated by a certainty that he himself is being defeated at every hand, no matter the evidence. Thus he has to assume more and more vicious and convincing roles until at last there's shooting in the streets. Thus the regicides of France could not be free even when they had murdered their king and had killed all their nobility; they were so unconvinced that they had won that they promptly lost by setting up Napoleon as an emperor. Dead, the king and nobility had still won in the minds of the French radicals BECAUSE the radicals could not get the idea of having overwhelmed.

In the field of engrams this becomes important. It means that engrams vanish, erase rapidly WHEN the preclear regains the ability to HAVE THE IDEA that he has won and that he has lost. This explains the mysterious efficacy of Rising Scale Processing as developed in the very last days of Dianetic research. It also explains why many preclears could not run an engram. It also explains why my earliest technique of giving small wins over locks turned on sonic and visio. It also explains why some auditors were not successful: They could not let a pc overwhelm anything and they themselves had to overwhelm the pc and used engrams to do it. The auditors did not know they were doing this—they were the first to be heartbroken about case failures; it was just that a subtle factor was at work, more powerful than the pain and unconsciousness of the engram.

Well, that's stripping it pretty bare. But there's more to the subject and I will be covering it later on.

The research of Dianetics and Scientology still has its exciting moments. At least WE'RE winning.

L. RON HUBBARD

P.A.B. No. 81
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

24 April 1956

PURPOSE

All communication lines should have a purpose. The purpose of this communication line is the advising and orienting of auditors and Scientologists everywhere on the subject of Scientology, the formation and the direction of its organizations and the creation of space in which Man can walk upright and free.

There is a great deal of material packed in tight in these recent PABs. There will be in the next few issues data of sufficient importance to clarify Scientology even for those who have not succeeded well in life, processing or finance. I invite your closest attention as to what is happening here because data has appeared to me to overcome the challenge of an apathetic resistive society in its regard to our efforts.

We are the only people and the only organizations on Earth which have the technology and the ambition to attempt a clarification of situations which in other hands are considered entirely out of control, to wit, the atomic bomb and the decay and confusion of central governments.

There are those who would tell us that our ambitions are too high, that no single group, much less a single man, could bring about a change in the dangerous career of Earth. But such people do not know their history. Single men and determined groups have been the only makers of space in which Man could walk free. Left to the multitude, each inverted with his own selfishness and greed, the affairs of Man do not prosper. Left to an anarchy of nations with no international responsibility, Earth and Mankind cannot prosper.

The Anglo-American civilization was the first new civilization since the Roman Empire. All civilizations between the last collapse of Rome in the 4th Century A.D. and the present moment were some fragment of the Roman Empire or its conquerors. Rome possessed certain technologies which conquered the world. In company with these technologies there was a philosophy and a willingness to do. When the philosophy had faded or had been changed for one far less workable, when the technologies of Rome had been scattered before the hordes of barbarians who now from Moscow once more seek to spread confusion, Man was left to drift, to interpret the word "freedom" as he would and in the main for his own purposes. The disciplines that were Rome faded away. Today the European countries are beginning to function once more. Various portions of civilization are alert. For over a century a new technology has been making space. That technology is Anglo-American in its development. Leaders of the new industrial age in the United States and Great Britain have pressed upon the world know-how and machinery and ways of living which have revolutionized almost every society on Earth. In Berlin, in Paris, in Madrid and Tangiers and Cairo and indeed in Moscow itself we see the evidences of this onslaught. Anglo-American mechanization

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has even driven the Chinese from their background and into European pants and hats. In India and Burma and Buenos Aires we see the cinema, the automobile, the clock, the booklets and the rifle created by or modelled upon Anglo-American industrial might. Technologically the United States and Great Britain have conquered the world. Philosophically they have failed.

The original impetus of the Anglo-American industrial push was carried along with Protestant Christianity. Somewhere on the way there is one spiritual message which, packaged in with the clock and the cinema and the guns, was lost. Unlike earlier Jesuit successes with native peoples, Protestants' successes have been few for some reason, possibly because the Jesuit incorporated the religion he found with the religion he brought, and Protestantism remained entirely itself. The spiritual philosophy which should have prepared the way for the proper use of the technology did not succeed.

We are left then with a world of confusion, for the tools and the weapons have gone out and no message has gone with them, even to the United States and Great Britain themselves, to use them properly. We are confronted then with the picture of Man's failure to keep pace with his humanities alongside the onslaught of his technology. We have humanities in the Dark Ages and technologies in the next century. We are, therefore, confronted within our own nations with strikes, crimes, upsets, juvenile delinquency and problems beyond count. We are confronted at the same time with rebellious Indians, Burmese, and Sinhalese and Chinese and Arabs. We are confronted then with a United States and Great Britain which, having delivered the weapons of slaughter into the hands of others, seemingly have no will to continue their regulation.

The white man within his own countries and within all the countries of Earth has solved the problem technologically. Guns, furniture, linoleum, weaving machines, harvesters, air conditioning, medical advances have each and every one conquered their environments. Though the machine has penetrated such distance and though the machine has made each and every United States citizen and British citizen more independent and capable, it has not been accompanied by a philosophy of use adequate to its potential for harm. Thus we have a chaotic world condition.

We have uncounted communication devices and have not had until Scientology any formula for communication itself. We have a thousand tongues, the phonograph, the motion picture, the radio, the television to talk about affinity and we do not even know what it is. We have numberless realities being created daily in huge antiseptic factories without any understanding of what *reality* might be, and thus we have created beyond the ability of Man to understand, and unless the understanding of Man can be brought to the level of his own creations Man is doomed as the conquering animal of Earth. So desperate has Man become that he will buy almost any ideology whether it is communism or druidism. He will buy the garbage of Marx and even write it unsuspectingly into the United States Constitution under the heading of "Income Tax." He will seek solutions to his overpowering problems from indigestible sources such as Russian psychiatry or Wundtian German psychology, neither one of which was intended to free Man or to give him understanding and which were intended only to enslave and debase. Counterfeited ideologies and humanities are not good enough in this age of atomic fission and jet planes. These two alone, unless handled sentiently, can bring about the wipe-out of modern Man.

If you have questioned where you were going with Scientology, if you did not know exactly what you intended to do with Scientology, if you had no real understanding of what Scientology was for, read the above again. You will readily recognize that the typist sitting in some office overwhelmed by routine is equipped immediately with the means of writing letters faster than any amanuensis of past ages but has no understandings of why she should be there or what she should be doing beyond the

fact that she “has to have a job.” What hope is there for this girl? Like the operator of a drill press in a factory, like the pilot of a jet plane or like the man himself who designs atomic missiles, she does not know what she is doing or why she is doing it. Therefore, she cannot hope to understand the motives of those around her, nor can she understand any need for any teamwork in the execution of a better civilization. She is being overpowered and engulfed by the business machinery with which she is surrounded. Work and happiness, or comfort or pride exist in such surroundings. From the highest head of state to the lowest menial, saving only Scientologists, in the United States, Great Britain or the rest of the world there is no exact understanding of life itself, thus livingness itself has become as automatic as machinery.

Machines do not bleed, they do not suffer. It is only because Man conceives Man to be an incomprehensible machine that makes Man willing to destroy with such weapons as atomic fission. Only men without purpose, without understanding, men who cannot play the game would so attack their fellows.

What craven cowardice is it that requires a weapon as great as an H-bomb to command compliance with one’s bad temper? One can only gaze with contempt upon a person who in a relatively peaceful society will over-arm himself and over-threaten his fellows.

If Man cared more, if Man had a better understanding of his own purpose, Man would make a better effort to survive, but lost in the confusions of ideologies which were intended to do nothing but confuse him, what chance does he have?

The chance he has is Scientology. We’re giving him that chance and if you do not pass along to him what you know, you yourselves are failing that man, failing yourselves, and failing us. This is Man’s one chance. You must give it to him, otherwise he faces other planets, other times, other elsewheres, but no more here. Scientology is not so much Man’s first science of understanding as his last call to reason.

If you cannot see this as a necessity, this science and technology to fit in with Man’s mission of the machine, then you cannot view Man’s further survival, for it will not exist.

Were we to straighten out on its lower and middle strata the thinkingness of Man, he would have a chance to live. You would give that chance to a person dying in an automobile accident. You would give that chance to a dog; you would give the chance to breathe again and look at the sun to your deadliest enemy. Then why not give it to Man at large? Is it because you cannot see him as an entirety, because you cannot see him as units made up in a similar image to those of your immediate family and friends? You must give Man that chance. Given that chance he can live out his destiny. If that chance is withheld from him he will be no more.

Where Earth pursues her gentle way in her orbit about the sun today there will be a black orb seared, scorched and defaced with ruin, its air polluted by radiation, its surface gouged by pocks, the skeletons of its cities standing black and ruined against a sun which was allowed to set upon the Anglo-American civilization. Perhaps there are other planets, perhaps there will be other times, but here we are right now, our urgings and our strivings ought to carry forward the civilization which we have about us. Perhaps it would be better to start all over and make another one. I do not happen to think so. I think that we can and will continue to create this civilization and continue to bring Man through despite his folly in creating industrially far beyond his ability to understand and then borrowing from those who hated him the technologies he hoped would permit him to survive. We know how and we can do. It is up to us. It is up to you and only then we can say with honesty that it is up to Man.

HCA TRAINING RIGHTS

If you read closely you discovered that only those HCA training rights given to DScns which had not been used and only those which although used did not pay for certification to the central organization were cancelled. Those people training to the level of HCA in the United States who have used their training right to train people to that level and who are in good order financially with the central organization are still in force.

Next time don't jump to conclusions!

Any and all professional auditors have the complete right to teach a Basic Course and should be teaching the Basic Course regardless of the type of mock-up they use to get people running through this Basic Course. You understand that we can see a real Basic Course, one which trains a minimum of twenty-five or thirty people a week. Anything else we call "peanuts." So let's get busy on that one.

In the United States toward the end of the year there will be a DScn Course for those who wish to qualify and procure rights to train; otherwise no such rights will be issued.

L. RON HUBBARD

P.A.B. No. 82
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

1 May 1956

SCIENTOLOGY
TRANSLATOR'S EDITION

by L. Ron Hubbard, Ph.D., C.E.

For the next few issues of the PAB we are running a preview of the *Translator's Edition of Scientology*. It is presented not because you are in need of a translation, but because you do need at this time a tight resume of the data of Scientology AS IT SHOULD BE PRESENTED TO BASIC COURSE PEOPLE.

In a Basic Course give them this data. Give people definitions. Repeat them many times. Don't talk *about* Scientology in your lectures. *Give* them *Scientology*.

Later these materials will be a Basic Course booklet.

Here, as well, are some startling new principles you have not seen before, for since my discovery of them, there has been no written release of the data.

This information is yours to use. It is a new "shot in the arm" for Scientology. These advances have been called incredible. They are only mildly amazing.

L. RON HUBBARD

NOTE: The *Translator's Edition of SCIENTOLOGY* contains the most fundamental principles of the science in such a form that any further reader in another tongue can understand fully what was intended. The difficulties of translation are most apparent when one is asked to translate Scientology who has not had years of experience with it; a translation not based on experience is then colored by the various misunderstandings of the translator, and when the work passes, translated, into the hands of someone who is to use or study it in that tongue, the person is deprived of much of the precision of Scientology. Indeed, it is possible for even a fair translation to still exclude enough in precision of word usage to deprive the science of workability in a tongue for which it was not written originally. While it is no criticism of the English of the translator, it yet brings up the obvious point that not all translators are expert Scientologists and might omit some of the exact meanings without knowing that they had done so. TO OVERCOME THIS I have written here a *Translator's Edition*. The ENTIRE TEXT which follows and every word therein is scheduled for translation and must, each word, be literally translated into non-English text. In order to secure exact meanings all words and some phrases which are of questionable status in translation have been given in synonym several times.

This TRANSLATOR'S TEXT must then accompany and be included in all other non-English texts of whatever language; otherwise Scientology might not be found in

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many respects workable and an entire language area would be without it, since it would not be understandable to it, the translator having erred somewhere in his translation.

I speak in this from experience, having seen DIANETICS and SCIENTOLOGY already in non-English tongues whose translators were not trained in the science. In engineering, bridges stand or they fall down. That is because engineering is so precise that an error in the engineering science preceding the bridge could result in calamity. Similarly, Scientology works or it doesn't work. It is not an art. It is the first Science of Humanity to have this engineering precision. Thus literary skill does not count in a translation. Smooth reading does not count. Exact meaning DOES count.

IN TRANSLATING ANYTHING IN SCIENTOLOGY TRANSLATE THIS PAPER FIRST.

Translate also the note above.

WHAT IS SCIENTOLOGY? Scientology is that branch of psychology which treats of human ability. It is an extension of DIANETICS which is in itself an extension of old-time faculty-psychology of 400 years ago. More acceptable and normal psychology, such as that begun by St. Thomas Aquinas and extended by many later authors, was in 1879 interrupted severely by one Professor Wundt, a Marxist at Leipzig University in Germany. This strange man, in agreement with Marx, conceived that Man was an animal without soul and based all of his work on the principle that there was no "psyche" (a Greek word meaning "spirit"). Psychology, the study of the spirit (or mind) then came into the peculiar position of being "a study of the spirit which denied the spirit." For the subsequent decades, whipped on by Marxist economists and dialectic materialists, Wundtian "psychology" was taught broadly through the world. It taught that man was an animal. It taught that man could not be bettered. It taught that intelligence never changed. This slave subject, Wundtian psychology, became the standard, mainly because of the indifference or lack of knowledge of people in charge of things. Scientology is actually a new, very basic psychology in the most exact meaning of the word. It can and does change behavior and intelligence, and it can and does assist people to study life. Unlike Wundtian pseudo-psychology, it has no political axe to grind. Scientology is not teaching dialectic materialism under the heading of "psychology."

The term SCIENTOLOGY is taken from *scio* (knowing in the fullest meaning of the word) and *ology* (to study).

Scientology, used by the trained and relatively untrained person, improves the intelligence, ability, behavior, skill and appearance of people.

It is a precise and exact science.

It is employed by an AUDITOR (a Scientology practitioner) upon individuals or small or large groups of people, in their presence. The Auditor makes these people, at their choice, do various exercises, and these exercises (processes) bring about changes for the better in intelligence, behavior and general competence.

HOW IS SCIENTOLOGY USED? Scientology is employed by an Auditor (one who listens and computes) as a set of drills (exercises, processes) upon the individual, and small or large groups. It is also employed as an educational (teaching) subject. It has been found that persons can be processed (drilled) in Scientology with Scientology exercises and can be made well of many, many illnesses and can become brighter, more alert and more competent. BUT if they are only processed they have a tendency to be

overwhelmed or startled, and although they may be brighter and more competent they are still held down by an ignorance of life. Therefore it is far better to teach AND process (audit, drill) a person than only to process him. In other words the best use of Scientology is through processing and education in Scientology. In this way there is no imbalance. It is interesting that people only need to study Scientology to have some small rise in their own intelligence, behavior and competence. The study itself is therapeutic (good medicine) by actual testing.

IS SCIENTOLOGY VALID? Tens of thousands of case histories (reports on patients, individual records), all sworn to (attested before public officials), are in the possession of the organizations of Scientology. No other subject on earth except physics and chemistry has had such gruelling testing (proofs, exact findings). Scientology in the hands of an expert (Auditor) can cure some 70% of Man's illnesses (sicknesses). Scientology is used by some of the largest companies (business organizations) on earth. It is valid. It has been tested.

WHERE IS THERE MORE INFORMATION ABOUT SCIENTOLOGY? Scientology has two main organizations. One of these is the HUBBARD ASSOCIATION OF SCIENTOLOGISTS, No. 1 Brunswick House, 83 Palace Gardens Terrace, London W.8, United Kingdom. The other is the HUBBARD ASSOCIATION OF SCIENTOLOGISTS INTERNATIONAL, Post Office Box 242, Silver Spring, Maryland, U.S.A. These organizations have offices on every continent of Earth. Scientology practitioners are validated (certified, given diplomas) by these two organizations. Diplomas are given only after very exact training. A person who is skilled in Scientology has a diploma from one of the above two organizations or from the FOUNDING CHURCH OF SCIENTOLOGY in Washington, D.C., U.S.A. These offices and these people can give you more information about Scientology. The above two organizations have many books in English on the subject of Scientology and Dianetics. The company that is publishing the book you are reading may have more books in your language.

WHO INVENTED SCIENTOLOGY? Scientology was discovered (found), not invented (created). It was organized by L. Ron Hubbard, an American, who has many degrees and is very skilled by reason of study. Sometimes Wundtian psychologists defend themselves by saying Hubbard is insane; actually the Chicago Psychological Institute, a Wundtian organization gave Hubbard many tests at his own request in January of 1951 and found him unusually bright and extremely sane. Hubbard was trained in nuclear physics at George Washington University in Washington, D.C. before he started his studies about the mind. This explains the mathematical precision of Scientology. Doctor Hubbard has been given many honors for his work in the field of the mind. He has been assisted by one of the most numerous organizations in the field of the mind on Earth today, the organizations of Dianetics and Scientology. Scientology organizations contain more members than all other mental health organizations combined.

CAN A PERSON WITHOUT MUCH STUDY USE SCIENTOLOGY? Scientology is practiced in daily life by enormous numbers of people who have no formal training beyond a study of textbooks. Scientology was developed to be used by such people as well as by the trained practitioner. A person studying by himself from textbooks can use Scientology both to help and to heal his fellow human beings.

WHAT SPECIAL USE DOES SCIENTOLOGY HAVE? Scientology does things for people where nothing has been done before. It makes them well from illnesses which were once considered hopeless. It increases their intelligence. It changes their competence and betters their behavior. In addition to these it brings them a better understanding of life. One outstanding thing which it does: it alleviates burns received from atomic bombs. Scientology is the only specific (cure) for radiation (atomic bomb) burns. Scientology processing given to persons burned by radiation can alleviate

the majority of the difficulty. This is true even when the person so treating (auditor) is not completely trained.

BASIC PRINCIPLES

Like engineering, Scientology has certain basic principles. These are necessary to a full understanding of the subject. It is not enough to know how to process (drill) people in Scientology. To be effective (good) one must also know the basic principles. Scientology is very exact. The humanities (human studies) of the past were full of opinions. Scientology is full of facts that work.

To study Scientology one should scan (skim) quickly through the basics and find something with which one can agree. Having found ONE THING (one fact) with which he can agree, he should then skim through again and find another fact. He should continue to do this until he feels some friendliness to the subject. When he has achieved this, and only when he has achieved this, he should then study all the basic principles. There is no effort here to be authoritarian (opinionated). No one will try to make the subject difficult except yourself.

You may have been taught that the mind (the spirit, the brain) is a very difficult thing to know about. This is the first principle of Scientology: It is possible to know about the mind.

THE CYCLE OF ACTION

The most fundamental idea in Scientology is called the CYCLE OF ACTION.

CYCLE = a span of time with a beginning and an end; = a section of the totality of time with a beginning and an end; = in beginningless and endless time one can set out periods which do have a beginning and an end insofar as action is concerned.

ACTION = motion or movement; = an act; = a consideration that motion has occurred. In very ancient books it is written that from chaos came a birth, from birth there was growth, when growth was achieved there was then a gradual decay, the decay then ended in death, after death there was chaos.

Scientology expresses this more briefly. THE CYCLE OF ACTION IS AN APPARENCY AS FOLLOWS: CREATE, then SURVIVE, then DESTROY; or Creation, Survival, Destruction. First there is Creation. Then this is followed by Survival. Then this is followed by Destruction.

APPARENCY = appears to be as distinct from actually IS.

This cycle is only an APPARENCY. It is what we see, what we behold, what we believe. We CONSIDER (think, believe, suppose, postulate) that it is so and we then see it so.

A child is born, he grows, he reaches manhood, he grows old, he dies. In Scientology it can be seen that none of these steps are necessary. One considers them so and so they are true. A man can grow old quickly or slowly. He grows old to the degree that he believes he is growing old. Because everyone AGREES that this is the way things are, they go that way. The cycle is not TRUE. It is only APPARENT. It is APPARENT because we believe we see it. It is APPARENT because we AGREE that it should be so.

The test of this principle is as follows: By using the CYCLE OF ACTION can we make anyone well or more intelligent? Thousands of tests have proven that the use of

and belief in the CYCLE OF ACTION has made none well or intelligent. Therefore, no matter if we see it, there must be something wrong with it. The woman, growing old, wishing to appear younger, is protesting this CYCLE OF ACTION. She feels there is something wrong with it. There is. We have to find out what the ACTUAL cycle is before we can make people better.

ACTUAL = what is really true; = that which exists despite all apparencies; = that which underlies the way things seem to be; = the way things really are.

THE ACTUAL CYCLE OF ACTION is as follows: CREATE, create-create-create, create-counter-create, no creation, nothingness.

CREATE = make, manufacture, construct, postulate, bring into beingness.

Create-create-create = create again continuously one moment after the next.

Create-counter-create = to create something against a creation; = to create one thing and then create something else against it.

No creation = an absence of any creation; = no creative activity.

An ACTUAL cycle of action, then, consists of various activities but each and every one of them is creative. The cycle of action contains an APPARENCY of SURVIVAL but this is actually only a continuous creation. The APPARENT cycle of action contains DESTRUCTION but the ACTUAL cycle of action tells us what destruction is; DESTRUCTION is one of TWO activities. DESTRUCTION is in terms of action a creation of something against a creation of something else. For example, a wall is seen standing; to be apparent it is necessary that the wall be constantly created; the act of "destruction" is to exert against the wall another creativeness, the action or activity of knocking the wall down; both the wall standing there and the action of knocking it down are "creative" actions. Because we may object to (argue against, dislike) a wall being knocked down we vilify (swear at, scorn) the creativeness involved in knocking it down with the word "destructive." ACTUALITY tells us that there is no such thing as destruction; there is only creation against a creation. There is another "type of destruction" and this is NO MORE CREATION. By no longer being a party to (a member of) the wall's creation, the wall, in theory, can cease to exist for one. This is true in ACTUAL PRACTICE in Scientology.

REALITY is the way things appear. REALITY IS APPARENCY. To do anything about reality, one must search into and discover what underlies the APPARENCY. Of what does REALITY consist (what is Reality composed of)? We SEE an APPARENCY which has the CYCLE OF ACTION of CREATE-SURVIVE-DESTROY. More basically (fundamentally, underlying experience) this CYCLE OF ACTION contains nothing but CREATION.

If one stops making something, it no longer exists. If one ceases to create, there is nothingness. When one creates something or beholds something which is created, that thing is still being created. Even if one is creating something with his left hand and has forgotten about it with his right hand, the thing still exists. In other words one can create something without knowing it is still being created. Then he seeks to DESTROY it by a counter-creation (a creation against it). The result is a chaos created by two opposing creations.

LET US BE PRACTICAL. A science is not a science unless it is practical. A theory is no good unless it works. All the fancy and beautiful theory in the world is useless unless it has a use or a workability. Is this CYCLE OF ACTION THEORY USEFUL? It is. So long as we believe that we have to destroy with force in order to destroy at all, as long as we think in terms of destruction, we have chaos.

There is CREATING AND KNOWING ONE IS CREATING. There is CREATING AND NOT KNOWING ONE IS CREATING. When one drives a car or a cart he does

many things (performs many acts) which he is not AWARE OF (conscious of, know about) and these we call AUTOMATIC ACTIONS. One is doing something and is not aware that he is doing it. He starts to create something, then places this thought still active beyond his own reach and the creation continues to occur. KNOWINGLY CREATING SOMETHING is always the first condition. One can then purposefully CONTINUE THE CREATION UNKNOWINGLY. Everything he is doing knowingly or unknowingly he is doing here and now, in the present instant, in present time. He KNOWINGLY STARTED THE CREATION in some PAST moment. But the Creation is being done in the present moment. To stop any creation it can be established that one once knew he was creating it, and that thought found and made known again, OR ONE CAN SIMPLY CREATE NEWLY AND CONSCIOUSLY WHAT HE IS ALREADY CREATING UNCONSCIOUSLY (unknowingly). In either case the creation stops. The WRONG WAY is to start a new creation to counter against the old creation; when one does this he gets confusion and chaos.

FOR EXAMPLE a man has a bad leg. He is trying to “get well.” He seeks then to create a good leg. He goes to doctors and wants to be healed. The treatment is difficult and usually somewhat unsuccessful in the case of a very severely crippled leg. SOMETHING is creating a bad leg. Against this he is creating a good leg. The result is confusion and a bad leg. BUT a THIRD creativeness is present. First something was creating, we hope, a good leg. Then a counter-creation (such as an accident to his leg) counter-created a bad leg. Now he is trying to counter-create again a good leg. The result is to wipe out THE ORIGINAL GOOD LEG since THAT IS THE CREATION HE IS TAKING OVER AND EXPOSING WITH HIS EFFORTS TO GET WELL. He wants a good leg. The trouble with him is the counter-creation of a bad leg. The test is factual. Have him create (by a certain Scientology process) bad legs until the countercreation of bad legs is wiped out and the ORIGINAL CREATION OF A GOOD LEG WILL REAPPEAR. This only fails when there is no original creation of a good leg, when this is gone.

FOR EXAMPLE a man has a job. He works at it. That is to say he create create-creates a job throughout the days, weeks and years. As long as he makes a job, the job exists. One day he DEPENDS upon (takes for granted) this job. He no longer creates it. It ceases to exist. He has no job. The APPARENCY is that he loafed (became lazy) and was discharged. The ACTUALITY is that he no longer created a job and so didn't have one.

FOR EXAMPLE a man depends upon a woman to keep his house for him. One day he no longer has a woman. He can't keep house EVEN THOUGH BEFORE HE MARRIED THE WOMAN HE COULD KEEP HOUSE.

FOR EXAMPLE a man is sane. He gets the idea (creates the idea) that it would be better to be insane. He starts to go insane (having created it) and then does numberless things in order to stay sane. Here he was already creating the state of sanity. He counter-created insanity. He then counter-created sanity against insanity.

CREATION IN THIS WORK may be thought to exclude God. We are here considering only those things which MAN or Man as a spirit can make or manufacture or think. The subject of WHO or WHAT is doing the creation does not invalidate the cycle. This is a work on the subject of the mind, not a work on the subject of the Supreme Being.

There are many tests for these principles in SCIENTOLOGY. Such tests come under the heading of PROCESSING.

(Continued in PAB 83 on next page.)

L. RON HUBBARD

P.A.B. No. 83
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

8 May 1956

SCIENTOLOGY
TRANSLATOR'S EDITION

by L. Ron Hubbard, Ph.D., C.E.

Continued from PAB 82

THE CONDITIONS OF EXISTENCE

There are three conditions (circumstances, qualities) of existence (apparency, reality, livingness).

These three conditions comprise (make up, constitute) life.

They are BE, DO and HAVE.

THE CONDITION OF BEING is defined as the assumption (choosing) of a category of identity. It could be said to be the role in a game and an example of beingness could be one's own name. Another example would be his profession. Another example would be his physical characteristics. Each or all of these things could be called his *beingness*. Beingness is assumed by oneself or given to oneself, or is attained. For example, in the playing of a game each player has his own beingness.

THE SECOND CONDITION OF EXISTENCE IS DOING. By doing we mean action, function, accomplishment, the attainment of goals, the fulfilling of purpose, or any change of position in space.

THE THIRD CONDITION IS HAVINGNESS. By havingness we mean owning, possessing, being capable of commanding, positioning, taking charge of objects, energies or spaces.

The essential definition of having is to be able to touch or permeate or to direct the disposition of.

The game of life demands that one assume a beingness in order to accomplish a doingness in the direction of havingness.

These three conditions are given in an order of seniority (importance) where life is concerned. The ability to be is more important than the ability to do, the ability to do is more important than the ability to have. In most people all three conditions are sufficiently confused (chaotic, baffling) that they are best understood in reverse order.

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When one has clarified (brought order into) the idea of possession or havingness, one can then proceed to clarify doingness for general activity, and when this is done one understands beingness or identity.

It is an essential to a successful existence that each of these three conditions be clarified and understood. The ability to assume or to grant (give, allow) beingness is probably the highest of human virtues. It is even more important to be able to permit (allow) other people to have beingness than to be able oneself to assume it.

THE EIGHT DYNAMICS

As one looks out across the confusion which is life or existence to most people, one can discover eight main divisions, to each one of which apply the conditions of existence. Each division contains a cycle of action.

There could be said to be eight urges (drives, impulses) in life. These we call DYNAMICS. These are motives or motivations. We call them THE EIGHT DYNAMICS.

There is no thought or statement here that any one of these eight dynamics is more important than the others. While they are categories (divisions) of the broad game of life they are not necessarily equal to each other. It will be found amongst individuals that each person stresses one of the dynamics more than the others or may stress a combination of dynamics as more important than other combinations.

The purpose in setting forth this division is to increase an understanding of life by placing it in compartments. Having subdivided existence in this fashion each compartment can be inspected as itself and by itself in its relationship to the other compartments of life. In working a puzzle it is necessary to first take pieces of similar color or character and place them in groups. In studying a subject it is necessary to proceed in an orderly fashion. To promote this orderliness it is necessary to assume for our purposes these eight arbitrary compartments of life.

THE FIRST DYNAMIC—is the urge toward existence as one's self. Here we have individuality expressed fully.

THE SECOND DYNAMIC—is the urge toward existence as a sexual or bisexual activity. This dynamic actually has two divisions. Second Dynamic (a) is the sexual act itself and the Second Dynamic (b) is the family unit including the rearing of children.

THE THIRD DYNAMIC—is the urge toward existence in groups of individuals. Any group or part of an entire class could be considered to be a part of the Third Dynamic. The school, the society, the town, the nation are each part of the Third Dynamic and each one is a Third Dynamic.

THE FOURTH DYNAMIC—is the urge toward existence as mankind. Whereas the white race would be considered a Third Dynamic, all the races would be considered the Fourth Dynamic.

THE FIFTH DYNAMIC—is the urge toward existence of the animal kingdom. This includes all living things whether vegetable or animal. The fish in the sea, the beasts of the field, or of the forest, grass, trees, flowers or anything directly and intimately motivated by life.

THE SIXTH DYNAMIC—is the urge toward existence as the physical universe. The physical universe is composed of matter, energy, space and time. In Scientology we take the first letter of each of these words and coin a word MEST.

THE SEVENTH DYNAMIC—is the urge toward existence as or of spirits. Anything spiritual, with or without identity, would come under the heading of the Seventh Dynamic.

THE EIGHTH DYNAMIC—is the urge toward existence as Infinity. This is also identified as the Supreme Being. It is carefully observed here that the *science* of Scientology does not intrude into the Dynamic of the Supreme Being. This is called the Eighth Dynamic because the symbol of infinity stood upright makes the numeral “8.”

The earlier science Dianetics included Dynamics one to four. Scientology embraces Dynamics one through seven as known territory, scientifically demonstrated and classified.

The difficulty of stating the exact definitions of the Dynamics is entirely verbal. Originally the Dynamics read “the urge towards survival as—.” As the science developed it became apparent that survival was only an apparency and only one facet of existence. Both the cycle of action and the three conditions of existence belong in each Dynamic.

A further manifestation of these Dynamics is that they could best be represented as a series of concentric circles wherein the First Dynamic would be the center and each new Dynamic would be successively a circle outside it. The idea of space adjoining enters into these Dynamics.

The basic characteristic of the individual includes his ability to so expand into the other Dynamics, but when the Seventh Dynamic is reached in its entirety one will only then discover the true First Dynamic.

As an example of use of these Dynamics one discovers that a baby at birth is not perceptive beyond the First Dynamic, but as the child grows and interests extend can be seen to embrace other Dynamics. As a further example of use, a person who is incapable of operating on the Third Dynamic is incapable at once of being a part of a team and so might be said to be incapable of a social existence.

As a further comment upon the Eight Dynamics, no one of these Dynamics from One to Seven is more important than any other one of them in terms of orienting the individual. While the Dynamics are not of equal importance, one to the next, the ability of an individual to assume the beingness, doingness and havingness of each Dynamic is an index to his ability to live.

The Eight Dynamics are used in Scientology communication and should be perfectly learned as part of the language of Scientology. The abilities and shortcomings of individuals can be understood by viewing their participation in the various Dynamics.

THE A-R-C TRIANGLE

There is a triangle of considerable importance in Scientology and understanding of it gives a much greater understanding of life, and an ability to use it.

The A-R-C triangle is the keystone of living associations. This triangle is the common denominator to all of life’s activities. The first corner of the triangle is called Affinity. The basic definition of affinity is the consideration of distance, whether good or bad. The most basic function of complete affinity would be the ability to occupy the same space as something else. The word “affinity” is here used to mean love, liking or any other emotional attitude. Affinity is conceived in Scientology to be something of many facets. Affinity is a variable quality. Affinity is here used as a word with the

context “degree of liking.” Under affinity we have the various emotional tones ranged from the highest to the lowest and these are, in part, serenity (the highest level), enthusiasm (as we proceed downward towards the baser affinities), conservatism, boredom, antagonism, anger, covert hostility, fear, grief, apathy. Below apathy affinity proceeds into solidities such as matter. Affinity is conceived to be comprised first of thought, then of emotion which contains energy particles, and then as a solid.

The second corner of the triangle is Reality. Reality could be defined as “that which appears to be.” Reality is fundamentally agreement. What we agree to be real is real.

The third corner of the triangle is Communication. In human relationships this is more important than the other two corners of the triangle in understanding the composition of human relations in this universe. Communication is the solvent for all things. It dissolves all things.

The interrelationship of the triangle becomes apparent at once, when one asks, “Have you ever tried to talk to an angry man?” Without a high degree of liking and without some basis of agreement there is no communication. Without communication and some basis of emotional response there can be no reality. Without some basis for agreement and communication there can be no affinity. Thus we call these three things a triangle. Unless we have two corners of a triangle, there cannot be a third corner. Desiring any corner of the triangle, one must include the other two.

The triangle is conceived to be very spacious at the level of serenity and completely condensed at the level of matter. Thus to represent a scale for use one would draw a large triangle with a high part of the scale and succeeding small triangles down to a dot at the bottom of the scale.

Affinity, reality and communication are the basis of the Scientology Tone Scale which gives a prediction of human behavior as contained in the book *Science of Survival*, obtainable from the HASI.

As has already been noted, the triangle is not an equilateral triangle. Affinity and Reality are very much less important than Communication. It might be said that the triangle begins with Communication which brings into existence Affinity and Reality.

The most primitive Scientology definition of Communication is “Cause-Distance Effect.” The fundamental manual of Communication is *Dianetics, 1955!*, obtainable from the HASI.

If you would continue a strong and able communication with someone there must be some basis for agreement. There must be some liking for the person and then communication can exist. We can see, then, that simple talking and writing randomly without knowledge of this would not necessarily be communication. Communication is essentially something which is sent and which is received. The intention to send and the intention to receive must both be present in some degree before an actual communication can take place. Therefore one could have conditions which appear to be communications which were not.

Original with Scientology, as are all these concepts, the A-R-C triangle understood is an extremely useful tool or weapon in human relationships. For instance, amongst the A-R-C triangle laws a communication to be received must approximate the affinity level of the person to whom it is directed.

As people descend the tone scale they become more and more difficult to communicate with, and things with which they will agree become more and more solid;

thus we have friendly discourses high on the scale and war at the bottom. Where the affinity level is hate the agreement is solid matter and the communication . . . bullets.

(Continued in PAB 84 on page 421.)

SOME IMPORTANT AUDITING DON'TS

It is important for all auditors to know a few don'ts in conjunction with the do's recently discovered. Havingness has been isolated as the entering wedge for any and all cases. It has been discovered that when havingness was concentrated upon, in various processes, intelligence quotient gained and personality bettered. The "Terrible Trio" as described in a recent PAB is easily the best opening wedge in a case at this time. There are, of course, some additional havingness processes under test but none of them have to date been thoroughly validated as has the "Terrible Trio."

Primary auditing "Don'ts" whether for staff auditor or for the professional auditing room all concern themselves with a conservation of havingness in the preclear in the early stages of auditing as well as the later ones. Some very astonishing things have been discovered. This follows:

1. Taking an inventory or prolonged two-way communication in opening a case have been discovered to reduce havingness sufficiently to worsen an occasional case. If immediately after the inventory two-way comm a scientometric battery was given, it would be found that the case had reduced in IQ and personality qualities. Therefore, we can assume that in some cases prolonged two-way comm and inventory at case beginning have dropped the case level, and although the case was then run many hours on havingness processes, all that happened was that the case regained the lost ground and so the final scientometric result showed "no change in case," although the case had reduced and had come back. Therefore the rudiments should be established rapidly without too much talking delay and a direct havingness process should be entered upon at once. In the case of a very pressing present time problem it is, of course, a benefit to reduce the problem thoroughly by getting problems of comparable magnitude. This, in itself, in a way is a havingness process.
2. The "Terrible Trio" run outside rather than in the auditing room has been found, in five separate cases, to produce a collapse of case. The introduction of so much space into havingness reduces havingness faster than it is built up. Therefore, the "Terrible Trio" should be run in the auditing room. Not-Knowingness about people and separateness processes, oddly enough, seem to be runnable exteriorly without involving this factor.
3. Lying processes such as "**Tell me a lie about that wall**" are not always havingness processes. It is left to accident which side of the counter-creation is being run by the preclear so that at times the process gets gains and sometimes does not get gains. Running "**Problem of comparable magnitude**" assures that one is running the creation which is countering the survival of the preclear. This is in no way dangerous. But creative processes in general are not necessarily havingness processes unless they are run "against the preclear," which is to say unless they are run as counter-creations to the creations of the preclear. "**Invent something to restrict you**" would be superior to "**Tell me a lie about that wall.**"
4. The auditor should be particularly careful to inquire into how or what the preclear is doing. The "Terrible Trio" has failed on occasion, but when the case has been looked into by another auditor, it has been discovered that the process was not understood by the preclear and was not "the least" by the auditor. An

example of this was a case which was permitted to run the “Terrible Trio” for many hours without gain which, on investigation, demonstrated that the preclear was assuming that she could have objects similar to the objects she was looking at if she bought them and on this via she was continuing the process. The auditor did not talk with the preclear enough to understand what the preclear was actually doing with the process. One must not forget that golden maxim “Find out what the preclear is doing with the command.”

CAN'T HAVE PROCESSES

Remembering the old dichotomies, it becomes obvious that if havingness is so important in auditing, negative havingness would also have its role somewhere in processes.

It could be said to be true that withheld communication is the single and sole reason for the accumulation of ridges and barriers. However, who withholds this communication? For the principle for withheld communication to exist, it must have been initiated originally by the preclear himself. If we run communications being withheld from a preclear we hit a reduction in havingness or draw a blank. If we run the preclear withholding communication from another, we tend to profit. It is not necessarily true that havingness will gain immediately and automatically by running out the communications the preclear has withheld, for a good deal depends on how the preclear is doing the process.

Havingness could be said to be the result of withheld communication. Just as too much communication will as-is any havingness, so withholding communication will accumulate havingness. This is a sort of an automatic accumulation mechanism. It is true that a thetan can simply mock up masses—there is no reason why there should be a *modus operandi* accumulation of masses beyond the fact that there is one: withheld communication.

When a person has too little havingness he tends to conserve what havingness he has by withholding communication. You will discover that only low-havingness persons fail to acknowledge or engage in good communication. Should a low-havingness person acknowledge or originate too frequently his havingness would be reduced accordingly. He is restrained from communicating, then, by the sensations consequent to a reduction of his havingness.

Well below the level of communication as such, we have restrained havingness. This is a sub-order of withheld communication. An individual who refuses to let other individuals have things is himself apt to reduce his own havingness accordingly. The mechanism whereby this takes place is a very interesting one. We recall the “winning valence” aspect of cases. We find in Book I that the individual losing is apt to assume the valence of the person who won.

The “winning valence” is a synthetic valence. It is not actually the personality of the person who won. It is the individual’s mock-up of that person which is diminished or augmented by other people’s opinions and by one’s own postulates.

Let us conceive the following circumstance: A little baby with a habitually angry father has many times on the approach of the father stated more or less to himself, “He can’t have this body.” Yet father in the final analysis wins. The baby grows to assume, at length, the valence of father. This is a synthetic valence. It is not father’s actual personality. It is the personality the baby has observed the father to have. This synthetic valence is salted with the baby’s “can’t have” postulates. In other words, this winning valence of father is corrupted by many can’t-have postulates which were not father’s. In view of the fact that these postulates consist of forbidding the father to

have the baby, the assumption of the “winning valence” of father results in the assumption of postulates that the person cannot have himself back. He is trapped by “can’t have” of his own manufacture.

Just as the baby was the cause of his own effect and just as he suffered from this, so do all winning valences forbid the return to identity, since somewhere in the anatomy of the winning valence is the individual’s own postulate that the winning valence cannot have the individual. Thus we have the continuous struggle on the part of people to “be themselves” which trouble is of little avail.

On the basis of this rationale, some tests have already been conducted, but the matter is in no wise completed. This is then given as an advanced look-in on some forward research.

Selecting categories, which is the Eight Dynamics, and selecting them as they seem to be put forward by the preclear—introducing as little arbitrary selection by the auditor as possible and leaving it up to the preclear—one asks what these categories can’t have. One does not stress “from you” but he certainly doesn’t stress what the individual himself “can’t have” for to do so would be to make the individual postulate against himself.

Let us suppose that the preclear’s a man and that the category “women” has been chosen. The auditing question would then be “**Tell me something that women can’t have.**” On the male preclear, of course, “**Tell me something that men can’t have**” would also be runnable, since the truth of the matter is the preclear is not a male but has a male body.

On early tests it does not seem to be reductive of havingness to run this process. If this were so I would guess that the process would have to be alternated with such a process as the “Terrible Trio,” but this has not yet been necessary.

If we are trying to return the preclear to himself it would seem that “can’t have” would best assist the reassumption of one’s own identity by the above rationale.

Let me know how you progress with this.

TEACHING THE BASIC COURSE

All qualified auditors should now be running a Basic Course in Scientology. It has been found on test that these courses, through supplying stable data to a student, align many of his confusions and so give rise to an increase in IQ (Intelligence Quotient) and an improvement in the personality traits. *This is the way to get a better world* and also would give rise to a great deal of interest in your area in the subject. If you have not started your Basic Course you should get moving on this right away.

LRH TAPE LECTURE

London, England

5 May 1955

5605C05

LPLS

Latest Processes Today

HUBBARD COMMUNICATIONS OFFICE

8 May 1956

From: L. Ron Hubbard

To: "Nibs" Hubbard Mary Sue Hubbard
Ken Barrett Jack Parkhouse
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Julia Lewis Instructors
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TEST RESULTS

During the past many months test results have been varying as follows: During the last few weeks I was in Washington and for the first few weeks after I had left test results remained high. They began to drop off and for about three months were quite unsatisfactory. The occasion for this was in the main a research, not an auditing, problem. When I finally isolated havingness as the principal neglected factor I began to work on rehabilitating it; test results did an immediate climb. Certain provisions were taken regarding the address of the individual auditor to the case and for a short while results were quite satisfactory. It is noteworthy, however, that, as could be expected, results followed a similar curve in London, but regained a higher level more rapidly and have retained that level since. The last batch of results received from HGC Washington indicate a new slump, but this time the slump exists not only in the HGC test results but in the Academy results. Formerly Academy results were higher than HGC results. This is not now the case.

From this we must assume that some randomness of some character has entered into processing independent of procedures. With that may I repeat the following cautions:

- Do not take inventories.
- Do not go into long two-way comm sessions since these two things reduce havingness markedly.
- Lay off all subjective processes unless they are straight mock-up havingness processes.
- Run more 8-C and "Terrible Trio" than anything else.
- Run also the "Can't Have" process outlined in PAB 83.
- Omit Orders and Lying Processes.

In PAB 83 you will also discover BE, DO and HAVE again and the probability is havingness has to be settled, then doingness, then beingness and then exteriorization exercises.

In addition to these data on havingness and staying away from subjective processes, there is the matter of games. Winnowing actually some hundreds of possible processes with regard to games only one process has proven to be of great help. This process is run on the alternate questions system whereby Question A is asked, then Question B, then Question A, and so forth. This process is "What would you permit to overwhelm?" and B—"What would you permit to be overwhelmed?" Read that very carefully because it is not "What would you permit to overwhelm you?" or "What could you overwhelm?" It is an entirely detached type of question and it depends upon the old truth that one doesn't have any problems of one's own—all problems are other people's problems. Asking Question A and then Question B back and forth with due regard to havingness brings about a considerable change in the person's morale. I know many subjective processes that work but none which so thoroughly alter a person's viewpoint as this "overwhelming" process. It is evidently true that no part of Games is processable and the entering into of games is not necessarily therapeutic except this idea of overwhelming things. The idea actually goes much further. People become unwilling to overwhelm to such a degree that they will let things go to pieces. This happens to nations. It happens to individuals and it can happen to auditors.

The other thing we learn out of games is that games consist of freedom, barriers and purposes. We learn further that there can be no freedom without barriers, since there is no place to be free to. Whereas generations of Man have talked freely about freedom, no one has given barriers a break.

In other words, barriers are left on full automatic and only freedom is concentrated upon. In this we have the secret of why Havingness works. It is actually havingness in terms of barriers. We find people impatient of any and all restrictions, resisting anything that resists them. When we work in the direction of freedom entirely all we do is trap the person completely. However running such a process as "Invent a barrier for your body" is not particularly successful according to my inspection of it. Problems depend on their success in auditing as counter-created barriers to the preclear. He can use a very great many of them. I think that the totality of successful processing consists of rebalancing freedom, barriers, purposes.

Almost all processes take the single viewpoint, that of the preclear, and thus do not improve his pan-determinism. The "overwhelming" process mentioned above does, however, take into account a pan-determined attitude toward existence. Unless this is regained a case does not progress well.

There is another test which you should make and which is self-explanatory. It tells us why valences switch and why one interiorizes into other people's cases. "Look at a chair and tell it to do something." Note that it does not do it. "Say to yourself, 'That defeats me,' and 'I'll have to do it myself.'" "Run this for a short time as an example. It is very destructive of havingness, but it tells one the exact mechanisms of interiorization, whether into a body, a case, or a universe.

Now with one single exception we have all the ingredients above necessary to make ourselves a clear. This single exception is "AUDITING ATTITUDE."

INDOCTRINATION FOR STAFF

Unless one has himself an excellent grip on the exact auditing procedure demanded of an auditor addressing a preclear, he is not likely, himself, to teach it or supervise it. In view of recent correspondence and questions coming from Washington staff, it seems that there has not been a sufficient understanding of the indoctrination procedures contained in dummy auditing; therefore, I recently sent a telegram to Julia to request that staff auditors' conferences be stopped as such for a short time and that all staff undertake an orientation in indoctrination procedures. This is not really a criticism—this is a new thing which has come to us. Checking London instructors, however, I have found that while they were willing to teach indoctrination and supervise it they themselves were fairly rickety on the subject, and the same activity will shortly be instituted in London.

It is my hope that staff in Washington by doing indoctrination dummy auditings will get a better grip on the subject, as I do not feel that it has been adequately understood in the past. Certainly nobody can be harmed by the practice and it is practice, rather than theoretical resume, we would want to conduct in these sessions.

An auditor must be drilled on acknowledgment, on putting a question, on an exact communication bridge, and on handling the preclear's origin.

You already have the tools and information as to how this is done but I do think we could stand some practice in doing it, and I think this to some degree will help to raise the Academy and HGC test results which I have mentioned above here from them.

I repeat that it is drill in dummy auditing we want at these 5 o'clock sessions until everybody has had at least 25 hours' practice in dummy auditing without further significance. I believe that then can we hammer away at students and preclears with a clear conscience on having been through it ourselves.

WASHINGTON FOUNDATION

I gave you a green light on the Washington Foundation and mimeograph on how

to proceed from it, then I gave you a hold-up on it until I came home in August. The reason for this change lay in part in some communications I received from Washington asking questions concerning the school which did not show a good grasp on its purpose. But more important than this was the fact that we are at this moment putting it in London and can be expected to learn much here concerning its conduct. We must be able to start with our best foot forward in Washington as that one means so much to us. A third reason having nothing to do with Washington is that I am not yet entirely satisfied with the exact materials to be taught and will make tapes here to the London classes until we get an exactly usable set. A further hold-up is the lack of textbook. I feel that it would be almost fatal to start in without an exact textbook of materials taught to show to persons interested in a governmental way.

Knowing printing schedules it would be some little time before that exact text and the text B & C will be ready in the U.S. Incidental to the last I am alarmed at the cost of *Ability* books for a paper-covered edition. They should not cost anything like 25 cents a piece. The same book in London costs a very small fraction of that. Thus something has gone wrong with our pricing.

Therefore I want to be able to sift out the exact materials to be taught and to get printed text A, B and C here or in the U.S. and have them available before we start up with the Washington Foundation, and in this way we will solve a great many minor difficulties which would make things confusing in Washington.

Scientology at this time is in a state of flux and change. We are still trying to standardize and settle upon SLP 8 and our large public releases should depend in a large measure upon a great deal of certainty on our own parts. I am perfectly certain now from this end as to the probable eventual form of SLP 8, but to have to release it within six weeks puts a rush on the Research Department which is unthinkable.

AIR CONDITIONING

I have in my files here evidence of having sent over orders to get air conditioning for the Academy in late February. Ken has placed with me several estimates for air conditioning and I have wired to put in air conditioning. Evidently air conditioning at the Academy will have to be installed on a room-to-room basis. Such air conditioning is alright but it is too bad that a large central unit cannot be installed. However, room-to-room basis makes for fresher air. I hope that adequate air conditioning by this time is installed. Naturally one should take the lowest estimate.

This factor should be released at once in *Ability* Magazine. Air conditioning should be installed and the fact should be announced promptly, because the heat in Washington is well known and last summer's agony was also well known. Therefore air conditioning has something to do with procurement.

STUDENT PROCUREMENT

The staff is to be congratulated on having again begun procurement in the student line. We have had a rather long slump, but we are out of this slump now.

I have to hand a student brochure which I am returning. I would use this as a temporary brochure.

We are about to install a new grade which goes along with the free business school idea. This new grade is called "Professional Scientologist" which desensitizes the idea of auditing and puts very much into fore the idea of training large groups of people to be better in business and their life and treats auditing as only one of the methods in achieving this. The brochure should reflect this and at some time in the future we will have all of the data necessary to print a brochure with this material enclosed.

INCOME TAX

It is up to the officers of the HASI and other corporations to make very sure that Tax Exemption Certificates are filed for with the Federal Government. Oscar Brinkman, our attorney, is taking care of this, but he may need assistance. It is certain that

this picture must be straightened out and there is no reason to believe that Tax Exemption Certificates will not be issued for each and every one of these corporations from the HAS, HASI, right on through to the Founding Church. It simply requires a little address and trouble. It is up to the officers of these corporations to look into this.

OZARKS

While an eventual situation in the Ozarks is of a necessity, this will not include the unmocking of the Washington Church. Setting up things in the Ozarks probably does not involve more than two or three of the existing Washington personnel, therefore if anybody is standing around waiting for us to move to the Ozarks as a move that will affect his own plans, relax.

CURRICULA

The Director of Training at the Academy is authorized to arrange his curricula as he sees fit in order to include data which would be necessary to the individual auditor. Amongst things which should be taught is how to lecture, how to group process, how to give an assist and the most modern processes.

The Translator's Edition of Scientology as currently appearing in the PABs should be run off on a mimeographed basis and used for a textbook by the Academy as well as the London School.

Great care should be taken that the student is able to connect the Axioms of Scientology with the processes and activities of Scientology.

Old-time processes such as engram running, Rising Scale Processing and other things which have proven successful should also be gone into with the student. His idea of Dianetics and Scientology should, therefore, be well rounded.

I know this places a little strain on scheduling, but it is nevertheless necessary that it be done. Undoubtedly there is some way to work out a schedule so that we get all of these things included.

THE FUTURE OF WASHINGTON

Our intentions with regard to Washington should be clearly understood. We have in the main been quite successful here in Washington and there is no reason why we can't continue to be. Furthermore, we can point to successes already in being a civilizing influence on various governmental people. Besides ourselves there is no other such influence in the country. We should keep along with the Founding Church, exactly as it is running or a little better. We should add to this the Washington Foundation and train free classes. We should offer these free classes various leaflets, having to do with what good civilized government is, and we hope eventually to open up something like the Washington School of Government and, who knows, make it mandatory to go to that school before taking office. Nations should not have people in their midst who know nothing of government doing its governing.

With few exceptions we are doing very well. Right now, the staff is doing a very fine job holding things together and with some caution and tighter administration, we should find ourselves graduating, before too much time goes by, into a much greater certainty.

PAYROLL IN WASHINGTON

This is just about keeping pace with Washington income. The income will have to be improved before payroll is improved, otherwise the operation will become insolvent.

I wish to thank in particular Julia and Dick Steves for their activities in Washington, and to express my gratitude to the others.

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L. RON HUBBARD

P.A.B. No. 84
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

15 May 1956

SCIENTOLOGY
TRANSLATOR'S EDITION

by L. Ron Hubbard, Ph.D., C.E.

Continued from PAB 83

THE REASON WHY

Life can best be understood by likening it to a game. Since we are exterior to a great number of games we can regard them with a detached eye. If we were exterior to life instead of being involved and immersed in the living of it, it would look to us much like games look to us from our present vantage point.

Despite the amount of suffering, pain, misery, sorrow and travail which can exist in life, the reason for existence is the same reason as one has to play a game—interest, contest, activity and possession. The truth of this assertion is established by an observation of the elements of games and then applying these elements to life itself. When we do this we find nothing left wanting in the panorama of life.

By game we mean contest of person against person, or team against team. When we say games we mean such games as baseball, polo, chess or any other such pastime. It may at one time have struck you as peculiar that men would risk bodily injury in the field of play just for the sake of “amusement.” So it might strike you as peculiar that people would go on living or would enter into the “game of life” at the risk of all the sorrow, travail, and pain just to have something to do. Evidently there is no greater curse than total idleness. Of course there is that condition where a person continues to play a game in which he is no longer interested.

If you will but look about the room and check off items in which you are not interested, you will discover something remarkable. In a short time you will find that there is nothing in the room in which you are not interested. You are interested in everything. However, disinterest itself is one of the mechanisms of play. In order to hide something it is only necessary to make everyone disinterested in the place where the item is hidden. Disinterest is not an immediate result of interest which has worn out. Disinterest is a commodity in itself. It is palpable, it exists.

By studying the elements (factors) of games (contests) we find ourselves in possession of the elements of life.

Life is a game. A game consists of *freedom, barriers and purposes*. This is a scientific fact, not merely an observation.

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Freedom exists amongst barriers. A totality of barriers and a totality of freedom alike are no-game conditions. Each is similarly cruel. Each is similarly purposeless.

Great revolutionary movements fail. They promise unlimited freedom. That is the road to failure. Only stupid visionaries chant of endless freedom. Only the afraid and ignorant speak of and insist upon unlimited barriers.

When the relation between freedom and barriers becomes too unbalanced, an unhappiness results.

“Freedom from” is alright only so long as there is a place to be free to. An endless *freedom from* is a perfect trap, a fear of all things.

Barriers are composed of inhibiting (limiting) ideas, space, energy, masses and time. Freedom in its entirety would be a total absence of these things—but it would also be a freedom without thought or action, an unhappy condition of total nothingness.

Fixed on too many barriers, man yearns to be free. But launched into total freedom he is purposeless and miserable.

There is *freedom amongst* barriers. If the barriers are known and the freedoms are known there can be life, living, happiness, a game.

The restrictions of a government, or a job, give an employee his freedom. Without known restrictions, an employee is a slave, doomed to the fears of uncertainty in all his actions.

Executives in business and government can fail in three ways and thus bring about a chaos in their department. They can:

1. Seem to give endless freedom.
2. Seem to give endless barriers.
3. Make neither freedom nor barriers certain.

Executive confidence, therefore, consists of imposing and enforcing an adequate balance between their people’s freedom and the unit’s barriers and in being precise and consistent about those freedoms and barriers. Such an executive, adding only in himself initiative and purpose, can have a department with initiative and purpose.

An employee buying and/or insisting upon *freedom only* will become a slave. Knowing the above facts he must insist upon a workable balance between freedom and barriers.

An examination of the dynamics above will demonstrate the possibility of a combination of teams. Two third dynamics can engage one another as teams. The first dynamic can ally itself with the fifth dynamic against, let us say, the sixth dynamic and so have a game. In other words, the dynamics are an outline of possible teams and interplays. As everyone is engaged in several games an examination of the dynamics will plot for him and clarify for him the various teams he is playing upon. If an individual can discover that he is only playing on the first dynamic and that he belongs to no other team, it is certain that this individual will lose, for he has before him seven remaining dynamics. And the first dynamic is seldom capable of besting by itself all the remaining dynamics. In Scientology we call this condition the “only one.” Here is self-determinism in the guise of selfish determinism and here is an individual who will most certainly be overwhelmed. To enjoy life one must be some part of life.

There is the principle in Scientology called pan-determinism. This could be loosely defined as determining the activities of two or more sides in a game simultaneously. For instance, a person playing chess is being self-determined and is playing chess against an opponent. A person who is pan-determined on the subject of chess could play both sides of the board. One is pan-determined about any game to which he is senior. He is self-determined only in any game to which he is junior. For instance, a general of an army is pan-determined concerning an argument between two privates or even two companies of his command. He is pan-determined in this case, but when he confronts another army led by another general, he becomes self-determined. The game in this wise could be said to be larger than himself. The game becomes even larger than this when the general seeks to play the parts of all the political heads which should be above him. This is the main reason why dictatorship doesn't work. It is all but impossible for one man to be pan-determined about the entire system of games which comprise a nation. He starts taking sides and then to that degree becomes much less than the government which he is seeking to run.

It has been stylish in past ages to insist only upon freedom. The French Revolution furnishes an excellent example for this. In the late part of the 18th century, the nobles of France became so self-determined against the remainder of the country and were so incapable of taking the parts of the populace that the nobles were destroyed. Immediately the populace itself sought to take over the government and, being trained and being intensely antipathetic to any and all restraints, their war cry became "Freedom." They had no further restrictions or barriers. The rules of government were thrown aside. Theft and brigandage took the place of economics. The populace, therefore, found itself in a deeper trap and discovered itself to be involved with a dictatorship which was far more restrictive than anything they had experienced before the Revolution.

Although man continually uses "Freedom" for his war cry he only succeeds in establishing further entrapment for himself. The reason for this is a very simple one. A game consists of freedom and barriers and purposes. When man drops the idea of restrictions or barriers he loses at once control over barriers. He becomes self-determined about barriers and not pan-determined, thus he cannot control the barriers. The barriers left uncontrolled then and there trap him.

The dwindling spiral of the apparenacy create-survive-destroy comes about directly that man shuns barriers. If he considers all restrictions and barriers his enemies he is of course refusing to control them in any way and thus he starts his own dwindling spiral. A race which is educated to think in terms of freedom only is very easily entrapped. No one in the nation will take responsibility for restrictions, therefore restrictions apparently become less and less. As these restrictions lessen so lessens the freedom of the individual. One cannot be free from a wall unless there is a wall. Lacking any restrictions life becomes purposeless, random, chaotic.

A good manager must be capable of taking responsibility for restrictions, in that freedom, to exist, must have barriers. A failure to take initiative on the subject of restrictions or barriers causes these things to arise all by themselves and exist without consent or direction.

There are various states of mind which bring about happiness. That state of mind which insists only upon freedom can bring about nothing but unhappiness. It would be better to develop a thought pattern which looked for new ways to be entrapped and things to be trapped in than to suffer the eventual total entrapment of dwelling upon freedom only. A man who is willing to accept restrictions and barriers and is not afraid of them is free. A man who fights restrictions and barriers will always be trapped.

As it can be seen in any game, purposes become counter-posed. There is the matter of purpose-counter-purpose in almost any game played in a field with two

teams. One team has the idea of reaching the goal of the other, and the other has the idea of reaching the goal of the first. Their purposes are at war and this warring of purposes makes a game.

The war of purposes gives us what we call problems. A problem has the anatomy of purposes. A problem consists of two or more purposes opposed. It does not matter what problem you face or have faced, the basic anatomy of that problem is purpose-counter-purpose.

In actual testing in Scientology it has been discovered that a person begins to suffer from problems when he does not have enough of them. There is the old saw (maxim) that if you want a thing done give it to a busy man to do. Similarly, if you want a happy associate make sure that he is a man who can have lots of problems.

From this we get the oddity of a high incidence of neurosis in the families of the rich. These people have very little to do and have very few problems. The basic problems of food, clothing and shelter are already solved for them. We would suppose, then, if it were true that an individual's happiness depended only upon his freedom, these people would be happy. However, they are not happy. What brings about their unhappiness? It is the lack of problems. Although successful processing in Scientology would depend upon taking all three elements of games into consideration—and indeed that is the secret of bettering people: taking freedom, barriers and purposes into consideration and balancing them—it could be said that you could make a man well simply by sitting down with him and asking him to invent problems, one after the other. The invention of synthetic problems would be found to free his mind and make him more able. Of course, there is another factor involved in this in that it is he who is inventing the problems and therefore he is becoming pan-determined about problems rather than being in one place with all problems opposed to him.

An unhappy man is one who is considering continually how to become free. One sees this in the clerk who is continually trying to avoid work. Although he has a great deal of leisure time he is not enjoying any part of it. He is trying to avoid contact with masses and energies and spaces. He eventually becomes trapped in some sort of a lethargy. If this man could merely change his mind and start “worrying” about how he could get more work to do, his happiness level would increase markedly. One who is plotting continually how to get out of things will be miserable. One who is plotting how to get into things has a much better chance of becoming happy.

There is, of course, the matter of being forced to play games in which one has no interest—a war into which one is drafted is an excellent example of this. One is not interested in the purposes of the war and yet one finds himself fighting it. Thus there must be an additional element and this element is “the power of choice.”

One could say, then, that life is a game and that the ability to play a game consists of tolerance for freedom and barriers and an insight into purposes, with the power of choice over participation.

These four elements—freedom, barriers, purposes and power of choice—are the guiding elements of life. There are only two factors above these and both of them are related to these. The first is the ability to create with of course its negative, the ability to uncreate, and the second is the ability to make a postulate (to consider, to say a thing and have it be true). This, then, is the broad picture of life, and in bringing life into focus and in making it less confusing these elements are used for the analysis.

(Continued in PAB 85 on page 428.)

SCIENTOLOGY WEDDING CEREMONY

by

L. Ron Hubbard

Attend!
Uncover and be still
You present here
In this
A holy place.
For we today
Shall marry here
This groom and bride
And wish them well.
Rejoice!
You line of struggling life
From aeons gone to now
For here again your track is sped
And winged into a future fate
A union of a man and bride
Whose child shall pace
A further span
Of Destiny
And Life.
Forbear!

For here shall be
No calumny

Or whispered word against
Or Woman thou
For this the union you contract
Does wipe away

All sorrow
Of the past.
Speak out then now
If any man
Or girl would speak
And say here a
Reason why
These two should not
Be wed.

And silence heard
Does speak out plain
There're none.

So now
My Tam
Stand steady here

Do you today intend
For him beside you there
To be to him a wife!

(Answer)

And do you ken
That Jay here

Shall have you
For his own?
Do you?

(Answer)

And do you understand as well
That by the customs of our race
You pledge to him and only him
Your kiss and your caress?
Do you?

(Answer)

Well then
Know that Life is stark
And often somewhat grim
And tiredness
And fret and pain
And sickness do beget
A state of mind where spring romance
Is far away and dead
And yet for valor and for strength
You must abide and
Create still
His health, his purpose and repose.
Do you.

(Answer)

And do you take
His fortune
At its prime and ebb
And see
With him his best fortune
For us all?
Do you?

(Answer)

Good then Tam
I'm sure you will
And surer yet you'll fare
Full well and staunchly
As a wife.

Now Jay listen well.
The tides of fortune and of life
Are sometimes fair or grim
And in this life the young man seeks
For victory afar
And often scants the fireside
And turns away from home's sweet face
And thinks

His loved ones cannot fare
At all
Beside his side.
And thinking thus they go.
You know this.
Then be cautioned so
And take thy own
E'en though they sleep
Beneath foul straw
And eat
Thin bread
And walk a pavement less than kind
And keep thy wife and they who come
Beside thy side.
Keep them, Jay, by your side
In rain or sleet
Or summer sun
And comfort them
And give them care
And share with them thy life.
For times are changed
And woman's place
Is not a hearth or home
But striding out to victory
Beside her husband's side.
This, Jay, is a modern world
And Man
Has changed.
But Jay let's think on it well
For if stands aught in you
Of doubt
That you can take and keep
And love her well this wife
Then stay your hand
And we shall say
No more,
For fatal and of full tight bind
Are these the words
I next will speak.
Shall I go on?

(Answer)

And you Tam listen well
And you, Jay answer swift
Prepared?

(Answer)

Jay, do you pledge to take
This woman for your lawful wife?

(Answer)

Do you, Jay Camp
Make promise here
Before us all

To keep her well or ill?
Do you?

(Answer)

And when she's older
Do you then
Keep her still? Do you?

(Answer)

Now Jay, girls need clothes
And food and
Tender happiness and frills
A pan, a comb, perhaps a cat
All caprice if you will
But still
They need them.
Do you then
Provide?
Do you?

(Answer)

Hear well, sweet Tam
For promise binds
Young men are free and may forget
Remind him then
That you may have
Necessities and follies, too.
Now Jay!
Attend!

Do you best man possess a ring?
Jay take it please
And Tam
Your hand he will enclasp
We have it now.
Repeat!

"I, Tam"

(Answer)

"Do hereby take"

(Answer)

"You, Jay"

(Answer)

"For my husband"

(Answer)

And, Jay
Do now repeat
"I, Jay"

(Answer)

"Do hereby take"

(Answer)

"You, Tam"

(Answer)

“For my lawful wedded wife.”

(Answer)

Put on the ring!
Rejoice all here
For we have wed
Our Jay and our Tam
And wish them well.

All here repeat!
Are they by witness
Man and wife?

(Answer)

Rejoice and go your many ways

Now Jay kiss your bride
And hug her well
And all of you
Come toast and drink
Their health
That it may last
Until that day when death
Itself,
The severer of all ties
Shall end
The thing which we have done
Today.

Dismiss.

[The above Scientology Wedding Ceremony was originally issued as part of PAB 84, 15 May 1956, page 421]

P.A.B. No. 85
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

22 May 1956

SCIENTOLOGY
TRANSLATOR'S EDITION

by L. Ron Hubbard, Ph.D., C.E.

Continued from PAB 84

THE PARTS OF MAN

The individual man is divisible (separable) into three parts (divisions).

The first of these is the *spirit*, called in Scientology the *thetan*.

The second of these parts is the *mind*.

The third of these parts is the *body*.

Probably the greatest discovery of Scientology and its most forceful contribution to the knowledge of mankind has been the isolation, description and handling of the human spirit. Accomplished in 1951 in the month of July, in Phoenix, Arizona, it was established along scientific rather than religious or humanitarian lines that that thing which is the person, the personality, is separable from the body and the mind at will and without causing bodily death or mental derangement.

In ages past there has been considerable controversy concerning the human spirit or soul, and various attempts to control man have been effective in view of his almost complete ignorance of his own identity. Latterly, spiritualists isolated from the person what they called the astral body and with this they were able to work for various purposes of their own. In Scientology the spirit itself was separated from what the spiritualists called the astral body and there should be no confusion between these two things. As you know that you are where you are at this moment, so you would know if you, a spirit, were detached from your mind and body. Man has not discovered this before because, lacking the technologies of Scientology, he had very little reality upon his detachment from his mind and body, therefore he conceived himself to be at least in part a mind and a body. The entire cult of communism is based upon the fact that one lives only one life, that there is no hereafter and that the individual has no religious significance. Man at large has been close to this state for at least the last century. The state (condition) is of a very low order, excluding as it does all self-recognition.

The thetan (spirit) is described in Scientology as having no mass, no wavelength, no energy and no time or location in space except by consideration or postulate. The spirit then is not a thing. It is the creator of things.

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The residence of the thetan is in the skull or near the body. A thetan can be in one of four conditions. The first would be entirely separate from a body or bodies, or even from this universe. The second would be near a body and knowingly controlling the body. The third would be in the body (the skull) and the fourth would be an inverted condition whereby he was compulsively away from the body and could not approach it. There are degrees (subdivisions) of each one of these four states (conditions). The most optimum of these conditions from the standpoint of man is the second.

A thetan is subject to deterioration. This is at first difficult to understand since the entirety of his activity consists of considering or postulating. He uses, through his postulates, various methods of controlling a body. That he does deteriorate is manifest, but that he can at any moment return to an entirety of his ability is also factual. In that he associates beingness with mass and action, he does not consider himself as having an individual identity or name, unless he is connected with one or more of the games of life.

The processes of Scientology can establish this for the individual with greater or lesser rapidity and one of the many goals of processing in Scientology is to “exteriorize” the individual and place him in the second condition above, since it has been discovered that he is happier and more capable when so situated.

The *mind* is a network of communications and pictures, energies and masses, which are brought into being by the activities of the thetan versus the physical universe or other thetans. A thetan establishes various systems of control so that he can continue to operate a body and through the body operate things in the physical universe, as well as other bodies. The most obvious portion of the mind is recognizable by anyone not in serious condition. This is the “mental image picture.” In Scientology we call this mental image picture a *facsimile* when it is a “photograph” of the physical universe sometime in the past. We call this mental image picture a *mock-up* when it is created by the thetan or for the thetan and does not consist of a photograph of the physical universe.

Various phenomena connect themselves with this entity called the mind. Some people closing their eyes see only blackness, some people see pictures. Some people see pictures made by body reactions. Some people see only black screens; others see golden lines; others see spaces; but the keynote of the entirety of the system called the mind is postulate and perception.

The thetan receives, by the communication system called the mind, various impressions including direct views of the physical universe. In addition to this he receives impressions from past activities, and most important, he himself, being close to a total knowingness, conceives things about the past and future which are independent of immediately present stimuli. The mind is not in its entirety a stimulus-response mechanism as old Marxist psychology would have one believe. The mind has three main divisions. The first of these could be called the analytical mind. The second, the reactive mind, and the third, the somatic mind.

The analytical mind combines perceptions of the immediate environment, of the past (via pictures) and estimations of the future into conclusions which are based upon the realities of situations. The analytical mind combines the potential knowingness of the thetan with the conditions of his surroundings and brings him to independent conclusions. This mind could be said to consist of visual pictures, either of the past or of the physical universe, monitored by and presided over by the knowingness of a thetan. The keynote of the analytical mind is awareness: one knows what one is concluding and knows what he is doing.

The reactive mind is a stimulus-response mechanism, ruggedly built, and operable in trying circumstances. The reactive mind never stops operating. Pictures, of a very low order, are taken by this mind of the environment even in deep states of unconsciousness. The reactive mind acts below the level of consciousness. It is a literal stimulus-response mind. Given a certain stimulus, it gives a certain response.

While it is an order of thinkingness, its ability to conclude rationally is so poor that we find in the reactive mind those various aberrated impulses which are gazed upon as oddities of personality, eccentricities, neuroses and psychoses. It is this mind which stores up all the bad things that have happened to one and throws them back to him again in moments of emergency or danger so as to dictate his actions along lines which have been considered "safe" before. As there is little thinkingness involved in this, the courses of action dictated by the reactive mind are often not safe, but highly dangerous.

The reactive mind is entirely literal in its interpretation of words. As it takes pictures and receives impressions during moments of unconsciousness, a phrase uttered when a blow is struck is likely to be literally interpreted by the reactive mind and become active upon the individual at later times. The mildest stage of this would be arduous training, wherein a pattern is laid into the mind for later use under certain given stimuli.

A harsh and less workable level is the hypnotic trance condition to which the mind is susceptible. Made impressionable by fixed attention, words can be immediately implanted into the reactive mind which become operable without further reason at later times.

An even lower level in the reactive mind is that one associated with blows, drugs, illness, pain and other conditions of unconsciousness. Phrases spoken over an anaesthetized person can have a later effect upon that person. It is not necessarily true that each and every portion of an operation is painstakingly "photographed" by the reactive mind of the unconscious patient, but it is true that a great many of these stimuli are registered. Complete silence in the vicinity of a person under anaesthetic or a person who is unconscious or in deep pain is mandatory if one would preserve the mental health of that person or patient afterwards.

Probably the most therapeutic action which could occur to an individual would be, under Scientology processing, the separation of the thetan from the mind so that the thetan, under no duress and with total knowingness, could view himself and his mind and act accordingly. However, there is a type of exteriorization which is the most aberrative of all traumatic (mentally injurious) actions. This is the condition when an individual is brought, through injury or surgery or shock, very close to death so that he exteriorizes from body and mind. This exteriorization under duress is sudden, inexplicable, and is in itself very shocking, and when this has occurred to an individual it is certain that he will suffer mentally from the experience afterwards.

It could be said that when the reactive mind contains these sudden shocks of exteriorization under duress, attempts to exteriorize the individual later by Scientology are more difficult. However, modern processing has overcome this. The phenomenon of exteriorization under duress is accompanied at times by energy explosions in the various facsimiles of the mind and these cross-associate in the reactive mind; therefore, people become afraid of exteriorization, and at times people are made ill simply by discussing the phenomena, due to the fact that they have exteriorized under duress during some operation or accident.

Exteriorization under duress is the characteristic of death itself; therefore, exteriorization or the departure of the soul is generally associated with death in the

minds of most people. It is not necessarily true that one is dead because he exteriorizes, and it is definitely not true that exteriorization not accompanied by a shock, pain or duress is at all painful; indeed it is quite therapeutic.

The third portion of the mind is the somatic mind. This is an even heavier type of mind than the reactive mind since it contains no thinkingness and contains only actingness. The impulses placed against the body by the thetan through various mental machinery arrive at the voluntary, and involuntary, and glandular levels. These have set methods of analysis for any given situation and so respond directly to commands given.

Unfortunately, the somatic mind is subject to each of the minds higher in scale above it and to the thetan. In other words the thetan can independently affect the somatic mind. The analytical mind can affect the somatic mind. The reactive mind can affect the somatic mind. Thus we see that the neurons, the glandular system, the muscles and masses of the body are subject to various impulses, each one of a lower order than the next. Thus it is not odd to discover what we call "psychosomatic" illness. A condition exists here where the thetan does not have an awareness of burdening the somatic mind with various commands or derangements. Neither does the thetan have an awareness of his own participation in the analytical mind causing this action against the body.

In that the thetan is seldom aware of the reactive mind, it is possible then for the reactive mind, with its stimulus-response content, to impinge itself directly, and without further recourse or advice, upon the neurons, muscles and glandular system of the body. In that the reactive mind can hold a fixed command in place, causing a derangement in the somatic mind, it is possible then for illness to exist, for bizarre pains to be felt, for actual physical twists and aberrations to occur, without any conscious knowledge on the part of the thetan. This we call physical illness caused by the mind. In brief, such illness is caused by perceptions received in the reactive mind during moments of pain and unconsciousness.

Whether the facsimile in the mind is received while the thetan is awake or unconscious, the resulting mass of the energy picture is energy just as you see energy in an electric light bulb or from the flames of a fire. At one time it was considered that mental energy was different than physical energy. In Scientology it has been discovered that mental energy is simply a finer, higher level physical energy. The test of this is conclusive in that a thetan "mocking up" (creating) mental image pictures and thrusting them into the body can increase the body mass and by casting them away again can decrease the body mass. This test has actually been made and an increase of as much as thirty pounds, actually measured on scales, has been added to, and subtracted from, a body by creating "mental energy." Energy is energy. It has different wavelengths and different characteristics. The mental image pictures are capable of reacting upon the physical environment, and the physical environment is capable of reacting upon mental image pictures. Thus the mind actually consists of spaces, energies and masses of the same order as the physical universe, if lighter and different in size and wavelength. For a much more comprehensive picture of the mind one should read *The Original Thesis* by L. Ron Hubbard and *Dianetics: The Modern Science of Mental Health* by the same author. These were written before the discovery of the upper levels of beingness were made and are a very complete picture of the mind itself, its structure and what can be done to it and with it.

The third part of man is the physical body. This can best be studied in such things as *Gray's Anatomy* and other anatomical texts. This is the province of the medical doctor. The body is a purely structural study, and the actions and reactions amongst its various structures are complex and intensely interesting.

When Scientology founded Bio-physics, it did so because of the various discoveries which had accumulated concerning mental energy in its reaction against

physical energy, and the activities which took place in the body because of these interactions. Bio-physics only became feasible when it was discovered in Scientology that a fixed electrical field existed surrounding a body entirely independent of, but influenceable by, the human mind. The body exists in its own space. That space is created by “anchor points” (points which are anchored in a space different to the physical universe space around a body). The complexity of these anchor points can cause an independent series of electronic flows which can occasion much discomfort to the individual. The balance structure of the body and even its joint action and physical characteristics can be changed by changing this electrical field which exists at a distance from, or within, the body.

The electrical field is paramount and monitors the actual physical structure of the body. Thus the body is not only influenced by the three minds, it is influenced as well by its own electrical field. An expert Scientologist can discover for the average person this field, and can bring about its adjustment, although this is very far from the primary purpose of the Scientologist.

The use of electrical shocks upon a body for any purpose is therefore very dangerous and is not to be condoned by sensible men. Of course, the use of electrical shock was never intended to be therapeutic, but was intended only to bring about obedience by duress and, as far as it can be discovered, to make the entirety of insanity a horror. Electrical shock deranges the electronic field in the vicinity of the body and is almost always succeeded by bad health or physical difficulties and never does otherwise than hasten the death of the person. It has been stated by people using electric shock that if they were denied euthanasia (the right to kill people who were considered to be a burden on a society) they would at least use partial euthanasia in the form of electric shock, brain surgery and drugs. These treatments in some large percentage of cases, however, effect euthanasia.

A knowledge of the mental and physical structure of the body would be absolutely necessary in order to treat the body, and this knowledge has not existed prior to Scientology. The medical doctor achieved many results by working purely with structure and biochemical products, and in the field of emergency surgery and obstetrics and orthopaedics he is indispensable in the society. Medicine, however, does not contain a definition for “mind” and is not expected to invade the field which belongs properly to Scientology.

These three parts of man—the thetan, the mind and the body—are each one different studies, but they influence each other markedly and continually. Of the three, the senior entity is the thetan, for without the thetan there would be no mind or animation in the body. Many speculations in the field of Para-Scientology have been made. Para-Scientology includes all of the uncertainties and unknown territories of life which have not been completely explored and explained. However, as studies have gone forward, it has become more and more apparent that the senior activity of life is that of the thetan, and that in the absence of the spirit no further life exists. In the insect kingdom it is not established whether or not each insect is ordered by a spirit or whether one spirit orders enormous numbers of insects. It is not established how mutation and evolution occur (if they do) and the general Authorship of the physical universe is only speculated upon, since Scientology does not invade the 8th dynamic.

Some facts, however, are completely known. The first of these is that the individual himself is a spirit controlling a body via a mind. The second of these is that the thetan is capable of making space, energy, mass and time. The third of these is that the thetan is separable from the body without the phenomena of death, and can handle and control a body from well outside it. The fourth of these is that the thetan does not care to remember the life which he has just lived, after he has parted from the body and the mind. The fifth of these is that a person dying always exteriorizes. The sixth of

these is that a person having exteriorized then returns to a planet and procures, usually, another body of the same type of race as before.

In Para-Scientology there is much discussion about “between lives areas” and other phenomena which might have passed at one time or another for heaven or hell, but it is established completely that a thetan is immortal and that he himself cannot actually experience death and counterfeits it by forgetting. It is adequately manifest that a thetan lives again and that he is very anxious to put something on the “time track” (something for the future) in order to have something to come back to, thus we have the anxieties of sex. There must be additional bodies for the next life.

It is obvious that what we create in our societies during this lifetime affects us during our next lifetime. This is quite different than the “belief” or an idea that this occurs. In Scientology we have very little to do with forcing people to make conclusions. An individual can experience these things for himself and unless he can do so no one expects him to accept them.

The manifestation that our hereafter is our next life entirely alters the general concept of spiritual destiny. There is no argument whatever with the tenets of faith since it is not precisely stated, uniformly, by religions that one immediately goes to a heaven or hell. It is certain that an individual experiences the effect of the civilization which he has had part in creating, in his next lifetime. In other words the individual comes back. He has a responsibility for what goes on today since he will experience it tomorrow.

Sex has been overweighted in importance in old psychotherapy, a practice more or less disgraced at this time. Sex is only one of numerous creative impulses. An anxiety about sex, however, occurs when an individual begins to believe that there will not be a body for him to have during the next lifetime. The common denominator of all aberration (mental derangement) is cessation of creation; as sex is only one kind of creation and a rather low order of it, it will be seen that unhappiness could stem from various cessations of creation. Death itself is a cessation of creation. One stops creating the identity John Jones and the environment and things of John Jones. He stops because he believes he cannot, himself, continue this creation without the assistance of a body, having become dependent upon a mind and a body, the first to do his thinking for him and the second to do his acting. An individual becomes sufficiently morose on the ideas of creation that he can actually bring about the condition.

It will be seen that the three parts of man are intimately associated with *control*. The anatomy of control is start, change and stop. The loss of control takes place with the loss of pan-determinism. When one becomes too partisan, embraces himself too solidly against the remainder of the environment, he no longer controls the environment to the degree that he might and so is unable to start, change and stop the environment.

It is a scientific definition in Scientology that control consists of start, change and stop. These three manifestations can be graphed alongside of the apparent cycle of action: create, survive, destroy. Any person is somewhere along this curve. An individual who is bent mainly upon survival is intent, usually, upon changing things. An individual who is close to being destroyed is bent mainly upon stopping things. An individual who has a free heart and mind about life is bent upon creating things.

There could be three things wrong with any person, and these would be the inability to start, the inability to change, the inability to stop. Insanity, for the most part, is an inability to stop. A neurosis is a habit which, worsening, flies entirely out of control. One is stopped so often in life that he becomes an enemy of stopping and dislikes stopping so intensely that he himself will not stop things.

In the matter of the parts of man we discover that all things are initiated by the thetan so far as action, activity and behavior are concerned. After such an initiation he can be blunted or warped from course and acted upon in such a way that he becomes too fixed along one line or another and begins to suffer from these three inabilities. However, each one of the parts of man is subject to the anatomy of control.

An individual begins first by being unable himself, and without help, to start, to change, to stop. Then the mind may become prone to these disabilities and is unable to start, change, or stop at will. Then the body itself can become subject to these three disabilities and is unable to start, to change, to stop. The oddity is that an environment can so work upon an individual, however, that a thetan's body becomes disabled through no choice of his own. Similarly, the reactive mind can become disabled through no choice of either the body or the thetan, but the thetan himself, beyond observing the effect of various causes and having initiated the first thought to be there in the first place, can only become disabled by becoming too partisan, by becoming too little pan-determined, and so bringing himself into difficulties. These difficulties, however, are entirely the difficulties of consideration. As the thetan considers, so he is. In the final analysis the thetan has no problems of his own. The problems are always "other people's problems" and must exist in the mind or the body or in other people or his surroundings for him to have problems. Thus his difficulties are, in the main, difficulties of staying in the game and keeping the game going.

If a thetan can suffer from anything, it is being out-created (created against too thoroughly). The manifestations of being out-created would be the destruction of his own creations and the overpowering presence of other creations. Thus a thetan can be brought to believe that he is trapped if he is out-created.

In past dissertations on the subject of the mind and philosophies of life there was a great deal of speculation and very little actual proof. Therefore, these philosophies were creations and one philosopher was at work out-creating another philosopher. In Scientology we have this single difference: we are dealing with discoveries. The only thing created about Scientology is the actual books and works in which Scientology is presented. The phenomena of Scientology are discovered and are held in common by all men and all life forms. There is no effort in Scientology to out-create each and every thetan that comes along. It is, of course, possible to conceive Scientology as a creation, and to conceive that it is overwhelming. It should be viewed otherwise, for it is intended as an assistance to life at large, to enable life to make a better civilization and a better game. There are no tenets in Scientology which cannot be demonstrated with entirely scientific procedures.

(Continued in PAB 86 on next page.)

P.A.B. No. 86
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

29 May 1956

SCIENTOLOGY
TRANSLATOR'S EDITION

by L. Ron Hubbard, Ph.D., C.E.

Continued from PAB 85

CAUSATION AND KNOWLEDGE

Scientology as a science is composed of many axioms (self-evident truths as in geometry). There are some fifty-six of these axioms in addition to the two hundred more axioms of Dianetics which preceded the Scientology axioms.

The first axiom in Scientology is: Life is basically a static. (Definition: A static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive.)

Definition: In Scientology, the word "postulate" means to cause a thinkingness or consideration. It is a specially applied word and is defined as causative thinkingness.

Axiom 2. The static is capable of considerations, postulates, and opinions.

Axiom 3. Space, energy, objects, form, and time are the result of considerations made and/or agreed upon or not by the static, and are perceived solely because the static considers that it can perceive them.

Axiom 4. Space is a viewpoint of dimension. (Space is caused by looking out from a point. The only actuality of space is the agreed upon consideration that one perceives through something and this we call space.)

Axiom 5. Energy consists of postulated particles in space. (One considers that energy exists and that he can perceive energy. He also considers that energy behaves according to certain agreed upon laws. These assumptions or considerations are the totality of energy.)

Axiom 6. Objects consist of grouped particles.

Axiom 7. Time is basically a postulate that space and particles will persist. (The rate of their Persistence is *what we measure* with clocks and the motion of heavenly bodies.)

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

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Axiom 9. Change is the primary manifestation of time.

Axiom 10. The highest purpose in the universe is the creation of an effect.

These first ten axioms of Scientology are the most fundamental “truths” (by which we mean commonly held considerations). Here we have thought and life and the physical universe in their relation one to the other. Regardless of further considerations, ideas, assumptions and conditions there lie beneath them these first ten truths.

It is as though one had entered into an honorable bargain with fellow beings to hold these things in common. Once this is done, or once such a “contract” or agreement exists, one has the fundamentals of a universe. Specialized considerations based on the above make one or another kind of universe.

The physical universe which we see around us and in which we live was created on these fundamentals without regard to Who created it. Its creation was agreed upon. In order to perceive it one must agree that it exists.

There are three classes of universes. There is first, foremost and most evident, the physical universe of spaces, stars, suns, land, sea, air and living forms. Then there is the other fellow’s universe which may or may not be agreed upon by his associates. This he holds to himself. The phenomenon of this universe is included in the field of the “mind” as described earlier. Then listed last here, but first perceived, is one’s own universe.

The phenomenon of universes is an interesting one since one’s own universe can be overwhelmed by the universes of others. These in Scientology we call valences (extra personalities, cells, apparent beingnesses). Valences and universes are the same thing, essentially.

For example, one while living in the physical universe can be overpowered by the universe of, let us say, father. While one still retains his own valence or identity one is yet acting or thinking or suffering or feeling somewhat like father. Even though one is by oneself there is this additional apparent beingness. Although father is absent his commands are still present, thus we get such things as “duty,” “obedience,” “training” and even “education.” Each one of these is caused by some part of another universe to a greater or lesser degree.

Regardless of how one reacts to universes, he still remains in some degree himself. It is the effort of many to struggle “to mind themselves.” The totality of this impulse is the effort to separate one’s own self as a thetan from the various universes with which he feels himself too intimately associated. One is only oppressed by the universe when he feels he can have nothing of that universe. One is only victimized by “father’s universe” when he is in protest against father. One protests against the physical universe only when he feels that he can have no part of it or does not belong in it or, as in religion, is not looked upon kindly by what he conceives to be the Creator of the physical universe.

Universes, as considered in games earlier, could be considered the playing fields of life. One plays willingly or one plays unwillingly. When one begins to play unwillingly he is apt to discover himself victimized and interiorized into the universe of some game. It is against this phenomenon that a person protests. Consider the matter of a jail. On the surface of it, as Voltaire discovered, a jail provides food and shelter and leisure time. This would seem to be the ambition of many people, but the jail provides, as well, a restriction without one’s consent. The only difference between being in jail and being the king in a castle so far as liberty is concerned is one’s own desires in the matter and one’s own ability to command one’s environment. As a king in a castle one

would be causative. His will, statement, thinkingness would have an effect upon others. Being in jail one is an effect in that the thinkingness of others finds him its target. Here we have in terms of universes the most rudimentary example of cause and effect.

We must, however, assume, because it is so evident, that an individual only gets into traps and circumstances he intends to get into. Certain it is, that having gotten into such a position, he may be unwilling to remain in it, but a trap is always preceded by one's own choice of entrance. We must assume a very wide freedom of choice on the part of a thetan since it is almost impossible to conceive how a thetan could get himself trapped even though he consented to it. By actual demonstration a thetan goes through walls, barriers, vanishes space, appears anywhere at will and does other remarkable things. It must be, then, that an individual can be trapped only when he considers that he is trapped, and in view of the fact that the totality of existence is based upon his own considerations, we find that the limitations he has must have been invited to himself, otherwise they could not be eradicated by the individual under processing, since the only one that is present with the preclear is the auditor. The preclear, by processing, can resolve all of his difficulties without going and finding other persons or consulting other universes. Thus the totality of entrapment, aberration—even injury, torture, insanity and other distasteful items—is basically considerations a thetan is making and holding right now in present time. This must be the case since time itself is a postulate or consideration on his own part.

The greatest philosophical clamor or quarrel has been waged around the subject of “knowledge” and there is nothing preposterous on the subject of knowledge that cannot be found in philosophical text. The superiority and ascendancy of Scientology depends upon the fact that it has transcended this philosophical quarrel on the subject of knowingness, and Scientology contains in itself the basics of knowledge.

By knowledge we mean assured belief, that which is known, information, instruction; enlightenment, learning; practical skill. By knowledge we mean data, factors and whatever can be thought about or perceived.

The reason why knowledge has been misunderstood in philosophy is that it is only half the answer. There is no allness to knowledge. By definition, knowledge is that which is perceived or learned or taken from another source. This patently, then, means that when one learns, he is being an effect.

We see in Axiom 10 that “the highest purpose in the universe is the creation of an effect.” This is in direct contradiction to knowledge although one of course can know how to create an effect.

Opposed to knowledge we have the neglected half of existence, which is the creation of knowledge, the creation of data, the creation of thought, the causative consideration, self-evolved ideas as opposed to ideas otherwise evolved. The reason Scientology is such a fascinating study is that it takes apart the other fellow's ideas and permits one to create some of his own. Scientology gives us the common denominators of objects, energies, spaces, universes, livingness and thought itself.

There is cause and effect. Cause could be defined as emanation. It could be defined also, for purposes of communication, as source-point. If you consider a river flowing to the sea, the place where it began would be the source-point or cause and the place where it went into the sea would be the effect-point, and the sea would be the effect of the river. The man firing the gun is cause; the man receiving the bullet is effect. The one making a statement is causing a communication, the one receiving the statement is the effect of the communication.

Almost all anxieties and upsets in human relations come about through an imbalance of cause and effect.

One must be willing at once to cause new data, statements, assumptions, considerations and to receive ideas, assumptions, considerations.

So great is the anxiety of a thetan to be an effect that he closely approaches those things which can cause an effect upon him, thus a thetan becomes trapped. On the face of it so few thetans make causative data and so many receive data that it would seem, in view of the fact that a thetan can be touched only by his own consideration, that thetans are more anxious for effects than to be cause.

It is learned under close experiment that there is nothing a thetan actually disdains on an effect level. He pretends not to like or enjoy certain effects and protests against them, but he knows very well that the mechanism of protest causes the effect to approach more closely as a general rule.

The prevailing anxiety, then, is to be an effect, not to be a cause. The entire subject of responsibility is a study of cause and effect in that a person who wants no responsibility is anxious to be an effect only and a person who can assume responsibility must also be willing to be causative.

A thetan can be swung into a “state of consideration” by observing that it is commonly held by others. This keeps him in the universe and this keeps him being effect.

Study, investigation, receiving education and similar activity are all effect activities and result in the assumption of less responsibility. Thus, while it is true that a thetan cannot actually get into trouble, he can, by agreeing with the current agreed upon thought in the universe where he finds himself, take a pattern of thinkingness which makes him less effective because he wishes to be an effect. If he feels he must gather all of his data from elsewhere, he is then the effect of knowledge, the effect of universes and postulates, and he tends to reduce his own ability to form or make knowledge.

In Scientology we can communicate in full these circumstances since we are only calling to attention the pattern which an individual already himself holds, thus we are not actually teaching him anything. We are only pointing out things he has already agreed with or himself caused.

It is not true that an individual is responsible for everything that happens to him. When an individual, wishing many interesting effects, chooses to go into many universes or traps, he can become confused about what he is doing, where he is or what it is all about. Scientology points out what can be seen or changed from a person’s own viewpoint to bring about a change in his own condition.

As an example, a thetan has come to “believe” that the right way to get along in life is to do just as father did. This is an invitation to being in father’s universe. Later on he changes his mind about this but he finds himself still in father’s universe and doesn’t like it. He would be more effective, more capable if he were not now in father’s universe. Customarily in these unenlightened times he waits for death to separate himself from the environment in which he finds himself and puts up with it until then. It is not necessary to do this now that we have Scientology. He can at any moment, given the proper steerage, vacate any trap in which he finds himself and begin again on a new series of considerations.

We cannot, then, talk about knowledge as a totality. It is a single datum. The thirst for knowledge would be the thirst for other thetans’ postulates and would lead one to forget that he himself has been a party to the making of these postulates and that he himself had to follow a certain course in order to put himself in reach of other

thetans' postulates. (Translator's note: Lacking a proper English word for "causative thinking," the word "postulate" has been used in slight difference to its English definition. If there is a word in your language which means "self-impulsion" or "creation of a thought" use that instead of a "postulate.") Because one is the effect of knowledge, causing data, considerations or "facts" to come into being separates one in distance from being an effect. If one is very anxious to be an effect and if this is his basic consideration, he will not take well to causing information to come into existence, but in order to get him out of the traps in which he finds himself it is necessary to some degree that he do so.

Causing few barriers or traps, the individual then loses control over barriers or traps; wishing to be an effect, of course he must lose control of barriers and traps, otherwise he cannot be entrapped by them. The thing to do to free him from a trap is to find what parts of the trap he himself is willing to own, or have, or possess. This places the barriers (which can be spaces, energy movements or obstacles) under his control, and his postulating that he can have or possess this or that causes him to be willing to be or occupy the trap and the moment this occurs he is no longer in the trap, or even if he is still in it to some degree he does not object to it and can leave it when he wishes.

The way to paralyze a nation entirely and to make it completely ungovernable would be to forbid education of any kind within its borders and to inculcate into every person within it the feeling that he must not receive any information from anybody about anything. To make a nation governable it is necessary to hold a kindly view of education and to honor educative persons and measures. To conquer a land it is not necessarily efficient to overwhelm them with guns. Once this is done it is necessary to apply educative measures in order to bring about some sort of agreement amongst the people themselves as well as between the conqueror and the subdued. Only in this way could one have a society, a civilization, or as we say in Scientology, a smoothly running game.

In other words two extremes could be reached. Neither one of which is desirable by the individual. The first extreme could be reached by emphasis only upon self created data or information. This would bring about not only a lack of interpersonal relations, but would also bring about an anxiety to have an effect which would, as it does in barbaric peoples, result in social cruelty unimaginable in a civilized nation. The other extreme would be to forbid in its entirety any self-created information and to condone only data or considerations generated by others than self. Here we would create an individual with no responsibility, so easily handled that he would be only a puppet.

Self-created data is then not a bad thing, neither is education, but one without the other to hold it in some balance will bring about a no-game condition or a no-civilization. Just as individuals can be seen by observing nations so we see the African tribesman, with his complete contempt for truth and his emphasis on brutality and savagery for others but not himself, is a no-civilization, and we see at the other extreme China, slavishly dedicated to ancient scholars, incapable of generating within herself sufficient rulers to continue, without bloodshed, a nation.

We have noted the individual who must be the only one who can make a postulate or command, whose authority is dearer to him than the comfort or state of millions, and have suffered from such men (Napoleon, Hitler, Kaiser Wilhelm, Frederick of Prussia, Genghis Khan, Attila). We have known, too, the scholar who has studied himself blind and is the world's greatest authority on Government or some such thing, who yet cannot himself manage his bank account or a dog with any certainty. Here we have in either case, a total imbalance. The world-shaker is himself unwilling to be any effect of any kind (and all the men named here were arrant personal cowards) and we have the opposite, a man who would not know what you were talking about if you told him to get an idea of his own.

We see another example of this in the fundamental laws of warfare. A body of troops, to be effective, must be able to attack and to defend. Its implements must be divided 50% for attack and 50% for defense. In other words, even in a crude activity such as warfare, we find that no successful outcome is possible unless the troops can devote half of their energies to attack and half of them to defense.

In the much broader view of life we discover on any dynamic that success depends, or a game depends, or activity depends, or life itself depends upon being willing to be cause equally in ratio to being willing to be an effect. He who would give must be willing to receive. He who would receive must be willing to give. When these tenets are violated the most fundamental principle of human relationships is violated and the result is a no-game condition such as aberration, insanity, antisocialness, criminality, inactivity, laziness, tiredness, mania, fanaticism and all the other things against which men protest. But imbalances between cause and effect also enter randomities into the game of life and cannot be neglected in their potential for creating a game.

Any information is valuable to the degree that you can use it. In other words any information is valuable to the degree that you can make it yours. Scientology, of all the sciences, does not teach you, it only reminds you, for the information was yours in the first place. It is not only the science of life, but it is an account of what you were doing before you forgot what you were doing.

KNOW AND NOT-KNOW

It is the basic mechanism of thinkingness, whether one is postulating or receiving information, that one retain one's ability to know. It is equally important that one retain one's ability to not-know.

You will discover that most people are trying not to remember. In other words they are trying to not-know. Education can only become burdensome when one is unable to not-know it. It is necessary that one be able to create, to receive, to know, and to not-know information, data and thoughts. Lacking any one of these skills, for they are skills, no matter how native they are to the individual, one is apt to get into a chaos of thinkingness or creatingness or livingness.

You can look at any eccentric or aberrated person and discover rapidly, by an inspection of him, which one of these four factors he is violating. He either is unable to know or not-know his own created thoughts, or he is unable to know or not-know the thoughts of others. Somewhere, for some reason best known to him, in his anxiety to be part of the game, he has shelved, lost, one of these abilities.

Time is a process of knowing in the present and not-knowing in the future or the past. Remembering is the process of knowing the past; predicting, of knowing the future. Forgetting is the process of not-knowing the past, and being without goals is the process of not-knowing the future.

Exercises in these various items rehabilitate not only the sanity or ability of the individual, but his general capability in living and playing the game.

THE GOAL OF SCIENTOLOGY

The end object of Scientology is not the making into nothing of all of existence or the freeing of the individual of any and all traps everywhere. The goal of Scientology is making the individual capable of living a better life in his own estimation and with his fellows and the playing of a better game.

(Continued in PAB 87 on next page.)

P.A.B. No. 87
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

5 June 1956

SCIENTOLOGY
TRANSLATOR'S EDITION

by L. Ron Hubbard, Ph.D., C.E.

Continued from PAB 86

SCIENTOLOGY PROCESSING

Scientology is applied in many ways to many fields. One particular and specialized method of application of Scientology is its use on individuals and groups of people in the eradication of physical illnesses deriving from mental states and the improvement of their abilities and intelligence. By processing is meant the verbal exercising of a patient (preclear) in exact Scientology processes. There is a great deal of terminology and precision in these processes and their use and they are not combinable with older mental activities such as psychiatry, psychology, psychoanalysis, yoga, massage, etc. However, these processes are capable of addressing or treating the same ills of the mind as are delineated by older methodology, with the addition that Scientology is alone in its ability to successfully eradicate those psychosomatic ills to which it is addressed and is the only science or study known which is capable of uniformly producing marked and significant increases in intelligence and general ability.

Scientology processing, amongst other things, can increase the intelligence quotient of an individual, his ability or desire to communicate, his social attitudes, his capability and domestic harmony, his fertility, his artistic creativity, his reaction time and his health.

An additional sphere of activity allied to processing is Preventive Scientology. In this branch of processing an individual is inhibited or restrained from assuming states lower than he has already suffered from. In other words the progress of tendencies, neuroses, habits and deteriorating activities can be halted by Scientology or their occurrence can be prevented. This is done by processing the individual on standard Scientology processes without particular attention to the disability involved.

Scientology processing is called "auditing" by which the auditor (practitioner) "listens and commands." The auditor and the preclear (patient) are together out-of-doors or in a quiet place where they will not be disturbed or where they are not being subjected to interrupting influences. The purpose of the auditor is to give the preclear certain and exact commands which the preclear can follow and perform. The purpose of the auditor is to increase the ability of the preclear. The Auditor's Code is the governing set of rules for the general activity of auditing. The Code follows:

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THE AUDITOR'S CODE

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

The Auditor's Code governs the activity of the auditor during sessions. The activity of the Scientologist in general is governed by another broader code.

THE CODE OF A SCIENTOLOGIST

As a Scientologist, I pledge myself to the Code of Scientology for the good of all:

1. To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this Science.
2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To punish to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.

As it can be seen, both of these codes are designed to protect the preclear as well as Scientology and the auditor in general. As these codes evolve from many years of observation and experience by a great number of people, it can be said that they are

intensely important and are probably complete. Failure to observe them has resulted in a failure of Scientology. Scientology can do what it can do only when it is used within the limits of these two codes. Thus it can be seen that the interjection of peculiarities or practices by the auditor into Scientology processing can actually nullify and eradicate the benefits of that processing. Any hope or promise in Scientology is conditional upon its good use by the individual and its use in particular within the limits of these two codes.

THE CONDITIONS OF AUDITING

Certain definite conditions must prevail and a certain methodology must be followed in order that processing may be beneficial to its fullest extent.

Probably the first condition is a good grasp of Scientology as a Science and its mission in the world.

The second condition would be a relaxed state of mind on the part of the auditor and the confidence that his use of Scientology upon the preclear will not produce a harmful result.

The third requisite should be finding a preclear. By this it is literally meant that one should discover somebody willing to be processed and having discovered one so willing should then make sure that he is aware that he is there being processed.

The fourth requisite would be a quiet place in which to audit with every precaution taken that the preclear will not be interrupted or burst in upon or unduly startled during processing.

All requisites for auditing from here on are entirely concerned with procedures and processes. By auditing procedure is meant the general model of how one goes about addressing a preclear. This includes an ability to place one question, worded exactly the same way, over and over again to the preclear no matter how many times the preclear has answered the question. It should include the ability to acknowledge with a "good" and "all right" every time a preclear executes or completes the execution of a command. It should include the ability to accept a communication from the preclear. When the preclear has something to say the auditor should acknowledge the fact that he has received the preclear's communication and should pay some attention to the communication. Procedure also includes the ability to sense when the preclear is being over-strained by processing or is being unduly annoyed and to handle such crises in the session to prevent the preclear from leaving. An auditor should also have the ability of handling startling remarks or occurrences by the preclear. An auditor should also have the knack of preventing the preclear from talking obsessively since prolonged conversation markedly reduces the havingness of the preclear and the sooner long dissertations by the preclear are cut off the better for the session in general. Processes, as distinct from procedures, consist of utilizing the principle of the gradient scale to the end of placing the preclear in better control of himself, his mind, the people and the universe around him. By gradient scale is meant a proceeding from simplicity toward greater difficulty, giving the preclear always no more than he can do, but giving him as much as he can do until he can handle a great deal. The idea here is to give the preclear nothing but wins and to refrain from giving the preclear loses in the game of processing. Thus it can be seen that processing is a team activity and is not itself a game whereby the auditor opposes and seeks to defeat the preclear and the preclear seeks to defeat the auditor, for when this condition exists there are little results in processing.

The earliest stage of auditing consists in taking over control of the preclear so as to restore to the preclear more control of himself than he has had. The most fundamental step is then location, whereby the preclear is made to be aware of the fact that

he is in an auditing room, that an auditor is present and that the preclear is being a preclear. Those conditions will become quite apparent if one realizes that it would be very difficult for a son to process a father. A father is not likely to recognize anything else than the boy he raised in his auditor. Therefore the father would have to be made aware of the fact that the son was a competent practitioner before the father could be placed under control in processing. One of the most elementary commands in Scientology is **“Look at me, who am I?”** After a preclear has been asked to do this many times until he can do so quickly and accurately and without protest, it can be said that the preclear will have “found” the auditor.

The preclear is asked by the auditor to control, which is to say, start, change and stop (the anatomy of control) anything he is capable of controlling. In a very bad case this might be a very small object being pushed around on a table, being started and changed and stopped each time specifically and only at the auditor’s command until the preclear himself realizes that he himself can start, change and stop the object. Sometimes four or five hours spent in this exercise are very well spent on a very difficult preclear.

The preclear is then asked to start, change and stop his own body under the auditor’s specific and precise direction. In all of his commands the auditor must be careful never to give a second command before the first one has been fully obeyed. A preclear in this procedure is walked around the room and is made to start, change the direction of and stop his body, one of these at a time, in emphasis, until he realizes that he can do so with ease. Only now could it be said that a session is well in progress or that a preclear is securely under the auditor’s command. It should be noted especially that the goal of Scientology is better self-determinism for the preclear. This rules out at once hypnotism, drugs, alcohol or other control mechanisms used by other and older therapies. It will be found that such things are not only not necessary but they are in direct opposition to the goals of greater ability for the preclear.

The principal points of concentration for the auditor now become the ability of the preclear to have, the ability of the preclear to not-know and the ability of the preclear to play a game.

An additional factor is the ability of the preclear to be himself and not a number of other people such as his father, his mother, his marital partner or his children.

The ability of the preclear is increased by addressing to him the process known as the Trio. These are three questions, or rather commands.

1. **“Look around here and tell me what you could have.”**
2. **“Look around here and tell me what you would permit to remain in place.”**
3. **“Now look around and tell me with what you could dispense.”**

No. 1 above is used usually about ten times, then No. 2 is used five times, and No. 3 is used once. This ratio of ten, five and one would be an ordinary or routine approach to havingness. The end in view is to bring the preclear into a condition whereby he can possess or own or have whatever he sees, without further conditions, ramifications or restrictions. This is the most therapeutic of all processes, as elementary as it might seem. It is done without too much two-way communication or discussion with the preclear and it is done until the preclear can answer question one, two and three equally well. It should be noted at once that twenty-five hours of use of this process by an auditor upon a preclear brings about a very high rise in tone. By saying twenty-five hours it is intended to give the idea of the length of time the process should be used. As it is a strain on the usual person to repeat the same question over and over, it will be seen that an auditor should be well disciplined or very well trained before he audits.

In the case of a preclear who is very unable, “can’t have” is substituted for “have” in each of the above questions for a few hours until the preclear is ready for the Trio in its “have” form. This can-can’t is the plus and minus aspect of all thought and in Scientology is called by a specialized word, “dichotomy.”

The rehabilitation of the ability of the preclear to not-know is also rehabilitation of the preclear in the time stream, since the process of time consists of knowing the moment and not-knowing the past and not-knowing the future simultaneously. This process, like all other Scientology processes, is repetitive. The process is run, ordinarily, only after the preclear is in very good condition and is generally run in an exterior well-inhabited place. Here the auditor, without exciting public comment, indicates a person and asks the preclear, **“Can you not-know something about that person?”** The auditor does not permit the preclear to “not-know” things which the preclear already doesn’t know. The preclear “not-knows” only those things which are visible and apparent about the person. This is also run on other objects in the environment such as walls, floors, chairs and other things. The auditor should not be startled when for the preclear large chunks of the environment start to disappear. This is ordinary routine and in effect the preclear should make the entirety of the environment disappear at his own command. The environment does not disappear for the auditor. The end goal of this “not-know” process is the disappearance of the entire universe, under the preclear’s control, but only for the preclear. It will be discovered while running this that the preclear’s “havingness” may deteriorate. If this happens he was not run enough on the Trio before he was run on this process. It is only necessary in such a case to intersperse **“Look around here now and tell me what you could have”** with the “not know” command to keep the preclear in good condition. Drop of havingness is manifested by nervous agitation, obsessive talk or semi-unconsciousness or “dopiness” on the part of the preclear. These manifestations indicate only reduction of havingness.

The reverse of the question here is **“Tell me something that you would be willing to have that person (indicated by the auditor) not-know about you.”** Both sides of the question have to be run (audited). This process can be continued for twenty-five hours or even fifty or seventy-five hours of auditing with considerable benefit so long as it does not react too violently upon the preclear in terms of loss of havingness.

It should be noted that, in running either havingness or “not-know” on a preclear, the preclear may exteriorize. In other words it may become apparent, either by his observation or because the preclear informs him, that the auditor has “exteriorized” a preclear. Under “The Parts of Man” section there is an explanation of this phenomenon. In modern auditing the auditor does not do anything odd about this beyond receive and be interested in the preclear’s statement of the fact. The preclear should not be permitted to become alarmed since it is a usual manifestation. A preclear is in better condition and will audit better exteriorized than “in his head.” Understanding that an actual ability to “not-know” is an ability to erase by self-command the past without suppressing it with energy or going into any other method is necessary to help the preclear. It is the primary rehabilitation in terms of knowingness. Forgetting is a lower manifestation than “not-knowingness.”

(Continued in PAB 88 on next page.)

P.A.B. No. 88
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

12 June 1956

SCIENTOLOGY
TRANSLATOR'S EDITION

by L. Ron Hubbard, Ph.D., C.E.

Continued from PAB 87

THE CONDITIONS OF AUDITING
Concluded

The third ability to be addressed by the auditor is the ability of the preclear to play a game. First and foremost in the requisites to play a game is the ability to control. One must be able to control something in order to participate in a game. Therefore the general rehabilitation of control by starting, changing and stopping things is a rehabilitation in the ability to play a game. When a preclear refuses to recover, it is because the preclear is using his state as a game, and does not believe that there is any better game for him to play than the state he is in. He may protest if this is called a game. Nevertheless any condition will surrender if the auditor has the preclear invent similar conditions or even tell lies about the existing condition. Inventing games or inventing conditions or inventing problems alike rehabilitate the ability to play a game. Chief amongst these various rehabilitation factors are control (start, change and stop), problems and the willingness to overwhelm or be overwhelmed. One ceases to be able to have games when one loses control over various things, when one becomes short of problems and when one is unwilling to be overwhelmed (in other words, to lose) or to overwhelm (to win). It will be found while running havingness as in the Trio above that one may run down the ability to play a game, since havingness is the reward of a game in part.

In the matter of problems it will be seen that these are completely necessary to the playing of a game. The anatomy of a problem is intention versus intention. This is, of course, in essence the purpose of all games, to have two sides, each one with an opposed intention. Technically a problem is two or more purposes in conflict. It is very simple to detect whether or not the preclear is suffering from a scarcity of games. The preclear who needs more games clutches to himself various present time problems. If an auditor is confronted with a preclear who is being obsessed by a problem in present time he knows two things: (1) that the preclear's ability to play a game is low, and (2) that he must run an exact process at once to rehabilitate the preclear in session.

It often happens at the beginning of an auditing session that the preclear has encountered a heavy present time problem between sessions. The preclear must always be consulted before the session is actually in progress as to whether or not he has

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“anything worrying” him. To a preclear who is worried about some present time situation or problem no other process has any greater effectiveness than the following one. The auditor with a very *brief* discussion of the problem asks the preclear to invent a problem of comparable magnitude. He may have to reword this request to make the preclear understand it completely, but the auditor wants in essence the preclear to invent or create a problem he considers similar to the problem he has. If the preclear is unable to do this, it is necessary then to have him lie about the problem which he has. Lying is the lowest order of creativeness. After he has lied about the problem for a short time, it will be found that he will be able to invent problems. He should be made to invent problem after problem until he is no longer concerned with his present time problem.

The auditor should understand that a preclear who is “now willing to do something about the problem” has not been run long enough on the invention of problems of comparable magnitude. As long as the preclear is attempting to *do* something about the problem, the problem is still of obsessive importance to him. No session can be continued successfully until such a present time problem is entirely flat, and it has been the experience that when a present time problem was not completely eradicated by this process that the remainder of the session or indeed the entire course of auditing may be interrupted.

When a preclear does not seem to be advancing under auditing, a thing which he does markedly and observedly, it must then be supposed that the preclear has a present time problem which has not been eradicated and which must be handled in auditing. Although the auditor gives the preclear to understand that he too believes this present time problem is extremely important, the auditor should not believe that this process will not handle *any* present time problem, since it will. This process should be done on some preclears in company with the Trio.

If the preclear is asked to “lie about” or “invent a problem of comparable magnitude,” and while doing so becomes agitated or unconscious or begins to talk wildly or obsessively, it must be assumed that he will have to have some havingness run on him until the agitation or manifestation ceases so that the problem of comparable magnitude process can be resumed.

Another aspect of the ability to play a game is the willingness to win and the willingness to lose. An individual has to be willing to be cause or willing to be an effect. As far as games are concerned this is reduced to a willingness to win and a willingness to lose. People become afraid of defeat and afraid of failure. The entire anatomy of failure is only that one’s postulates or intentions are reversed in action. For instance, one intends to strike a wall and strikes it. That is a win. One intends not to strike a wall and doesn’t strike it. That is again a win. One intends not to strike a wall and strikes it. That is a lose. One intends to strike a wall and can’t strike it. This is again a lose. It will be seen in this as well as other things that the most significant therapy there is is changing the mind. All things are as one considers they are and in no other way. If it is sufficiently simple to give the definition of winning and losing, so it is simple to process the matter.

This condition is best expressed, it appears, in processing by a process known as “overwhelming.” An elementary way of running this is to take the preclear outside where there are numbers of people to observe and, indicating a person, to ask the preclear, “**What could overwhelm that person?**” When the preclear answers this, he is asked about the same person, “**What could that person overwhelm?**” He is then asked as the third question, “**Look around here and tell me what you could have.**” These three questions are run one after the other. Then another person is chosen and then the three questions are asked again. This process can be varied in its wording but the central idea must remain as above. The preclear can be asked “**What would you permit**

to overwhelm that person?" and "What would you permit that person to overwhelm?" and of course "Look around here and tell me what you could have." This is only one of a number of possible processes on the subject of overwhelming, but it should be noted that asking the preclear to think of things which would overwhelm *him* could be fatal to the case. Where overwhelming is handled, the preclear should be given a detached view.

A counter-position to havingness processes, but one which is less therapeutic is "separateness." One asks the preclear to look round and discover things which are separate from things. This is repeated over and over. It is, however, destructive of havingness even though it will occasionally prove beneficial.

It will be seen that havingness (barriers), "not-knowingness" (being in present time and not in the past or the future), purposes (problems, antagonists, or intention-counter-intention), and separateness (freedom) will cover the anatomy of games. It is not to be thought, however, that havingness addresses itself only to games. Many other factors enter into it. In amongst all of these, it is of the greatest single importance.

One addresses in these days of Scientology the subjective self, the mind, as little as possible. One keeps the preclear alert to the broad environment around him. An address to the various energy patterns of the mind is less beneficial than exercises which directly approach other people or the physical universe. Therefore, asking a preclear to sit still and answer the question "What could you have?" when it is answered by the preclear from his experience or on the score of things which are not present, is found to be non-therapeutic and is found instead to decrease the ability and intelligence of the preclear. This is what is known as a *subjective* (inside the mind only) process.

These are the principal processes which produce marked gains. There are other processes and there are combinations of processes but these given here are the most important. A Scientologist knowing the mind completely can of course do many "tricks" with the conditions of people to improve them. One of these is the ability to address a psychosomatic illness such as a crippled leg which, having nothing physically wrong with it, yet is not usable. The auditor could ask the preclear "Tell me a lie about your leg" with a possible relief of the pain or symptom. Asking the preclear repeatedly "Look around here and tell me something your leg could have" would undoubtedly release the somatic. Asking the preclear with the bad leg "What problem could your leg be to you?" or desiring him to "Invent a problem of comparable magnitude to your leg" would produce a distinct change in the condition of the leg. This would apply to any other body part or organ. It would also apply, strangely enough, to the preclear's possessions. If a preclear had a vehicle or cart which was out of repair or troublesome to him one could ask him "What problem could a cart be to you?" and thus, requesting him to invent many such problems, one would discover that he had solved his problems with the cart. There is the phenomenon in existence that the preclear already has many set games. When one asks him to give the auditor problems, he already has the manifestations of as-ising or erasing taking place. Thought erases, therefore the number of problems or games the preclear would have would be reduced by asking him to recount those which he already has. Asking the preclear to describe his symptoms is far less than therapeutic and may result in a worsening of those symptoms, contrary to what some schools of thought have believed in the past but which accounts for their failures.

There are specific things which one must avoid in auditing. These follow:

1. *Significances.* The easiest thing a thetan does is change his mind. The most difficult thing he does is handle the environment in which he finds himself situated. Therefore, asking a thetan to run out various ideas is a fallacy. It is a mistake. Asking the preclear to think over something can also be an error. Asking a preclear to do

exercises which concern his mind alone can be entirely fatal. A preclear is processed between himself and his environment. If he is processed between himself and his mind, he is processed up too short a view and his condition will worsen.

2. *Two-way communication.* There can be far too much two-way communication or far too much communication in an auditing session. Communication involves the reduction of havingness. Letting a preclear talk on and on or obsessively is to let a preclear reduce his havingness. The preclear who is permitted to go on talking will talk himself down the tone scale and into a bad condition. It is better for the auditor simply and discourteously to tell a preclear to “shut up” than to have the preclear run himself “out of the bottom” on havingness. You can observe this for yourself if you permit a person who is not too able to talk about his troubles. He will begin to talk more and more hectically. He is reducing his havingness.

He will eventually talk himself down the tone scale into apathy, at which time he will be willing to tell you (as you insist upon it) that he “feels better” when, as a matter of fact, he is actually worse. Asking a preclear “How do you feel now?” can reduce his havingness since he looks over his present time condition and as-ises some mass.

3. *Too many processes.* It is possible to run a preclear on too many processes in too short a time with a reduction of the preclear’s recovery. This is handled by observing the communication lag of the preclear. It will be discovered that the preclear will space his answers to a repeated question differently with each answer. When a long period ensues between the question and his answer to the question a second time, he is said to have a “communication lag.” The “communication lag” is the length of time between the placing of the question by the auditor and the answering of that *exact* question by the preclear. It is not the length of time between the placing of the question by the auditor and some statement by the preclear. It will be found that the communication lag lengthens and shortens on a repeated question. The question on the tenth time it has been asked may detect no significant lag. This is the time to stop asking that question since it now has no appreciable communication lag. One can leave any process when the communication lag for three successive questions is the same.

In order to get from one process to another one employs a communication bridge which to a marked degree reduces the liability of too many processes. A communication bridge is always used. Before a question is asked, the preclear should have the question discussed with him and the wording of the question agreed upon as though he were making a contract with the auditor. The auditor says that he is going to have the preclear do certain things and finds out if it’s all right with the preclear if the auditor asks him to do these things. This is the first part of a communication bridge. It precedes all questions, but when one is changing from one process to another the bridge becomes a bridge indeed. One levels out the old process by asking the preclear whether or not he doesn’t think it is safe to leave that process now. One discusses the possible benefit received from the process and then tells the preclear that he is no longer going to use that process. Now he tells the preclear he is going to use a new process, describes the process and gets an agreement on it. When the agreement is achieved, then he uses this process. The communication bridge is used at all times. The last half of it, the agreement on a new process, is used always before any process is begun.

4. *Failure to handle the present time problem.* Probably more cases are stalled or found unable to benefit in processing because of the neglect of the present time problem as covered above than any other single item.

5. *Unconsciousness, “dopiness” or agitation on the part of the preclear* is not a mark of good condition. It is a loss of havingness. The preclear must never be processed

into unconsciousness or “dopiness.” He should always be kept alert. The basic phenomenon of unconsciousness is “a flow which has flowed too long in one direction.” If one talks too long at somebody he will render him unconscious. In order to wake up the target of all that talk, it is necessary to get the unconscious person to do some talking. It is simply necessary to reverse any flow to make unconsciousness disappear, but this is normally cared for in modern Scientology by running the Trio above.

Books on auditing are available from the Hubbard Association of Scientologists International, Brunswick House, 83 Palace Gardens Terrace, London W.8, and from the Distribution Center Incorporated, Box 242, Silver Spring, Maryland, U.S.A., as well as from the local groups and other Scientology Offices throughout the world. Magnetic lecture tapes with lectures on Scientology for groups and auditors are also available. Individual processing by the staff auditors of Clinics is available from the above addresses and also at the Hubbard Guidance Center, 2315 15th Street Northwest, Washington, D.C. Training as an auditor is obtainable. An auditor should be trained in the very fine schools of the HASI London or the Founding Church in Washington, D.C. the same. These are the only official sources for diplomas in auditing and in professional Scientology.

THE FUTURE OF SCIENTOLOGY

With man now equipped with weapons sufficient to destroy all mankind on Earth, the emergence of a new science capable of handling man is vital. Scientology is such a science. It was born in the same crucible as the atomic bomb. The basic intelligence of Scientology came from nuclear physics, higher mathematics and the understanding of the ancients in the East. Scientology can and does do exactly what it says it can do. In Washington, D.C. there is an enormous file cabinet filled with thousands of case histories, fully validated and sworn to, which attest the scientific thoroughness of Scientology. With Scientology man can prevent insanity, criminality and war. It is for man to use. It is for the betterment of man. The primary race of Earth is not between one nation and another today. The only race that matters at this moment is the one being run between Scientology and the Atomic Bomb. The history of man, as has been said by well-known authorities, may well depend upon which one wins.

FINIS

*** First Basic Course results are in !!

The following are the Before and After Test results of the Basic Course run in Stamford, Connecticut, by Sylvan Stein, DScn, DD, extracted from his report.

“Here are the test results of my first basic course. It consisted of six evenings. Three of the people had never heard of Scientology. The fourth received processing prior to the course.

Timed Tests Student	Before		After	
	Time	Score	Time	Score
1	2'30"	60	1'30"	66
2	3'45"	78	1'55"	94
3	2'30"	82	1'00"	86
4	2'00"	59	1'15"	75

APA Profiles	Student 1		Student 2		Student 3		Student 4	
	Bef.	Aft.	Bef.	Aft.	Bef.	Aft.	Bef.	Aft.
A	-50	+ 90	- 6	+ 8	-95	-74	+ 4	+ 4
B	+20	+100	-55	+ 2	+62	+68	+30	+62
C	-15	+ 50	-28	-34	+44	+24	- 8	+58
D	+20	+ 52	+46	+58	- 2	+40	+34	+44
E	+70	+ 85	-80	-30	+72	+88	+62	+90
F	+45	+ 70	+ 8	+ 4	+72	+54	+81	+57
G	0	+100	+74	+46	+78	+78	0	+10
H	+25	+ 80	+36	+56	-10	0	-58	+16
I	+85	+ 92	+96	+98	+72	+56	-62	-14
J	+90	+ 90	+ 2	+ 8	+80	+94	+68	+30

People really go for mechanics, don't they? If they're shown a graph with pretty colored lines on it then they 'really know' they've changed!"

ARE YOU running a Basic Course with Before and After Scientometric Tests? If you are not, why? Does anything prevent you from running such a course? Do you lack data? Do you lack confidence? Do you fear the unpredictable elements of an "unknown" class of students?

IF SO

you should take the present Indoctrination Course which I have released after many weeks' patient work by the Clinic's instructors and auditors in testing and modifying to its present state of producing efficient auditors with good case changes for all students and auditors. This course is two weeks long in indoctrination, plus a further week of 25 hours' individual auditing given by a qualified and well-experienced auditor at a fee of only £35.

You will see that after having taken such a course you will be able to tackle any situation, any case level, any type of audience, and what is better still, you will know that LIFE is a really great game. Here is your chance—TAKE IT!

L. RON HUBBARD

P.A.B. No. 89
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

19 June 1956

SCIENTOLOGY
REVISION OF TRANSLATOR'S EDITION

Well, we have finally come to the end of the *Translator's Edition of Scientology*.

This book running for so many PABs undoubtedly brought to you many new aspects of Scientology. The reason for this lies in the fact that there has not been a new book for some time and the research material has been piling up here undergoing re-codification and so was included all in a rush in the *Translator's Edition*.

Now, for me, begins the job of rewriting the *Translator's Edition* for book form, since I believe you have noticed, as I did, many typographical errors. The *Translator's Edition* must also include on its rewrite considerable additional information on processing, although I think you will agree with me that it was a real triumph to get the entirety of processing crammed into two PABs, Nos. 87 and 88, but of course as always happens even those two PABs could stand some re-codification, and two or three very important processes and tips must be included in them. It should be apparent to all of us that as this *Translator's Edition* will go and is going into very many languages it may just happen that Scientology will be represented entirely textbook wise by the *Translator's Edition* and it may occur that in several of these rarer languages no further text will be available. This is very probably the case with one translation that is now in progress which is going to a country of several hundred million people who, of course, could afford the few pence necessary for the booklet, but who will probably be left without any further information of any kind.

As a tip to translators here and there who are undertaking these translations, the refurbished edition which is coming out in booklet form in English in a few weeks should be consulted before your translation leaves your hand and goes to a printer in your language. One reason for this is the fact that the therapy section is not entirely complete and another reason for it is that some of the typographical errors unavoidable in getting out something quickly in the PABs will be entirely eradicated in the booklet. Thus, if you are translating this you should begin at once from the PABs to hand and order immediately from the HASI, No. 1 Brunswick House, 83 Palace Gardens Terrace, London W.8, a copy of the *Translator's Edition* at the special PAB price of 5/-d. As the shilling is worth 14 American cents, this is a price of 70 cents. However, it will take forever to get to you unless you include two-and-a-half shillings or an additional 35 cents for airmail postage, so thus a fast copy of the *Translator's Edition* will come to you for 7/6d airmail or 1 dollar and 5 cents American wherever you are throughout the world.

Do not for a moment bother your translators with the matter of royalties. All that I ask of you is that the *Translator's Edition* text made up here in full without any cutting or editing has my "by-line" on it and that it includes the addresses of the HASI

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in London and the United States. So, you translators, there is no difficulty here of royalties. I am not asking for any. If you can get royalties for translating it, they are yours.

Furthermore, translators, I would not worry about somebody else translating it into the same language as you are translating it into. That two editions might appear in the same language is of interest only to authors who are attempting to acquire royalties. As you have herein the author's permission and need no other special permission, there is then no possibility of legal conflict because you are publishing a book somebody else is publishing in your language.

I suggest that the published title in your language is something like the "Fundamentals of Thinking" or "Scientology: The Fundamentals of Thinking" or, if it translates better in your language, the "Fundamentals of Life" or the "Fundamentals of Mental Science." The word "Scientology" should appear on the cover, as it is already becoming known very broadly throughout the world.

The reason I make my "by-line" a condition is so that there can be no royalty conflicts of any kind whatsoever. If the book were published without a "by-line" or with some other authorship there could be royalty claims, thus such release would be outside the grant made herein and so could be contested if such a "wildcat" edition appeared.

I realize that the book is a necessity to any person whose study of Scientology is hampered by a current life childhood spent with another language, therefore the *Translator's Edition* should be of considerable help.

Do not for a moment suppose that the HASI or myself have any grip on editors or publishers in other languages than English. We cannot assist you on getting the book printed in, for instance, Greece, but with the manuscript translated and with your information that the textbooks on Scientology are the most advanced material on the mind in the United States of America you should have no difficulty in getting this book published. It is up to you to place it. Therefore, I call upon the initiative of anyone who has contacts in any country, no matter how small, or in any language to translate the book and display all necessary initiative in getting into print in that country.

To give you some sort of an idea what these exact materials can do, there is one small country right now which has had Scientology addressed to it on the working man's level. There is every obstacle in this country against the dissemination of material on thought or the mind. All this country seems to have absorbed in the past was revolutionary materials. Any material offered to it that was constructive and told it to support its own government and told it to get civilized has hitherto been ignored by that country. Scientology in the form contained in the *Translator's Edition* was disseminated into the teeth of an economic revolution. In a few short months thousands of people of the working class have not only absorbed Scientology but are using Scientology in their everyday work. Several members of their government have studied Scientology in this cursory fashion and, coincidentally or not, a new stability has come to that country which is amazing even to itself. Scientology has power. To display that power it must be disseminated.

We have a certain mission of civilizing the peoples of Earth. The first step to take in getting shoes on them is to translate the *Translator's Edition* and release it in a very cheap booklet form and make sure that it becomes disseminated in that area.

The *Translator's Edition* does not, of course, contain all there is to know in Scientology, but it contains the essentials. There is even material considerably in advance of that contained in the *Translator's Edition* which the auditor, the most practiced auditor, will be happy to get his hands on. So ending the *Translator's Edition* did not end the trail of research and did not end the PABs.

CURRENT PROCESSES

The following processes are released to Staff, HGC for their use and comments.

Please be very specific concerning the action of the process reported upon.

We are codifying processes for general release. Be very sure you add into your reports any *other* process you found necessary in running a case.

Report on usual forms.

L R H

* * * * *

1. Establish Rudiments by control of pc—
Have him start-change-stop small objects, then body like 8c.
Emphasize starting, then stopping, then changing until rudiments are established.
2. Run “Look around this room and tell me what your body (theta body in black case) can’t have.”
Etc on Trio.
3. If pc cannot make anything happen with thought run Axiom 10 processes “Look around room and tell me what is having no effect on that (object).” Then “What could you cause?” “Lie about an effect that wall (object) is having on you.”

Run also “What effect could you have” on valences. Also continuing effects, locate some.
Also “What could you expect from (valence)” you are having trouble with in pc.
4. Run can’t have, have, on body parts Vs Mest Universe “Look around and tell me what your (leg) can’t (can) have.”

Separate valences with “Look around and tell me what your (valence) can’t (can) have.”
5. If confusion or boil-off sets in, pc has stripped out too many stable data. Have him mock up confusions.
“What confusion could you cause?” Also minus randomness.
6. If he is stuck in pictures have him make portions, then all of them, solid. Stress injured parts—make solid.
Don’t leave in restimulation.
7. If antipathetic to people, or secretive, have pc spot people or parts of people outside that he, his body, theta body, can’t (can) have.
8. Run Waterloo Station on “What can you not-know about that person?”
Intersperse with “Look around and tell me what you could have.”
9. On special phobias, fixed ideas, run “Look around and tell me what that idea could have.” “Mock up a confusion for which that idea could be a stable datum.”
“Tell me an idea of *incomparable* magnitude.”
10. Problems—run out with problems of comparable magnitude.

11. Have him decide to get a mock-up (unmock something) and then stop it because it would spoil the game.
12. Lie about, invent games he could *really* play.
13. Invent problems he could *really* have.
14. Exteriorize by havingness on body or theta body, thinking placed thought, Route One.
15. Attempt to run engrams on willing pcs using standard old time return to the moment, and new “Make it more solid”. Example: Straight wire question—“What part of your past wouldn’t you mind re-experiencing with total solidity?” He says one. Return him to it. Have him make it solid on a gradient scale. Return him to pt. Ask question again. Return him to new moment, etc. Be careful not to tangle track. Make note of your variations of process. Stress making solid any parts of body injured in any incident. Don’t leave pc bounced off walls etc.
16. Invent an identity. “Invent a father (valence).” “Invent a (reverse relationship such as son).”

* * * * *

DON'TS

Don't run significances—they're stable data. Use two-way comm sparingly. If a compulsive outflow case must talk, shut him up.

Don't run too many processes. Flatten them, then use a comm bridge.

Don't fail to handle pt problem adequately.

Don't tolerate dopiness or anaten. Have him mock up confusions or reverse flow.

E N D

P.A.B. No. 90
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

26 June 1956

THE ORGANIZATIONS OF DIANETICS AND SCIENTOLOGY

Anyone engaging upon a delineation of the histories of Dianetics and Scientology organizations is apt to go in for organizational names, organizational places, numbers of members, the general legal upsets attendant to any new type of organization on Earth and other matters which are not even important.

The history of organizations in Dianetics and Scientology is a history of people. It is the history of a number of people finding their feet, finding their initiative and finding their way of life. It could be said that the history of these organizations parallels the history of case levels. The more we know the better we get. The better we get, the better we organize.

In 1950 I said that the subject would go as well as it worked. I have no reason to alter that view. I have concentrated, therefore, on the skills and methods of training better auditors rather than upon stacks of legal papers. Many people in the field would have us believe that the legal papers were important. They would have us believe that the levels of service offered by the organizations were important, even more important than the progress of the science itself. These people may have their opinion; however, my belief uttered in 1950 is the one which has won.

For today I am announcing to you that we have won organizationally.

The organizational structure of Dianetics and Scientology today is a simple one. There are three main central organizations. These are the Founding Church at 1812 19th Street, N.W. of Washington, D.C.; the HASI in the United States and in London at Brunswick House, 83 Palace Gardens Terrace, London W.8; and the HDRF which can be contacted through Box 242 in Silver Spring, Maryland, U.S.A. To all intents and purposes these break down to be the HASI in LONDON and the FOUNDING CHURCH in WASHINGTON, D.C. These train auditors, audit preclears, and sell books, as well as do research and control the worldwide network of Dianetics and Scientology. Autonomous but dependent upon these organizations, there are several HASI offices throughout the world and there are several Churches of Scientology directly connected to the Founding Church. Then there are a large number of organizations, autonomous in operation but dependent upon the central organizations for their authority, such as the Churches in California run by John McCormick (San Diego) and others, all of them grouped under the Church of Scientology of California operated by Dr. Farber in Los Angeles. This Church, in turn, is chartered and franchised by the Church in Washington. There are operations and organizations autonomous but dependent upon the central organization on every continent of Earth. Offices such as that maintained by Margaret Scholtz in South Africa are halfway between an independent organization and a HASI office. It would not be possible here to list all the organizations such as McCormick's for it would require a considerable amount of space.

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Another type of organization is the group. Official groups of the HASI and official congregations of the various churches exist in very large numbers in the United States and Great Britain and elsewhere through the world. To charter a group one only needs to write the HASI. Exactly how many groups there are and exactly how many people are contained in these groups is not at this time a matter of complete record, but the number of groups and people is enormous. There were people scattered around the world of whom the organization would never have heard had it not invented and released the Associate Membership. We are hard put at this moment to get manufactured enough “ ‘S’ -and-Double-Triangle” Badges to supply the avalanche of requests for them. Evidently many of the people in these groups, while sharing the expenses of the group, had never before communicated with the central organization. It is doubtful if there was any restraint in their doing so but they conceived that their communication line through their local auditor and group secretary and president was completely adequate, and so it very probably has been.

There are now more auditors in active practice throughout the world than there are psychoanalysts, a dying breed. These auditors have more preclears than the psychoanalysts have patients, but the comparison is not entirely possible since psychoanalytic patients are normally in need of mental “therapy” and are patients in fact whereas the clientele of auditors is for the most part composed of people interested in becoming more intelligent and more able.

Now you may believe that all has been told about organizations when the existing state and numerousness of them has been reviewed. Nothing could be further from the fact.

For the survival of the subject itself it is vitally necessary to carry forward and maintain central organizations not only in Washington and London, but wherever auditors are trained to be auditors. We have proven this over and over and over again. The further the subjects Dianetics and Scientology go from source, the less workable they become. In the libraries and files of the central organizations of Washington, D.C. and London are thousands of reels of tape, tens of thousands of case records, millions of words of careful notes, all of the books on the subject and all the results of 25 years of work. More important than these in Washington, D.C. and London there are people who have been in continuous contact with these organizations, so that no point of their evolution is overlooked or missed and nothing learned about training or practice has been forgotten. No single auditor practicing somewhere away from this vast library and this enormous collection of records could hope to keep an equivalent technology. Yet that technology is available to him and must continue to be available from the central organizations.

Now let me give you some sort of an idea what these organizations do and why they exist. In developing Dianetics and Scientology over the last 25 years a great deal of the basic work was lost because there was no central depository for its materials. There is one whole textbook written in 1938 entirely missing now. There are several hundred case records of the earliest work done that are missing. Because we have organization this no longer occurs. More important than this the central organizations are testing ground and repository of collected opinions of auditors. For example, in December I noticed that the Clinical gains in the Hubbard Guidance Centers in London and in Washington, all of which are carefully recorded and tabulated (so carefully recorded and tabulated that the activity would be the envy of any vast university psychology department any place in the world), showed a lessening improvement in preclears for the same number of hours of auditing. It took me from December until late February to reach at and discover what we had suddenly dropped. With the assistance of Dr. Julia Lewis in Washington and her staff auditors and Dr. Ann Walker in London and her staff auditors, I was able at length to isolate from the continuingly submitted records the one factor which had been omitted and which made a lessening

of case gains occur. This factor was havingness. Once located we immediately applied ourselves to every possible means of handling havingness. I at length isolated MEST universe havingness as being the single advancing factor in these cases, and this was borne out by these staffs. Now I have gone further than that, but that is a story of research not of organization.

It has been discovered that we are developing technologies of training and codifying material at a continually rapid rate, but we can now completely guarantee to any student or old auditor coming in to either of the central organizations that (1) his case failures will thereafter cease to occur and that (2) his own case will come under his control. Every time we take an auditor in from the field and put him on staff we have to work him over, no matter how good he was in the first place. Within the central organizations at this time Scientology is a subject so workable and so well understood by staff that a manner of confidence exists never before known. Now it is the job of the central organizations to push this know-how out into the field and extend it as far as the last auditor and preclear that we contact through this chain.

THE HISTORY OF ORGANIZATIONS

The early history of organizations may be of interest.

At first, to keep an organization running, starting with the first organization, the Hubbard Dianetic Research Foundation in New Jersey, one LRH had to work himself half to death at the rate of about twenty hours a day, even buying desks and hiring typists. That was not because one LRH was the senior member of the Board of Directors. He was not, which added to his burdens. Not in actual control of the organization, putting out nearly all of the energy to keep them running, I discovered that we didn't have an organization. We had some chaps signed up under a legal directive from the government specifying who was supposed to occupy certain positions and carry forward certain responsibilities. We even had a general (ha!) manager, the best that we could procure from the business world. Later on we even had all the talent of Kansas Oil. We had hot and cold running secretaries, accountants so confused as to be in great demand by Internal Revenue, and the very finest of printers and editors that money could buy, but we didn't have an organization. Why? Because the entire concentration on advance was unfortunately heavy in my own hands. I have had these people say that we ought to forget any new materials of any kind, that we should not advance at all, we should simply (as a millionaire once involved in these organizations once put it) "make the money." These people did not compose an organization. They did not have truth or sincerity in them. They were "Man, Issue 1950," a thing which, by and large, wasn't so hot as a mechanical contraption.

On the staffs of these organizations there were some sincere and very worthwhile people. These people tried hard. These people worked hard. These people tried to carry out the goals of Dianetics and, later, Scientology. We owe these people a very great deal. They were operating in the main as individuals, trying to wear half-a-dozen hats each and trying to help me get a show on the road, and gradually I stopped working twenty hours a day and only worked sixteen hours a day and a great deal of my activity passed into the hands of these very worthwhile people on staff. But we were not yet an organization. We were a group with a common goal and there are great differences between organizations and groups with common goals. Because we had a legal name which could be bandied, harassed and raised the devil with in courts, everyone believed that we had an organization. We didn't. We had me working hard and a few guys, God bless them, working like mad, and we had a lot of "business" people riding the gravy train and banking needed funds to their own names in Florida. We were swamped!

To give you some idea of the enormity of the task we confronted, we had, for the first time in the history of man, sailed out and along a completely new line of approach

in the field of life and religion without any background and with darned little support. We were learning as we went. No other organization on the face of the earth has the shape which the organizations of Dianetics and Scientology were to attain eventually. Therefore, we had to learn the know-how of organization before we could have one.

Naturally it was very easy to upset such an “organization” by simply upsetting the man whose name was on everything. Therefore all sorts of crazy things happened. I was sued for divorce by women I wasn’t married to; my sanity was pronounced upon by people who had never seen me or read my works. Some people in the “organization” (the “business” people) were very loud on the subject of me, but those who were loudest will have been found to have been most interested in their own personal remunerations. We didn’t have an organization. Organizationally we had a chaos. Why? Because we had to invent an organization before we could have one. We actually had to create people before we had people who could run organizations, and this, I believe, is one of the most difficult feats ever attempted in any field, but we did it.

The first person to give me any really active help in the field of research was a girl trained in science at the university, and that was Mary Sue Hubbard. We covered and reviewed the entirety of whole track phenomena and exteriorization phenomena between 1952 and 1954. In the fall of 1952 more actual assistance in England was given me. From there on it became more obvious that we had more and more able people on every hand. My own work hours were lessening. There were more people pitching in and actually doing the job they were supposed to do. We were beginning to have something that looked like an organization.

Now you understand that it doesn’t matter what is written in the legal records of a city, state or country; an organization is not something settled by a sheaf of papers. Organizations are composed of people. Even governments forget this one and so drift down into chaos. *An organization is something which has its own spirit. It is composed of people or living beings who are governed by certain rules and purposes and who know how to do their jobs. That is an organization and when any of those factors are neglected it becomes a “thing” even though it still has a name and legal standing.*

Thus the years wore on. The evolution was a simple one. I knew what I was doing and where I was going, but I was just one guy. Then one by one others stepped up and put their shoulders against the wheel and began to shove effectively. At first their efforts were scattered and sometimes even opposing, but the efforts were sincere. These few were then joined by others and these others gradually worked themselves out of their enturbulence and ceased to oppose and began to give effective assistance, and all the while what we today call our organization was learning its own rules, codes and know-hows. It was gathering under itself a group spirit. At first it began to appear that any time a person left his post, the post was unfillable, but little by little, the organization itself began to recover the ability to create people who could fill its posts, thus freeing key personnel for higher jobs.

Then there was another aspect to organization. This was the aspect of finance. First only my own encouragement and letters and writings brought any real finance into what we were calling organization, and even up to 1955 this state continued. To be solvent organizations had to stage various stunts and special offers. There was never a moment when one could relax on the financial state of Dianetics and Scientology. Much had to be done. There was very little with which to do it and very early in the game there were those who took its funds for themselves. But this condition would not continue forever.

Now I will tell you about another organization, so-called, and call it directly by name, the Ford Foundation. This group was founded and formed in the same year that the first book *Dianetics* was issued, 1950. In the six years following, this group, having

had at its disposal in any single year more funds than have been available to all the people in Dianetics and Scientology combined from any source whatsoever, has yet not advanced any real distance in a realization of its goals. This organization was supposed to study and found a scientific understanding of Man. Its goal was almost identical with the goal of the first Foundation in Dianetics. Six years later we find that this organization has spent hundreds of times as much money as the central organizations of Dianetics and Scientology and has yet to discover any single slightest advance in Man's knowledge of Man. Evidently a collection of desks involved in shuffling research papers which didn't mean anything in the first place, the Ford Foundation apparently has squandered the money needed so desperately by those of us who were actually sincere about where we were going and what we were doing.

The Ford Foundation, after six years of shuffling, has only one valuable paper in its entire files of which I have any knowledge. That paper is a report given by one of its own men who officially attended an HAS Hubbard Certified Auditor Course in Phoenix, Arizona, and who said on paper and officially to the Ford Foundation that in Scientology now existed all that they ever hoped to accomplish in the Ford Foundation. Yet here are these millions of dollars avalanching out in the expenditures from the Ford Foundation without any hope or promise of any kind for a betterment of Man.

This is not really a criticism of the Ford Foundation—it is only a statement of how such foundations operate. Wonderfully financed, beautifully sponsored, perfectly connected with all the powers that be, yet they are not organizations. Probably the type of organization which is handsomely endowed to study certain things is robbed at the outset of its purposes, since the man who wanted the thing done was the man who gave some money to some others. These others wanted the money. Is that enough comment? In other words one of these tenets of organizational cohesion was violated before ink was dried upon the endowment. For example, there is an organization in California (where else?) which was endowed by some millionaire who wanted all possible evidence corroborating spiritual phenomena. The man to whom these funds were entrusted has used them from that day forward to actively disprove the activities and findings of Rhine and has attacked all investigators as charlatans and has not added one single thing to the knowledge of spiritual phenomena, but has balked all those who would. So maybe we were fortunate in not being a superlatively well-endowed group. We have had to fight our way and that fightingness has given us the independence which we now discover in our midst. We owe no man anything.

Far-flung members of our organization often ask themselves (if they think about it at all) what they are buying with their book purchases or their courses or their processing. For one thing they are buying the least costly and most important job of research which has ever been done on this planet. The real reason that central organizations process people for a fee and train people for a fee is to disseminate the capabilities and abilities of Scientology, but the secondary reason which becomes primary in the central organizations is to buy organization itself and to advance the science. The reason that we object to “squirrels,” people like the Communist Association of Dianetic Auditors in California, is because they do not pay their way. We find their papers full of the materials which were hard won by myself and the central organizations and yet we have nothing but debits on our records to show that they passed our way. These people have as their major fault no cognizance of effort. These people also have given us ample experience of financial irresponsibility. People such as our best known “squirrels” are perfectly willing to snatch our hard won materials and misuse them, but they are not willing to support the effort which brought these materials into being. In other words, their existence is parasitic. Completely aside from the perversion of materials, this is what we have against them. Fortunately they number one in thousands; their lies, stupidities, vilifications are all a statement that they are unwilling to pay for what they use. They are cheap. The rest of us paid our way and we have won.

What *have* your dollars bought? What *have* your pounds bought? In Washington, D.C., in London, in Australia, in New Zealand and in South Africa and in South America, they have bought the know-how of organization and the know-how of the mind. They have bought knowledge which Man never before possessed and which Man therefore considers priceless. There is no way one could put a financial value on the information which we hold in our hands today. Yet that information has been purchased for less money than is spent on secretarial help in any given year by the Ford Foundation. By all calculations this information should have cost billions of dollars. It has not cost that because some of us were willing to work as hard as we worked in order to achieve it and are selfless enough to give it not at its market value, but only at the desire of men to know and to be helped.

Organizationally we have won.

What have we won? We have won independence and initiative as organizations

Let me tell you what has just happened. This is important in Scientology. It is more important than a few of us getting clearer than we are. For six months the HASI in London and the Founding Church in Washington, D.C. have existed on their own efforts, have accumulated their own finance without any especial help or stunt. For the heads of the 1956 organizations are assisted and helped by many, but they are no longer helped on an individual basis. They are helped on an organizational basis. This is a very important thing.

For six months the HASI in London and the Founding Church in Washington, D.C. have been self-supporting, with little or no assistance from stunts. They are doing this because they themselves are giving service. They are training better auditors than anyone before thought possible. They are getting more results in their intensives than anyone could have found real two or three years ago. What these two organizations are doing, if done in a department of a major university in the United Kingdom or the United States, would cause headlines. You would find people streaming from every other university of the world to find out just exactly how they were doing this incredible thing of raising intelligence and changing and increasing the abilities of Man. But this could never have happened in a university since it required independent thought and action with no compromise with vested interest.

These organizations are, then, today, organizations. They are organizations because they are giving service. They are giving service to the people. They are giving service to their membership. They are giving service to themselves and they are financially responsible as themselves without any special stunts or actions rather than routine activities.

I hope you realize that this is the news that it is.

So this is the history of the organizations of Dianetics and Scientology. It is a history of a bunch of people working like the devil with the work of one man and then increasing that knowledge and information and then finally beginning to pull together as a team and at last existing as organizations, powerful, strong and calm. I am proud of them and their people.

P.A.B. No. 91
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
217a Kensington High Street, London W.8

3 July 1956

THE ANATOMY OF FAILURE

Two things are of paramount importance in Scientology. They are WIN and LOSE.

Occupying the original Chart of Attitudes composed by myself in the autumn of 1951, Win and Lose have occupied ever since a predominant place in processing. A preclear can be stuck in either Wins or Loses. This might come as a surprise that a preclear could be stuck in a win, but the facts of a case are that a preclear is stuck in any reversal between intention or expectance. One knows of the man who lives forever after his having won the race and one knows as well the man who lives forever after the failure of his business.

Primarily, the person who is living forever after in some sort of incident is living the survival of something which overwhelmed him rather than his own survival.

The anatomy of winning or losing, either one, is the anatomy of postulate and reverse-postulate. One intends to do something by making a postulate that it will take place, yet something else takes place. This is a reversal of postulate.

Now let us consider exactly what a failure is. It is only a failure of postulate. It is the failure of an intention. The intention is one thing, the result of the intention is a reverse. This is a failure.

One would say, offhand, that a person who ran a car into a stone wall would have a failure. However, this is simply a social belief that one should not run cars into the wall. There are four conditions which could be involved with running a car into the wall. Running a car into the wall is not a failure without the addition of postulates.

One does not intend to run the car into the wall and yet runs it into the wall. This is a failure.

One intends to run the car into the wall and runs the car into the wall. This is a win.

One intends not to run the car into the wall and doesn't run it into the wall. This is a win.

One intends to run the car into the wall and doesn't run a car into a wall. This is a failure.

Thus we can see that running the car into the wall, or not running the car into the wall, do not themselves establish, except by public agreement as to the conditions of failure, an actual failure. The failure derives from failing to do what one intended to do. When one does what one intends to do one has a win. When one intends to do one thing and accomplishes something else one has a lose.

A person is stuck in "Wins" only when he intended to lose and won. A runner never expected to win. He was simply part of the field most of his career and then

spectacularly, and almost by accident, he won. It is certain that he will be stuck in that win. Therefore the only wins that a person gets stuck in are those which were not intentional.

Regret itself is entirely the study of the reversed postulate. One intended to do something good and one did something bad. Similarly it could also happen that one intends to do something bad and accidentally did something good. Either incident would be regretted. Examples of the first condition are easy to conceive. In the second category I once knew a man who intended to “get the best of” a woman of somewhat Herculean proportions. Somewhere in this contest the woman fell ill and he healed her and did it to such an excellent degree that the woman, to whom mercy was unknown, thereafter promptly overwhelmed him entirely. Here we have the public belief that to heal is good but in this particular case it was regretted by the individual and would have been regretted even though he did not experience a later loss.

It is an interesting commentary upon the mental anatomy of man that he seldom intends to do something good without actually accomplishing something good. One can always go upstairs into doing well. Failures are the most marked when one intends to do something bad and doesn't accomplish it. For instance, a gunman misses his enemy. He generally lives to regret it because his intention basically was not for the greatest good for the greatest number of dynamics—the definition of good.

It must be understood by the auditor that the preclear is not stuck in failures or wins. The preclear is stuck in reversed postulates. He intended to do one thing and another thing happened. This is only aberrative when the other thing that happened was a direct reverse.

There are several methods of running this particular phenomenon and it is a very important one in the repertoire of the auditor.

The first and oldest method was Rising Scale Processing. In this process, an individual was asked to get one of the lower postulates on the Chart of Attitudes and then carry it “upward” until he could get the higher idea. In this particular case one would ask the preclear to get the idea of losing and would then ask him to change that as nearly as he could to the idea of winning. This process might be improved by asking the preclear to get the idea of losing and then get the idea of being engaged in a game and have him do this over and over until he could hold the idea of being engaged in a game. One would then have him get the idea of winning and would thereafter have him get the idea of being engaged in a game. You see, both winning and losing are no-game conditions. One can be as afraid of winning as of losing, because one always loses when one wins or loses, the difference being that one loses the game.

A more modern idea of running this would be to get the preclear to make one postulate and then conceive that its reverse occurred, then to have him say, **“That defeats me.”**

An example of this would be the classical example of telling the preclear, **“Command that wall to fall down.” “Now, observe that it did not.” “Now decide to do it yourself.”** This will demonstrate to him primarily the mechanism of how he comes to do everything himself, because he knows that if he tells something else to do something it will disobey him and he will get a lose.

An even more advanced method of running this would be to get the preclear to hold two ideas at the same time and have him place out in front of him a person with the idea of living and a person opposite him with the idea of dying. When he can do this, have him make the first person say to the second person, “Die,” and have the second person live as a result. Use various types of postulates until the person takes much less personally the idea of a postulate becoming reversed. In other words, this and other mechanisms can be used to habituate the person to the idea that postulates

can turn around and do something else. As soon as he relaxes on this subject he will become much easier and less apprehensive about losing.

Failure consists exactly of something else happening rather than the intention.

An example of this: We are taught that “all men are nice to everyone, that there is no murder or insanity or upset anywhere in life,” and so gradually we intend that a smooth, uneventful and fruitful life will result. Then we discover that people do bad things to people, that people nag us so that they impede us. That our goals, ambitions and accomplishments are not worthwhile in other people’s opinions, and so we have a failure. Here the failure is actually the failure of having a right intention toward life. What is the right intention toward life? To be very, very safe, it is the intention to have what happens what will happen. If one knows that life is going to be tricky, cruel, arduous and vicious at times, then one is not surprised by it. One does not hope so sanguinely, or one does not intend so ferociously that all will be “sweetness and light” and one is not so dismayed when “sweetness and light” does not occur.

Romantic novels teach us that the hero always wins and that good always triumphs. Now, it so happens that the hero doesn’t always win and that good does not always triumph. On a shorter view we can see villainy triumphing all about us. The truth of the matter is that the villainy is sooner or later going to lose in an entirely different way than the villain expects. One cannot go through life victimizing one’s fellow beings and wind up in anything but a trap—the victim himself. However, one doesn’t observe this in the common course of life. One sees the villains succeeding everywhere, evidently amassing money, cutting their brother’s throat, receiving the fruits of the courts and coming to rule over men. Without looking at the final consequence of this, which is there just as certainly as the sun rises and sets, one begins to believe that evil triumphs whereas one has been taught that only good triumphs. This causes the person himself to have a failure and actually causes his downfall. The *safe* way to intend life to go on happening is the way life goes on happening. A much healthier attitude is to change life where one can change it and not be heartbroken because one has not changed it further. In other words one can intend to change life for the better and can succeed. With Dianetics and Scientology, particularly, he can accomplish this. Before Dianetics and Scientology he probably couldn’t, so it would not have been safe or healthy to expect to change life in any way. But now he can at least change life in the sphere where he exists, and thus that things can become better becomes an actuality.

It would be a certain way to produce a failed attitude of mind in a person to indoctrinate him in one direction and have him experience the reverse.

In Dianetics and Scientology the auditor has maintained an optimistic attitude towards what is going to happen to his cases. By and large this is justified, but occasionally he intends to make somebody well and the person, even though he became a bit better, continues to complain about his bad state of health. This was much commoner four years ago than it is today when we understand more, but unfortunately has resulted in a series of failures for some auditors. If an auditor who has experienced this will get the idea that he is going to make the patient well and then have the patient in mock-up collapse and then get the idea that he is going to make the patient well and get the patient to collapse again, and carry this out by old Creative Processing, all of his past auditing failures will drop away as having no importance.

The first and foremost lesson taught by failure is that one’s postulate didn’t stick. There are several methods and processes of running postulates to practice their “sticking,” but the foremost of these would be to run out the idea that one should be dismayed simply because a something else happens. Actually if everything happened which you intended to happen there would be no randomness or interest in life whatsoever. People shudder back from the idea that their postulates and orders will always be obeyed. They will not always be obeyed and that is what makes the game of life a game; otherwise it would be one long continuous win, which is a no-game condition.

P.A.B. No. 92
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

10 July 1956

A CRITIQUE OF PSYCHOANALYSIS

(Definition: Psychoanalysis is a system of mental therapy developed by Sigmund Freud in Austria in 1894 and which depends upon the following practices for its effects: the patient is made to discourse [free associate] on and recall his childhood for years while the practitioner effects a transfer of the patient's personality to his own and searches for hidden sexual incidents believed by Freud to be the only cause of aberration; the practitioner reads sexual significance into all discourse and evaluates it for the patient along sexual lines; the entirety of the cases of psychoanalysis have never been tabulated and little or no testing has been done to establish the validity of the system.

—Markham, *The Way of the Mind*, page 32)

It is the unkind fate of subjects which fail, to be overhauled and criticized by later understandings. Such, perhaps, cheerfully may be the fate of Dianetics and Scientology—and I say cheerfully—if their improvement in later centuries leads to an even greater freedom and understanding for mankind. But now and then it becomes necessary to eradicate from a new subject things which it has inherited from an old. And only because this has become necessary am I persuaded to tread upon the toes of the “grandfather” to Dianetics and Scientology.

It is necessary to understand first that we are actually indebted to psychoanalysis and its originator, the debarred doctor, Sigmund Freud. My basic, if unappreciated, education in the field of the mind came from Commander Thompson of the Medical Corps of the U.S. Navy, who was Freud's personal student. Better than others, then, some sixty-two years after Freud's original declarations, I could be considered qualified to criticize the failure of not only the basic work of Freud but the later offshoots which, while following his original tenets, yet sought to expand information on psychoanalysis. Very few living analysts today have as direct a connection with the subject as I do and there are few who can boast of the successes with the subject which I can. For I have used psychoanalysis as a practitioner and have achieved some certain successes with it, were one to call a success the sporadic eradication of the severe neurosis in a known mental patient. Further, there is my own enfranchisement by the Freudians when they were all but obliterated in Europe by Russia.

Having established then my possible qualifications to criticize and having compounded such right by having bettered the results of Freud, I feel it is necessary to overhaul rapidly the points of failure of psychoanalysis as we understand the mind today.

In the earliest beginnings of Dianetics it is possible to trace a considerable psychoanalytic influence. There was the matter of ransacking the past, the matter of believing with Freud that if one could talk over his difficulties they would alleviate, and there was the matter of concentrating on early childhood. Our first improvements on

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psychoanalysis itself consisted of the abandonment of talk alone and the direct address to the incident in its own area of time as a mental image picture susceptible to erasure. But many of the things which Freud thought might exist, such as “life in the womb,” “birth trauma,” were in Dianetics and Scientology confirmed and for them provided an adequate alleviation. The discovery of the engram is entirely the property of Dianetics. Methods of its erasure are also owned entirely by Dianetics, but both of these were pointed to by early Freudian analysis and hypnotism.

It was in Scientology and the anatomy of Life that one departed entirely from the tenets and teachings and fundamentals of psychoanalysis and sprang forward into the actual causes of things, for Scientology, unlike Dianetics, is not a psychotherapy. It is therefore from the dominance of Scientology rather than from the viewpoint of Dianetics that one can understand the failings of psychoanalysis, its dangers and the reasons why it did not produce what it should have produced. This is not to enter Scientology as a mental therapy, but Scientology is a broad understanding of Life and is certainly capable of looking at a mental therapy AND delineating its errors.

LACK OF GENERAL ADVANCE

The first solid criticism of psychoanalysis is inherent in its failure to advance. Sciences are living things. When they are based upon truths they advance and evolve. Psychoanalysis did not advance or did not evolve. There is little, if any, difference between the writings of Freud in 1894 and the declarations of analysts today unless it is a deteriorated difference; the writings of Freud in the late nineteenth century were clearer and more precise than those which are published today. The earlier writings of Freud had in them the saving ingredient of humanity, which is woefully lacking in later workers in the field of psychoanalysis.

The failure of psychoanalysis to expand, to improve and to embrace other fields of livingness, despite its ambitions, is the clearest observation that can be made detrimental to psychoanalysis. Successful things expand, disseminate and invade. Psychoanalysis has not, and today is almost a lost subject. There are fewer analysts in the world today than there were fifteen years ago despite the enormous wages which could have been earned by them. The complete structure of modern psychoanalysis is the same today as in 1894.

In the face of a successful subject one seldom finds newer and more brutal subjects arising and flourishing. That psychoanalysis could be discarded in favor of Russian Psychiatry as practiced today in Europe and the United States is a terrible condemnation of psychoanalysis itself. It must have failed to have made men this desperate. The treatment of the insane today is far worse than it was two centuries ago and the brutality practiced under the name of “mental healing” cannot be regarded with equanimity by any civilized man.

We discover psychoanalysis to have been superseded by tyrannous sadism, practiced by unprincipled men, themselves evidently in the last stages of dementia. This, then, is the end of the trail for psychoanalysis—a world of failure and brutality. Today men who call themselves analysts are merrily sawing out patients’ brains, shocking them with murderous drugs, striking them with high voltages, burying them underneath mounds of ice, placing them in restraints, “sterilizing” them sexually and generally conducting themselves much as their patients would were they given the chance. It is up to us to realize, then, that psychoanalysis in its pure practice is dead the moment the spirit of humanity in which Freud developed the work is betrayed by the handing over of a patient to the merciless misconduct which passes today for treatment.

But completely aside from this general lack of advance, there were certain definite flaws in psychoanalysis which we Dianeticists and Scientologists must inspect, lest we

fall into these errors and go the way of the analyst. We have learned certain things in Dianetics and Scientology, and we have learned several Not-Dos which psychoanalysis considered Must-Dos. This article, then, is a list and description of these.

OVER-COMMUNICATION

Communication has the power of eradicating spaces and masses. Communication can create spaces as well as eradicate space, but it cannot create mass. If any mass is created it is created by the command that it be created, and is not created by the communication itself.

We have learned that possession of or contact with mass and the ability to tolerate mass are the bases of good therapy. To use indiscriminately something which erases and vanquishes any and all masses is in direct argument with the very well measured results we are obtaining today using mass acquisition techniques.

If you wish to make this test, you have only to take a person who is somewhat disturbed and make him talk about his disturbance. While there is a point when he seems less agitated concerning the disturbance itself, there is no point when he, as a whole person, is bettered beyond his initial state. If this person is permitted or forced to talk, he will bring himself lower and lower in tone. All one needs to do is watch the emotional content of his communication to realize that he is going down in tone.

A practical application is that a person in a disturbed state, permitted to talk, will not cease to be disturbed. Told to be quiet and given, no matter how, a remedy of his mass, it will be discovered that he rapidly regains his equilibrium. In practice it is far better to tell a patient who is compulsively recounting his difficulties to shut up than to permit him to go on speaking.

In psychoanalysis it was pretended that a patient only needed to talk about his difficulties to have them disappear. Naturally, so long as his mass was not entirely unbalanced a person not in bad condition would be able to talk away some minor difficulty without suffering badly from the result of the drop in mass. Freud has said that a great many people were not to be saved or healed by psychoanalysis. It is interesting that this entire category of people is included in the statement that they are very low on havingness or masses. In other words, when a person was so low on masses that he could not afford to eradicate a mass, he could not then be healed by psychoanalysis, but the strange part of it is that people who were fairly well off in mass at the end of a two- or five-year psychoanalytic sprint had been found to be so deficient in mass as to be almost impossible to deal with.

Free association and all other communication means detailed by Freud are only superficially therapeutic. A remedy of the tolerance of mass *is* therapeutic on all levels of case. You may or may not be aware that a psychoanalytic patient is supposed to talk hour in and hour out for years to his analyst before any recovery is experienced; that no recovery is thereafter experienced in most cases is a very plain case, to the Scientologist, of induced mass starvation.

Two-way communication must be used sparingly and must be accompanied by a replacement of those masses eradicated in the process. Otherwise communication is not therapeutic.

RECALLING

A second tenet of psychoanalysis was that all one had to do was to recall hidden incidents to have them disappear. An analyst expected his patient to go on recalling endlessly, and expected sooner or later that the patient would turn up some interesting bric-a-brac which was the basic difficulty in his case.

Had the analyst known the character of the entire genetic line, had he known of the countless billions of incidents which were hidden from his patient over and above minor secrets of present-life childhood, he would have abandoned this idea that the exposure of a few hidden incidents would bring about a recovery of the patient. Actually, it is true that a patient can be made a little happier by recovering some lost moment he has forgotten, but the condition is not stable and does not continue.

The analyst used to excess the idea of remembering. We in Scientology know the principle of knowingness and not-knowingness, and know that it is as important to be able to not-know things as to know them. The fixation on endless remembering as found in psychoanalysis would be very destructive to the patient and indeed in practice proved so, even under the eyes of the more critical analyst.

It would have been far better had the analyst asked the person time and time again, **“Tell me something you wouldn’t mind forgetting.”** However, a test of this on a patient who is already deficient in havingness, demonstrated the same phenomenon observed in over-communication. The patient under the impact of this command went down in tone, but did satisfactorily remove several overt acts.

It can be considered, with our experience in testing, an impossibility to eradicate the difficulties of the past in an individual by making him endlessly recall his past. We have the case histories and the tests and the careful observation necessary to establish this point beyond any contest.

TRANSFERENCE

We find another error in psychoanalysis under the heading of “transference.” The actual definition of “transference” in psychoanalysis is sufficiently unstable to bring about considerable argument as to what is meant by transference. In fact, in Dianetics we had to re-establish an entirely different condition which we called “valences” to denote the shift from one’s own personality into that of another.

Transference in psychoanalysis was used to denote the transference of the patient into the valence of the practitioner. This was the way which Commander Thompson described the phenomenon to me and nothing has been learnt from later analysts to disprove this basic definition of Freud’s.

We know in Dianetics and Scientology that the acquisition of additional valences means no more and no less than a scarcity of identities. One wonders a little at a practitioner who would be so certain of his own high quality that he would demand that every patient assume the analyst’s identity. This presents us with a very amusing picture of an entire world full of analysts.

However, there were other connotations to this thing called transference. But their significance was never plumbed or solved in the field of psychoanalysis. A valence, the assumption of the identity of another, can be quite destructive to the personality of any person, but such an action means only a scarcity of identities. Requiring a person to invent identities brings about a drop in the number of personalities obsessively held or dramatized by that person.

However, transference accidentally was not a totally bad step, but a step actually in the right direction. The analyst made the person aware of the fact that he could assume at least one more identity and this, we suppose, was the basis of all therapeutic results obtained by the use of transference. But the loss of one’s own personality to the extent of assuming yet another identity—that of the analyst—could not have proved other than destructive to the personality of the patient, and thus we must assume that the entire sphere of transference was an error.

As we increase this list you may find it questionable that psychoanalysis ever intended at any time to improve anyone if they used only those methods and mechanisms calculated to depress and enslave the patient. However, there was the saving grace of giving to the patients' difficulties the attention of the analyst, and this mixed with the ingredient of humanity, mercy and kindness must have produced what results were produced by psychoanalysis.

CONCENTRATION ON SEX

Those in Dianetics and Scientology are aware of the existence of eight separate spheres of beingness—the eight dynamics—and know that the second dynamic is only one of these eight. They are also aware of the fact that a concentration on one dynamic to the exclusion of the others cuts back the ability to live to just that degree that the concentration takes place. In other words, one who is concentrated on only one dynamic could be said to be only one-eighth alive.

As Freud worked in a very sexually inhibited era it is natural that he would pick upon something which was intensely aberrative to the people in his immediate vicinity. Furthermore, he had a racial fixation on sex, a fixation sufficiently pronounced to cause it to infect contagiously all modern European stock.

However, to one who has adventured amongst barbarian peoples and who has inspected aberration in its many guises, the concentration on sex as the sole offender as pretended in the "libido theory" of Sigmund Freud becomes unreal. Races which have no sexual inhibitions of any kind are yet aberrated. In fact I know of several savage races which find so little meaning in sex that they do not even bother to trace ancestry seriously, and when they do wish to connect themselves with a family connect themselves on the mother's side, as one can be fairly certain what woman bore him when one is uncertain as to who influenced the birth from the masculine side. Yet these races, free as the wind on the second dynamic, are yet intensely aberrated in other quarters. Some are aberrated on the eighth dynamic of God, some on the first of self. The American Indian, for instance, is enormously aberrated in the field of animals, but not much inhibited in the field of sex.

It must have required a considerable mental gymnasticism to have combed everything down to sex, and when Freud did so he did no more therapeutically than to give a stable datum to the confusion of the mind which other people living in a sexually inhibited time could accept. Therefore, the advancement of sex, just as the advancement of lanterns or the advancement of chewing tobacco, as the single source of human aberration could have brought a tiny amount of stability to the confusions surrounding the problems of the mind.

But the concentration on sex is not a true one and has led the psychoanalyst down many a blind alley and has inhibited him from observing rationally and truthfully what is going on in his patients, which is a pity, since if he had done this observation properly he would have discovered a great deal more than he has discovered in the sixty-two years of his existence.

Later analysts sought to expand the second dynamic ideas of Sigmund Freud into "social" activities. In other words they tried to go up to the third dynamic of groups, but their search forward was not successful.

You see, there is a considerable amount of attention concentrated on sex, but to say that everything stems from sex is to invalidate the ability of people to create themselves. Sex is simply a low order massive level of creation. True, it is a powerful one, but people in the grip of the inspiration of work, group activities, religion, very often experience far greater emotional or ecstatic impact than from sex, which, all

things said, is fun, but not entire. Sex could have been tossed aside with Ovid's works and yet have left a full mental science.

SIGNIFICANCES

The reading of sexual significances into each and every action of a person could not but continue to expand the grip sex already had upon the person. Thus it could be said that the Freudian concentration on significances themselves was extremely detrimental to patients in general. The more such significances added to a case, the less chance the case has to recover.

There is a process in Scientology known as "assigning the reason why." It is a rather old process and is not particularly useful since it considerably reduces the mass tolerance of the individual. One has the air about one give various reasons why. The result of this is to add up an adequate number of significances to the individual, and to desensitize his fixation on having to know the reasons back of certain motions, combinations and beingnesses. Today one could assign reasons why to the walls with considerable recovery.

As the total significance to existence is the significance that the being puts there, the adding of significance to his life without adding as well games, spirit, havingness and other things, could be a considerable detriment to his happiness, and has proven so in psychoanalysis.

To be concluded

FIVE TYPES OF VALENCES

A rule has showed up. Never process a no-game condition, only a game condition.

No-Game conditions: know, opponent has, arrivals, solutions, namelessness, pan determinism, friendship, win, lose, effect on self, no effect others.

Game conditions—to be processed: problems, not-know, attention, can't have (opponent), have (self), self-determinism, survival, no effect on self, effect on others, identities.

Example: thoughts that would have no effect on you, thoughts that would have effect on (father). No reverse.

This accounts for randomness in process application.

I felt clever last week and worked this out. And it works!

Valences are:

1. Own valence (identity)
2. Body valence (human identity)
3. Exchanged valence (direct assumption of another valence)
4. Attention valence (valence assumed to get attention from another)
5. Synthetic valence (valence described to pc and assumed)

On 1—no change desired. On 2 body run as opponent. On 3 exact valence run as problem and can't have. On 4 valence of B assumed to get attention from A, remedy have and problem on A. On 5 run can't have and problems on person (or book or film) who told pc.

Them's how we've missed on some profiles which *are* valence pictures. He's in Mother's valence but separation on Mother didn't work. Why? Maybe he was in an attention valence requiring separation from father or in a synthetic as described by grandma. Voila—

How to really split a valence (after much testing):

1. Get pc under control with Start-Change-Stop—lots of it.
2. Unjam track with Solids. “What do you see? Make it solid.”
(Anything jamming track can be run as a valence below.)
3. Choose valence or valences, weakest universe preferred.
4. “What would interest _____?”
5. “What would get the attention of _____?”
6. “What _____ can’t have.” (objectively on room)
7. “What could you protect _____ from?”
8. “What communication could you prevent _____ from originating?”
9. Problems of Comparable Magnitude to _____ (not necessarily to be run at this point but anywhere in formula).
10. “Invent a game you could play with _____.”

Then 4 to 10 again to check.

Run Havingness as needed.

Keep pc under control with S-C-S on body.

The above formula is a killer on valences. I took 100 hours of testing to check it out.

Best,

LRH

RUSH

July 22nd, 1956

To U.S. ONLY Julia Lewis, Dick Steves, L. Ron Hubbard, Jnr.

To England ONLY Association Secretary (Jack Parkhouse)
Director of Processing (Ann Walker)
Director of Training (Dennis Stephens)

Staff Auditors, Instructors and Auditors close to Operation only.

TECHNICAL BULLETIN OF 22 JULY 1956

I feel the urge to communicate to you the best news since 1950.

I have whipped the problems of the whole track and memory of the past and can resolve the worst cases we have ever had. That is a huge statement *but I* have solved and can untangle in an intensive the problems of the vacuum and havingness plus memory and health and have just done so. Hence the exuberance.

Also, other auditors can solve these in a case as well. NIBS has just cracked two six-year-standing Black Fives using some of this material and Herbie Parkhouse has had considerable luck with solids.

We are now capable of solving Book One style cases to the extreme level of clear.

No wild burst of enthusiasm is here intended. I have to put the finishing touches on a lot of things and the process is still slow—25 to 75 hours. But I've now done it and seen it done to worse cases than any you've had. And that's fact!

Okay. It's not simple. It requires a minute understanding of Book One. It would take me 50 pages to explain all I've lately found about vacuums. You haven't seen the last of me or of study, but you will have seen the last of unsuccessful cases providing only that we have time and environment in which to audit them.

We can make homo novis. (AND give a grin to those who kept standing around bleating, "Where are the clears?")

We know more about life now than life does—for a fact, since *it* was reaching, we can communicate about the reactions.

The process is concerned with "making it solid" combined with effects. It isn't easy. It is wonderfully complex and delicate. But it *has* been done. And it is being done.

Our cases gained but sometimes slumped. Why? Because an electronic vacuum restimulated on the track after sessions, and robbed the case's havingness.

A vacuum isn't a hole. It's a collapsed bank. Every lifetime bank is collapsed into a vacuum.

The formula is—

1. Run pc on start-change and stop for *hours* until he is under auditor's control, in session and (often) exteriorized.
2. Then run him with commands "What are you looking at?" "Good." "Make it solid."

He will eventually hit a vacuum. (He'd hit it faster on "Recall a can't have" but it's too fast.) Here's the tangle. The vacuum is a super-cold mass or an electric shock. This "drank up" bank electronically (brainwashed him). The energy drunk turned black. Hence black cases. (Does not apply only to black cases however.)

3. Run, interspersed with solids and "objective can't have" on the room, "Tell me an effect object (that drank bank) could *not* have on you," and "Tell me an effect you could have on object." Object may be electrodes or supercold plate or even a supercold glass.

Caution, handle one vacuum at a time. These vacuums go back for 76 Trillion years. They were the original brainwash thetans did to one another, then psychiatrists (on the whole track) did expertly (modern psychiatrists are *punks*, modern shock too feeble to do more than restimulate old vacuums).

Take the vacuum that comes up running solids, or even "Recall a can't have", whatever it is and solve it as above.

This is delicate auditing. If you restimulate a vacuum too hard, the whole track groups on it.

Read Book One. Add vacuums instead of word groupers, use above and you'll probably get through to success. Nibs did and I had given him less than you have here. Of course, he's one of the best auditors in the business, so go easy. And Herbie Parkhouse is no slouch.

CAUTIONARY

This is true—

1. We have created the *permanent* stable clear.
2. In creating him we have a homo novis in the full sense, not just an Operating Thetan.
3. We now know more than life. An oddity indeed!
4. We now know more about psychiatry than psychiatrists. We can brainwash faster than the Russians (20 secs to total amnesia against three years to slightly confused loyalty).
5. We can undo whatever psychiatrists do, even the tougher grade from away back. We can therefore undo a brainwash in 25 to 75 hours.
6. We can create something better than that outlined and promised in Book One.

B U T

1. We need to know more and be more accurate than ever before about the time track and auditing. I have not given a thousandth of what I know about this.
2. We have a new game but also new responsibilities amongst men.
3. This data in the wrong hands before we are fully prepared could raise the Devil literally.
4. Because we know more than the Insanity Gang, we're not fighting them.
5. Because we can undo what we do, we must retain a fine moral sense, tougher by far than any of the past.
6. We can create better than in Book One now *only* if we know Book One and know our full subject.

AND WE DO NOT YET KNOW ALL THE SAFETY PRECAUTION TO BE USED.

I will be giving this data in full at the Games Congress, Shoreham Hotel, WASHINGTON, D.C., August 31st, to September 3rd, 1956.

The exact regimen of this will be SLP 8 and will include the total picture of separating valences from bodies (which must still be done by the auditor, a formula I now have).

I have given you this data in this bulletin at this time because now I know I know and I want you to share in seeing the surge of vision which will be our future.

L. RON HUBBARD

P.S. (Actually, contrary to rumor, it *hasn't* all been done before. If it had been, the guy who is saying it has would be clear!)

P.A.B. No. 93
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
217a Kensington High Street, London W.8

24 July 1956

A CRITIQUE OF PSYCHOANALYSIS
Continued

Any auditor knows that the self-determinism of the preclear is reduced markedly and alarmingly by evaluating for the preclear on the subject of his own case; in fact, one can make a test of this with the end product near insanity. One has a person tell him what the person is worried about in life and then one informs that person the reason why this is so and informs him with sufficient force and logic to bring about an utter conviction on the part of that person that this is the case. What happens here is that one adds confusion to the case rather than otherwise.

All a practitioner can hope to do is steer the person in certain directions where that person will then make certain discoveries and where that person will be able to reconsider and cognite to the end of having a more proper view of things.

The real thing wrong with evaluation is that data or significances have a tendency to eradicate masses when they are intimately applied. It is quite one thing to say what all life is about and to give an individual the basis for a better and wider look at life as we do in Dianetics and Scientology, and it is quite another thing to find that the person is in his mother's valence, and then begin to evaluate for him concerning his mother.

The most harmful example of this is to find someone upset, for instance, about his father, and then to explain to him, as the analyst does, that his father is probably a very good man and meant all for the best. To do this is to throw the patient into an apathy. As apathy is at least quiet, it has in later years been considered a desirable state for people who might have some socially destructive impulses. Apathy became, then, the end goal of later analysts, and is, of course, the only goal of the psychiatrist. That is why these people evaluate for their patients in the manner given.

When a patient in an asylum has told her "doctor" that she was recalling incidents from the mother's womb, the "doctor" is prone to tell her that is all nonsense, she has to face reality, and so forth, which evaluates for her.

The real crime of evaluation is to tell the patient he is wrong. Evaluation itself as a broad subject is not particularly harmful so long as it does not completely invalidate the person to whom the remarks are addressed. Thus you could give a person a general framework of life so long as you are not crowding it against an entirely different framework of life. As an example, a Scientologist tells some religionist whose life is entirely oriented on religious principles of some archaic and antiquated creed that his beliefs are all wrong and that the truth lies otherwise. As the Scientologist is going straight up against a life entirely oriented by these ancient creeds, he is apt to produce

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in his action a considerable apathy on the part of the religionist. He is not apt to get in truth a convert to Scientology. He is apt to get a candidate for a mental hospital instead.

A person can be led out of any serious fixed beliefs by getting him to agree that there are wider beliefs to assume, but this must be done in full observance of ARC, and is not done by direct evaluation. This is, by the way, why we sometimes fail to convert people in older “healing” methods to Dianetics and Scientology. We simply fly into the teeth of their stable data and leave them all confused. We, knowing life, are far too convincing. “They” cannot but partially agree.

Evaluation for a person could be defined as the action of shaking his stable data without giving him further stable data with which he can agree or in which he can believe.

The analyst from Freud’s time onward has been supremely guilty of this. That it must be called guilt is observable in the fact that evaluation—reversal of the patient’s beliefs and data directly to the patient—has placed many psychoanalytic patients in hospitals.

INVALIDATION

The subjects of significances, evaluation and invalidation have become interdependent in Scientology.

In invalidation we have more fully than in evaluation a capital crime.

With significances we are simply discussing reasons why. With evaluation we are only giving new stable data, but with invalidation we are overtly and consciously knocking whatever props the patient may have out from under him.

The greatest invalidation, of course, is to be struck when one does not expect to be struck, to be criticized when one does not think he merits criticism. Essentially it is the act of telling a person that although he thinks he should be there, he is really not supposed to be there and the use of thoughts or force in order to accomplish his not-there-ness. Reversely, it is also making a person sorry for his absence. In essence it is saying that a person has no validity, therefore that a person’s thoughts and postulates have no validity.

The commonest conduct by analysts in hospitals is to invalidate. Actually the entire activity of psychiatry, with its drugs and shocks and restraints, is invalidation.

In actuality evaluation belongs more properly to the field of psychoanalysis than does invalidation. Invalidation belongs to the modern psychiatrist, since it can have considerable brutality connected with it.

FAILURE TO OBSERVE

Another reason why psychoanalysis has failed lies in its failure to observe.

It would be thought that if many thousands of men financed by many, many millions of dollars were to look for a long period of time at insane people, they would sooner or later codify certain definite theories of observations, which when added up would bring about certain conclusions. In fact, one could not expect less than this from the most mechanical computer arranged.

Analysis must have been based upon erroneous premises. It must have been, because it led to no additional observation. A Dianeticist or a Scientologist setting out

to observe phenomena will cover the track of Dianetics and Scientology. This is fairly certain, because it has been done now for many years by many, many people. The observations of Dianetics and Scientology have been productive of a considerable number of new observations. This is not the case with psychoanalysis. Only those few examples which seemed to validate the basic principles of psychoanalysis were observed by the analyst and where data fell outside this sphere it was not observed and codified.

A true and proper scientific method as given in Book One, *Dianetics: The Modern Science of Mental Health*, is as follows:

1. Make a series of careful observations.
 - a. These observations must be repeated, and are acceptable as observations only if many people following the prescribed techniques can duplicate the results.
 - b. Variations of the prescribed techniques must be tried to eliminate the possibility that the observed results might be due to a factor other than that intended. As a gross example, suppose it is reported that a magnet will attract objects. Demonstration shows it does attract and lift iron balls; that is Step (a) above. Now variations of the experiment show that the magnet attracts *iron* but not copper, silver, etc. The observed effect—attraction—is real. Variation of the original experiment is needed to show the actual limits of the effect.
2. Combining all relevant data, from all relevant experiments, formulate a hypothesis.
 - a. The hypothesis must explain all observed data.
 - b. It must not demand as a consequence of its logical development, the existence of phenomena that do not, in fact, exist.
 - c. But it should indicate the existence of real, hitherto unobserved facts.
3. Using the hypothesis, predict new facts.
 - a. A logical structure broad enough to explain all observed, relevant phenomena will necessarily imply further phenomena that have not yet been observed. Use this mechanism to predict the existence of something which, under previous theories, would not exist.
4. Perform an experiment and make observations on these predictions.
5. As a result of the experiment, discard the hypothesis, or advance it now to the status of “Theory.”
6. Make further predictions, further experiments, and collect more observational evidence until a contradictory relevant fact is found.
7. Discard the old theory, take the new total of observational data, and form a new hypothesis.
8. See Step Three.

It is as though the psychoanalyst from Freud forward was looking for confirmation of his own beliefs.

The most serious defect which a researcher can have is a fondness for his own beliefs so great that he looks only for confirmation of these. A researcher must possess the ability to discard and reassume theories at will. He must not nurse to his bosom one theory and then try to align all data to that theory. He must align data to a theory, it is true, but when that data does not add up to that theory, that theory must be discarded and a new one must be assumed. Only in this way is progress made. That the basic tenets of psychoanalysis were never abandoned or reformed shows a certain fondness for them which was not borne out in actual practice or observation.

The dramatization of the mental image picture (the engram), the demonstration of overt act-motivator sequences and a hundred thousand other Dianetic and Scientology phenomena, went entirely unobserved by psychoanalysts. They even looked at them and saw them not. In that healing consists of getting at what is wrong and making it right, the approach of the Dianeticist was intensely successful. In that what was wrong with the patient was not a psychoanalytic theory was enough to cause the analyst to invalidate the patient and remain secure in his theoretical assumptions, the analyst actually did not make people well; and this is the primary reason why: He failed utterly to observe the data of the patients.

HYPNOTISM

Probably the most fundamental error of psychoanalysis was its early dependence upon hypnotism. Breuer, as Freud's co-worker, actually exhumed the original data on which Freud based his libido theory in 1894. Breuer used hypnotism.

The use of hypnotism denotes an anxiety to produce an effect beyond the power of the individual to produce an effect by normal knowledge and means. It is the belief that the patient must be in a comatose state before something can be done to him. The medical doctor and the analyst and psychiatrist alike have held this tenet.

Basically, a good therapy would wake people up, make them more alert, make them more able, happier, more competent. Hypnotism is the exact reverse to this. We have here another failure to observe. Anyone observing hypnotic patients would see that after they have been hypnotized they are less able.

Narcosynthesis and other nonsense has had to be run out of more Dianetic preclears than I would care to count before their cases could advance. The continual use of hypnotism (and an inexperienced use it was, to one versed in Eastern hypnotism!) and the use of hypnotic drugs to "diagnose" or "plumb the depths" of some patient is a confession that one does not know the general rules of life. If one does not know these general rules, of course, he is apt to look almost anywhere, even into the wastebasket, for an answer.

Hypnotic command or hypnotic diagnosis does not lead to well patients. It leads to slaves, and if you will observe any people who have been continually hypnotized you will find that it has been detrimental to them. This does not even require very much close observation.

There is nothing essentially wrong with hypnotism so long as one can undo hypnotism. We can undo hypnotism, therefore it is not very important whether we hypnotize people or not; but the analyst could not unhypnotize people. He did not even know what the mechanism of hypnotism was, and as a result he was not thereby entitled to use it. Only that person who is able to produce both the kill and the cure should be permitted to kill. If you could bring a dead man to life at once without any bodily harm to him, it would be all right for you then to kill men—providing you brought them back to life. It is perfectly all right for you to hypnotize people so long as you can unhypnotize them. Psychoanalysts and psychiatrists cannot do this. Therefore this particular phenomena in the mind should be well beyond their reach.

ABANDONMENT OF CASES

We think very poorly of the auditor who abandons cases without doing much for them. It must be harshly said, on ample evidence, that the analyst does very little else but abandon cases.

The first hours in analysis are usually spent, according to a survey made back in Dianetic days, finding how much the patient can pay. After that, the patient is persuaded to believe that it will require about a year of four separate sessions of one hour each per week to establish whether or not analysis can do anything for him. At the end of a year, of course, he is so habituated to coming to the analyst and handing over almost the entirety of his pay check that he does not stop doing so, and forgets that the analyst has ever said that it would require a year just to find out. Nothing is being done for the patient but he does not notice this. When the patient runs out of money, he is abandoned. This is our unfortunate finding in the case of psychoanalysis.

It is quite one thing to leave a case when one has bettered it of its current worries, and it is quite another to leave it when one has worsened it. The Dianeticist does the former quite often. The patient expects to be a Dianetic clear and does not reach that goal—only recovers from a couple of psychosomatic illnesses and two or three deep neuroses, and yet wants more auditing. The auditor is then entitled to tell him no. But in the case of the person who is worsened by the therapist, the abandonment of that case becomes inevitable, if the therapist ever could have done anything for the case in the first place.

Naturally we are walking on rather thin ground here since there are many people around who believe that Dianetics did not do all for them that it should, and I am the first to agree with this, since we had too few skilled practitioners and we ourselves were too pressed for time which was being consumed by long and arduous processes to pay attention to every complaint which came our way. But our intention in Dianetics was never otherwise than to do all we possibly, humanly could for the preclear. I am afraid that the analytic approach does not fall within this category. The analyst must have known when he first enlisted the patient that the patient would worsen, since the analyst rarely experienced anything else in his practice. Therefore we have a basic intention which is entirely at variance with our ideas of the way the world ought to run.

It is interesting to note that our attempt to survey psychoanalytical suicide met with many savage rebuffs. Yet we were able to discover that some 35% of the people “in” psychoanalysis committed suicide either during an analysis or within three months after the analysis. In our efforts to discover the why of this we received only one answer common to all of the analysts interviewed, and that was, “He came to me too late.”

It can be seen that this is a rather shallow way to look at things, for any of us today in Scientology could say, “Well, the human race came to us too late,” and we could then throw up our hands and not do anything about it, whereas, as a matter of fact, the remark is almost correct. Yet we are still doing something about it and in Dianetics and Scientology we have gotten no great number of suicides. As a matter of fact, I know of but one actual suicide in all the hundreds of thousands of cases which we have had our hands on and that one was political, not therapy.

FAILURE TO VALIDATE BY TESTING

It might be asked in this modern age why psychoanalysis never permitted itself to be before and after tested. This is probably the greatest condemnation of the entire subject of psychoanalysis.

One looks in vain for actual authentic records of improvement of cases because of psychoanalytic sessions. While the psychoanalyst is very anxious to have us in Dianetics validate our science, he himself has never validated his. Had he done so, we would have to hand an accurate record of cases tested before analysis and after analysis.

The whole idea of testing does not belong to either the psychoanalyst or the psychologist. Testing goes clear back to the dimmest days of Greece. Man has always been testing man to discover his existing state or changes in it.

The oldest precursor of testing known to us is probably graphology, but on the other hand it may be phrenology. The ancient witch was in essence doing a psychometric test on her visitor. Tests of guilt and innocence by responses was a subject for medieval courts. So at no time could the psychoanalyst have said that he was not familiar with the whole project and idea of testing.

In modern times testing (erroneously within the framework of "psychology") has been excessively available to the analyst, and yet he has never produced to my knowledge any booklet or pamphlet concerning the various differences of patients before and after an analysis and has certainly never codified his subject.

Why has he not done this? Is it because he could not? I am afraid that is the reason why. I am afraid that psychoanalysts have tested their patients before and afterwards and have found them worse afterwards and so have never released the results. It would be nearly impossible for a practitioner not to attempt this sometime during his career. Therefore we find all the results of psychoanalysis based upon the opinion of the analysts themselves. If one has ever sat in a coffee house talking to auditors about the wonders which have been produced in cases which one knows are still spinning, one will see that it is a human error to assume a greater result than has been achieved. Now, however, in fairness to these auditors most of their results are factual and they have every right to brag about them. But in the case of the analyst, one never hears about recoveries. One hears only about symptoms. If one has ever had the painful experience of spending an evening with analysts, one would realize that the dramatization of the patient's symptoms was the entirety of the conversational fare. If one can talk only about symptoms and never about the release of symptoms, one then assumes that the release of symptoms has not been accomplished.

SUMMARY

Well, how does all this affect us? Are we in any way affected by the fate and failures of psychoanalysis?

Yes. In two ways.

In the first way, we are able to sort out of psychoanalysis various don'ts, and, as these crept into early Dianetics from psychoanalysis, it is necessary for us at this time to reassess and evaluate what we are doing. One can summarize these rather rapidly. One does not force a person to communicate who is low on havingness. One does not specialize entirely in recalls. One does not occasion or force a transference into another personality. One does not concentrate on the second dynamic. One does not specialize in significances. One does not evaluate for or invalidate the patient. One observes what he is doing from the patient and not from the textbook, making sure that one is actually observing the patient. One does not use hypnotism. One does not abandon cases when they have been worsened. One does not fail to validate by testing, and one sees security in the general expansion and advance of a subject itself. We can learn these don'ts because we see a corpse lying there very dead because they did not know these don'ts, so we should not repeat them.

Is there any other way we are affected by the psychoanalyst? Yes. The psychoanalyst and various mental practitioners have not conducted themselves ethically in this society. The psychoanalyst, the psychologist, and the psychiatrist have been guilty of not delivering. Whatever may be said about Dianetics and Scientology, whatever may be said about me or my enthusiasm, I can assure you that we and I have delivered. We mean what we say when we write down in a summary of case histories that we cured so many cases of so-and-so, and we alleviated so many cases of such-and-such; we are not guilty of anything but what we actually did. We are guilty occasionally in misinterpreting exactly how we achieved these alleviations. A case in point is in 1947 when I was using a recall method which rehabilitated the confidence of the person to face his pictures. This brought about a cessation of his stimulus-response mechanisms in their entirety, and so created a clear. Even by the time Book One had come along some of this technology (because it wasn't properly understood) had been forgotten or overlooked. But later on it was rehabilitated and brought to the fore, and it is in full use at this time. We have said we would deliver so-and-so and we are delivering so-and-so, and those things which we have intended to deliver and have not yet delivered we still intend to deliver and will continue to strive down to the last thought wave to accomplish. Our efforts and activities are sincere. There has never been a more sincere group on the face of Earth than those who are in the ranks of Dianetics and Scientology. These people can be trusted. You can go to almost any person practicing Dianetics and Scientology and receive some part of the benefit inherent in these subjects. He will try, he will try decently and he will make the best changes he can accomplish take place in your case. This is more true than ever today with our new programs of indoctrination and training, and I would say that in a relatively short time the totality of result to be obtained from Dianetics and Scientology will be obtainable from each and every properly certified practitioner throughout the world.

We have here an intensely sincere group. We have a fine ethical background. We are trying, we are honest, we are decent.

How does this make psychoanalysis in any way affect us? Well, I am very sorry to have to say this, but the psychoanalyst has not been honest, he has victimized the public. A psychoanalysis costs better than \$9000 (£3219) and yet does not attain as much result as one opening of session by one auditor (£2). In fact this \$9000 "cure" is apt to deteriorate the case entirely. The psychoanalyst has made specious and large statements concerning his abilities to act, and has never even tried to press forward and bring those conditions into existence. He has joined hand and glove with the psychiatrist, and is murdering and butchering his patients. It is the least safe thing that one could do to place himself in the hands of an old-time practitioner today.

The public is entirely and intensely aware of this. The public is aware of the fact that the last person you want to see is a psychoanalyst or a psychologist or a psychiatrist. The public is forced to go to these people by the law, and the only reason they go near them is because they were at one time the faint hope that existed, but their faint hope no longer has to have recourse to them. These practitioners have had to enforce their position by law, lacking results.

Psychoanalysis, psychology, and psychiatry have influenced the Christian ministry today to place even members of congregations into their hands (based on an actual poll of 1,700 ministers). The psychiatrist, the psychoanalyst and the psychologist may have a fight one with another amongst themselves, but they hold this in common: They have given into the public the rightful opinion that the mental practitioners prior to the year 1950 were entirely valueless and were not earning their salt. They have given rise to a public atmosphere of disdain and contempt for anyone practicing in the field of the mind. Therefore they do to some slight degree affect us. Therefore we should make very very clear to the entire public that we are not psychologists, psychoanalysts, or psychiatrists, and any of us who fall from grace and attempt to use these old cloaks

to further our own pocketbook should be despised by their fellow auditors. The one chain of logic we must break is that “people who work in the field of the mind are all crazy; they can do nothing for us, therefore we must not go to them.”

My own attitude, whether I am known to be me or not, when I am confronted with the idea that I am connected with old-time mental healing, is to become enormously amused and to make it completely clear that Scientology and Dianetics had to come about and had to be called by different names because they did something that the old-time fields of mental activity never did do.

You are to some slight degree affected by the repute of the psychoanalyst and he has not helped us out. He has attacked his patients sexually under drugs. He has lied about his cases. He has worked himself up in a legal position before the courts so that he is listened to by the judges, and yet only opinion is used by him to declare people insane and sane.

This is an empire which we are today inheriting. It is an empire we must clean up. It is an empire which has not been clean. Therefore it is up to us to do the very best we can to make this new empire of the mind a good solid ethical thing in which people can believe, and to make that empire something which serves man, rather than victimizes him.

FINIS

GAMES CONGRESS—AUGUST 31st to SEPTEMBER 3rd, 1956

SHOREHAM HOTEL, WASHINGTON, D.C., U.S.A.

“I’ll see you at the Shoreham—Ron”

MY SCHEDULE

I am going to be in the following places this winter:

South Africa from mid-October. I will write some books on South African problems, put in an HCO in the capital and teach some courses. No South African Scientology Organization is holding the courses for me.

Australia: early spring, 1957. Help out Melbourne HASI. Giving an Advanced Clinical Course in Melbourne and a Congress.

That’s all I know about where I’ll be for the next year.

LRH TAPE LECTURE

London, England

31 July 1956

5607C31

LPLS

Games Processing

August 13, 1956

To: HGC Washington D.C.
and London

SCIENTOLOGY PROCESS CHART

The following processes on the Know—Mystery Scale are in current use, having been tested and found effective.

The most effective single processes are solids, problems and start-change-stop.

The list is used starting with the Mystery band.

The list is done with complete attention to running Games Condition only.

K N O W NOT KNOW

Objective, outside, persons, objects.

Auditor indicates object

and “Tell me something you could not-know about _____,”
and “Look around, tell me something you could have.”

L O O K (PERCEIVE)

Put unknown perceptions in walls and exterior objects.

(Sight, sounds, smells, tactiles.)

E M O T I O N

Objective, outside or in Auditing Room.

Put _____ (emotion bottom to top of Tone Scale) into that (indicated object).

E F F O R T

Solids—Introverted-(facsimiles) “What are you looking at?” “Make it Solid.”
(Don’t forget invisible particles.)

Extroverted—“Look around the room and find something you wouldn’t mind making Solid.” “Make it Solid.”

Fight the wall (body or mock-ups).

T H I N K

Put postulate “Want to know” in walls. Make it know.

S Y M B O L S

Mock up somebody inventing something for others to know about.

Mock up Mest being curious.

“What is it?” objective.

Mock up people obj with postulates in them “How do I get rid of all of it?”

Lie about (invent) Individualities. (An identity that could cope with it.)

Lie about (invent) opponents.

E A T

List some inedibles.

Look around room, find something your body can't have.

S E X

What would interest (valences).

An effect you wouldn't mind causing on opposite sex.

M Y S T E R Y

Mock up a confusion.

Confusions you wouldn't mind creating.

Invent a stable datum for “that” confusion.

Mock up a confusion for which practice) would be a stable datum.

Put interest, disinterest in objects. (Find something uninteresting in this room.)

Waste Cases.

(postulate, valence, some old healing

Problems of Comparable Magnitude (to anything).

Start-Change-Stop preclear's body or small objects.

Flip-flopping (by mock-up).

Processes run upwards from this point as a gradient scale of difficultness.

L. RON HUBBARD

LRH :re .rd

P.A.B. No. 94
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
217a Kensington High Street, London W.8

15 August 1956

THE ANATOMY OF TRAPS

What is is not necessarily what *should* be.

The way a thetan lives is not and never will be the way thetans should live.

The basic reason for this is the desire for randomness, summed up in the desire of the thetan for a game. Infinite wellness is undesirable if it means that the thetan is to be in a state of total knowingness, total serenity, nameless, without ARC or contact with any environment. Evidently a thetan would rather be intelligent in relation to his environment, identified and identifiable, capable of emotion and experience and in ARC of whatever kind, with whatever type of playing field he may fancy. In other words, a thetan believes that he should be involved in a game. The deepest and most basic rationale is understood by the fact that a thetan must be part of the game. If he is not he is unhappy, no matter how purely and beautifully knowing and serene he may become.

However, there is a difference in games which is marked and obvious. There is the matter of playing a game and knowing one is playing a game, and not knowing one is playing a game. Between these two things is a world of difference. A thetan who is engaged in games he does not know he is playing is unhappy, since he does not believe he is playing a game and finds himself nevertheless in motion. This is what the preclear objects to when he comes to the auditor to be audited. The preclear suspects that he is playing a game and does not know what game he is playing. He simply wants to find out. He does not want to stop playing all games. If the auditor proceeds in the direction of making him stop all of his games, if the auditor erases all of the preclear's games, why, the preclear is resultantly unhappy. The preclear wants to know what game he is playing and that is all there is to it.

In the matter of traps we have in essence a similar condition to the state of mind regarding games. Traps are part of games. That is all they are. To believe that a thetan could not get out of any trap he has gotten into is folly, since it is very difficult for a thetan to maintain and not go through every barrier which presents itself.

Here we have the difference between the ideal and the actual. The thetan who is in a trap could get out of one with ease if it did not violate his condition of games. Were games not a fact and a rationale of life, traps would be non-existent. If games were no object whatever, getting out of a trap would be simplicity itself.

One is trapped by those things to which he will not grant havingness. A game condition demands that one denies havingness. Therefore games trap.

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To maintain a games condition in a preclear it is best to run can't have on objects, valences and people. For example: **"Tell me something in this room your mother can't have"** is a highly effective process, particularly if one has first run **"What effect could you have on mother?"** The "can't have" on mother is a games condition and runs out the games one has played with mother. Therefore the process is workable. The process runs out exactly what one has done in order to be trapped in the mother's valence. One has, in playing games with mother, said that mother could not have this and could not have that, since to permit mother to have something is to violate a games condition. Let us be very sharply clear here. Permitting things to have things is to make allies or teammates of those things, and when these do not prove by their conduct to be teammates, one is then guilty of permitting an opponent to have something, which is a no-game condition.

The rule is: Whatever one has denied havingness to has to some degree become a trap.

When one runs "can't have" on the object, he runs out the original denial of havingness to the object.

Here is where processing meets its biggest obstacle: Running havingness such as **"Look around the room and tell me what your mother could have"** conflicts with the fact that one has already postulated numerously on the track that mother cannot have things. Running the permission of mother to have things untraps the thetan from mother only so long as it does not cause him to fail in his games condition with mother.

In practice one has to settle the whole question of mother as an opponent before one can have a mother. **"Invent an opponent of comparable magnitude to mother," "Mock up mother in violent motion," "Look around the room and tell me something mother can't have"** settles this opponent-mother condition. One does not run "can have" on mother, only on self. That one audits out a game condition to obtain a higher tone is a major discovery in auditing and is all that is used today.

It is an easy thing to say "One is trapped by those things to which he has denied havingness," but the truth of the matter is that if he did not and had not denied havingness, he would not have had a game. It is necessary, then, to settle the games condition on each and every object from which you would untrap a thetan before you then run the havingness process necessary to permit him to grant havingness to the trap. In the first place he and the trap are actually playing a game, and it may be that he has not enough games in order to surrender the game of the trap. If he had enough games in order to surrender the game of the trap, he would theoretically come out of it, and he would certainly come out of it if he was put into a condition whereby he could actually grant havingness to the trap.

Jails, theta traps, pole traps, bodies, each and every thing, large or small, including the MEST universe, which could operate as a trap, follow this same rule.

The basic havingness of course, that the thetan is denying the trap, is denying the trap a thetan—and this, properly worded, works quite well in processing. But unless a thetan denied things himself he would be in a no-game condition—a thing which he cannot and does not tolerate.

L. RON HUBBARD

THE GOAL OF AUDITORS

To penetrate a case at its level of certainty of motionlessness and by processes, run by good procedure, to improve that certainty and the level and to improve certainty on each level, the preclear always at cause until the preclear, through objective and creative processes, is brought to an ability, theoretical, to mock up in its entirety, a body and a universe visible to all.

We introduce games condition by having preclear at cause, even though the common denominator is motionlessness, a no game condition.

L. RON HUBBARD

HUBBARD PROFESSIONAL COURSE LECTURES

London, England
August 1956

L. Ron Hubbard gave the following lectures to Hubbard Professional Course students in London, England, in August, 1956:

** 5608C	HPC A-1	The Auditor's Code
** 5608C	HPC A-2	The Code of a Scientologist
5608C	HPC A-3	Auditing Positions
** 5608C	HPC A-4	Axioms 1—5
** 5608C	HPC A-5	Axioms 6—10
** 5608C	HPC A-6	Facsimiles (Solids)
** 5608C	HPC A-7	Opening Procedure of 8-C
** 5608C	HPC A-8	Start, Change and Stop
5608C	HPC A-9	Games Theory
5608C	HPC A-10	Problems and Consequences
** 5608C	HPC A-11	Valences
** 5608C	HPCA-12	Knowingness
5608C	HPC A-13	Creative Processing, Motion Stops, Perception
5608C	HPC A-14	Exteriorization Procedures
5608C	HPC A-15	Scales, Motion
5608C	HPC A-16	Scales, Curiosity, Not-Know
** 5608C17	HPC A-17	Confusion and Stable Datum
5608C	HPC A-18	Chronic Somatic
5608C	HPC A-19	The Auditing of Solids
5608C	HPC A-20	Not Knowing
5608C	HPC A-21	Auditing as a Profession

HCO BULLETIN OF 20 AUGUST 1956

After a study of processing in general and much testing by HGCs London and Washington and in particular by my own and HCO auditing, the following scale of processes can be considered optimum at this time in the light of what we know. Until further extensive testing is available we can consider the following to be the most productive processes and these should be used by staff on outside pcs and taught in classes.

HGC PROCEDURE OF AUG. 20

- 1 . Make pc at ease in session, build some A-R-C without too much 2-way comm. Get pc's viewpoint. Make him feel auditor regards goals seriously. Run comp mag on pt problem.
2. Run S-C-S on objects stressing each of them more or less equally, running each until fairly flat. This could take from a half-hour to 25 hours depending on pc. Away and to pc on stop is highly effective.
3. 8c part (a) on body if pc in poor shape. Get it flat if so. (At least until he has no somatics.)
4. S-C-S on body.
5. Locational processing as extroversion process for S-C-S on 4 (run with 4 as an alternating process if needed).
6. S-C-S on body specializing on stop.
7. Connection processes. (Look around and find something you wouldn't mind connecting with you.)
8. Before and After Solids.

Select an engram from mid life which pc has mentioned or an age and have him find a picture before it. If picture isn't an engram have him make it solid. Then one after the selected time. Keep him out of engrams and painful incidents by having him get earlier or later ones that aren't painful before you let him make it "more solid". Don't change your engram target or selected age no matter what other incident comes up.

Quit only when pc has been getting them close to pt. Close by telling him "come to present time", an operation which requires a few seconds or a minute.

Before and After Solids brings up the case computation, the service facsimile and vacuums and discharges them.

9. Run, Look around here and find something you wouldn't mind making solid, as the objective version of 8.

* * * * *

Havingness processes, optional as indicated.

Run problems, Trio on self (what you can have in room), can't have on others or body, creative process havingness, and putting things into walls, ceiling and floor and not know plus Trio on people outside.

And mock up confusions for stable data, name, etc. Also Axiom 10 processes.

By creative processing pc can be required to mock up a motionless object and “hold it still”. If it can be made still for an instant have him let it go and mock up another. Use general, heavy objects at first. Then selected objects to run out inabilities of pc (such as typewriters, palettes, books, etc).

Fight the wall can be used but only with great care.

Have pc run motionlessness by having him “Find an object” “Tell it to be still”. “Is it?”

There are a great many ways to strip obsessive motion from a pc. Any workable one can be run. Remember that emphasis on all control processes is on STOP. Run stillness, not motion.

Observe the following:

Havingness drops when compulsive game cond. comes in. Repair havingness rather than run out agitation.

Pcs, I discover, go from minus tone scale up to being able to have problems or tone or solids. Any case has some point that goes from no-effect or unreal or don’t care up to apathy. Cases go north to apathy. There are no-tone cases. These are compulsive G.C.

Thinkingness processes reduce havingness no matter what button they hit. Solids, effort, emotion, perceive are all above think.

The pc’s cognitions *are* valuable. But don’t run thought out faster than havingness and solids in general run in. Never shoot for phrases. Ignore them. Before and After Solids, calmly run, bring up vast numbers of computations. Don’t knock out havingness with too much 2-way. Don’t go out of A-R-C with pc with too little 2-way. How much 2-way or think is answered by “how can we get solids into this case”.

Always run on a game condition basis. Enemy *can* have is deadly on pc. Can’t have on enemy okay. Effect *on* pc is fatal. Pc’s Effect on others okay. What pc could change is fine. What could change pc terrible.

The path to truth lies through solids, effort, emotion, perception and Not Know; it is not to be found amongst thinking.

On Control, it is the first step toward solids. Pc won’t start until he is sure he can stop.

To have pc insist on light is to bring him to tolerate and handle the dark.

Profiles and IQ gain when pc regains ability in solids in bank and universe and can plank emotion into walls wholesale. Intolerance of solids made him think. Failure to control solids made him intolerant of them. Thus *havingness is* the first goal.

Havingness is reduced by bad A-R-C, inaccurate or clumsy auditing, running thinking processes and ignoring real pt problems.

Reality begins with good A-R-C with auditor and becomes tolerable with regained control of Mest and gets real with solids. That’s the best track for high gains in the light of what we know now.

LRH:re.rd

L. RON HUBBARD

[The first four paragraphs on this page have been added per an addendum dated 25 August 1956.]

HUBBARD COMMUNICATIONS OFFICE
21 7a Kensington High Street, London W.8

21 st August, 1956

To Staff Auditors,
London and Washington.

SUMMARY OF INTENSIVES SINCE JUNE

Maintaining havingness on pc tends to prove up as the primary reason for profile and IQ gains.

The following processes seem to reduce havingness on long test—

Fight the wall—subj-obj.
What other person, object, body can have.
Can't have is correct.
Inventing opponents, Individualities.
Lying about anything seems to drain bank in most cases.
Overwhelming.
Don't Know.
Not Know.
R 1-6.
Interest.

The use of the above apparently pinned down case gains on the profile and lessened IQ gain.

Other material learned from the last two months of auditing by self and Staff of London and Washington and HCO is reported as Recommended Procedure—HCO of August 20th, 1956.

The following persons are thanked for their test work and the wonderful results they have obtained on pcs processed under various directives:

Julia Lewis	Elise Pickmere
Ann Walker	Bob Davies
L. Ron Hubbard, Jnr.	Noel West
Jean Thomason	Cyril Vosper
Dick Steves	Smokey Brand
Herbie Parkhouse	Ken Maurer
Jo Blythe	L. Merrill
Ken Barrett	

When we have time and money each of these listed processes should be tested again individually—no other used. But such a project would cost beyond our means and right now we're doing all right.

The Telesurance tests are particularly good and form a complete picture of 25 hrs on cases that were mostly 75 hour cases. The resultant gain in income for that company should be marked and will someday have to be ascertained.

L. RON HUBBARD

LRH:ebh.rd

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D.C.

Havingness

L. Ron Hubbard

*Prepared from a lecture to the London Auditors' Meeting,
31 January 1956, entitled "Basic Lecture on Havingness."*

We have talked and written a great deal on the subject of havingness ever since the days of the research in 1952 and 1953 which led up to the codification of SCIENTOLOGY: 8-8008, which was the anatomy of universes. It would seem that this point could be overstressed. Perhaps we could say more than needs to be said about havingness. Yet no matter how many reams we have written and how many hours we have talked about this thing, we probably haven't even scratched, not even scratched the subject of havingness.

Everything that has ever been said about Creative Processing and about problems and solutions and about perception and spaction and about the "Black Five" has been on this subject.

First and foremost, HAVINGNESS IS THE POSTULATE THAT ONE MUST COMMUNICATE versus THE POSTULATE THAT ONE MUST COMMUNICATE TO SOMETHING.

You can see at once that this poses a cross-postulate. These two musts are not the same must. They are cross-purposes.

If one has nothing to communicate TO, all he can do is communicate THROUGH. He would have the condition of endless space with nothing stopping the communication all the way.

Now I want to call your attention to a little sport that is carried on in one part of the world. It used to be a Greek sport, then was transferred to Spain and Mexico. They got a bull, who was crazy enough to pick up a mock-up in that general neighborhood, and they get him in there and have him run at a cape. He runs at the cape, he goes through the cape and he runs at the cape and he goes through the cape. And you just watch this bull's MORALE deteriorate!

Then they take some old horse that is padded with blankets (the padding is never thick enough—Spanish thirst for blood) and they let the bull finally charge and push at the horse. Usually the bull gets the horse and the picador over between the fence and himself. The fence is nice and solid. The bull starts to really go to town.

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You can see his morale go up, up, up, up, up, up.

In fact he would practically be a well bull if he could find that horse and that fence solid enough. Well, as gory as the spectacle may or may not be, the point of the matter is that while the bull is working on this the picador leans on him very heavily into the hump with a big fork and discourages him from finding something solid and from pushing that hard. And by the time they get him out there again charging at this cape (never a man—he never hits a man, he never hits a horse—he just hits this red cape) and he finds again nothing there, he's done. Without being really hurt (he's just sore and he's lost a small amount of blood) he just loses his nerve. He finally stands there in terror, and then he sinks into apathy, and he gets to such a point that the matador can walk over and fixate him. A good matador (once in a blue moon you see a good matador) will simply fix the bull into any position. He could probably stand him up in the air if he wanted to, because the bull is in a state of shock. He is hypnotized. He believes that there is nothing solid anywhere, and that no matter how hard he charges he will hit nothing. He's gone. If they simply kept him pushing at the red cape a little longer he would probably fall over dead anyhow. They wouldn't have to use a sword.

Now, the physical aspect of a bullfight and the aspect of a thetan in the physical universe are not too wide apart, not too different, since the trick in both is to get them to charge at nothing: To get a bull to charge at a cape where he thinks there is something and to have him find out that there is nothing behind the red of the cape; to get a thetan, a living being, to move toward or put out a communication toward something and to then convince him that there is nothing there after all.

And then the trick is to convince them that there is nothing they can charge, until at last they do not believe that they can touch or lean on anything. A thetan then has a feeling that if he did utter a communication he would only spend what mass he had, because the communication would just go on out there forever and endlessly.

No longer to be able to touch anything, no longer anything real.

Now, these two counter-postulates. If an individual supposes that he should communicate and if his joy and game and desire is communication (and it has to have that game postulate) and if at the same time there is nothing with which he can communicate—no terminal—he has the vista of endless space.

HIS COMMUNICATION ITSELF IS MAKING THE SPACE AND THEN THERE IS NOTHING TO STOP HIS COMMUNICATION, so there is no end to it, and it makes him feel very weak indeed. He just shoots the roll, you might say, any time he says anything, because it never arrives anywhere. No termination and no terminal.

So he eventually does this interesting thing—he says something into a mass which **HE HIMSELF PUTS THERE** in order to have something to say something to.

Now—however we want to classify this—whatever conditions or significances we wish to place upon this action—it nevertheless follows that this aspect of man fighting himself is man merely trying to reassure himself that there will be something there to hit with his communication.

Whenever you could say to someone that the only trouble he is having with himself is his fighting himself and putting up barriers to himself, you can also understand that this is what he is doing and why he is doing it. You don't have to classify any further.

An individual goes along putting up barriers and masses and pictures, so that, in case there is nothing there to receive his communication, he can reassure himself that

there is something there after all, because he put it there and then found it. He runs into his own barriers, his own terminals.

A thetan doesn't like the idea (and this not liking is again only a consideration) of speaking into a vast and endless nothingness, so what he does is to accumulate his own terminals.

And so we get the phenomenon here of an individual constructing a universe perforce because he cannot have the universe in which he finds himself—the physical universe.

Now a thetan IS capable of constructing totally a universe himself. The cycle is something like this: He builds a universe of one kind or another himself. Then he by agreement finds himself involved in a larger universe. To a marked degree he simply invests the universe, which he has himself created, into this larger universe. Sometimes he doesn't like it, sometimes he does. But he then finds himself cojoining and existing with and in the physical universe.

And now, the physical universe does not offer him a sufficient number of terminals, terminals sufficient in number and magnitude to the potential volume of communication of which he is capable.

He then begins to manufacture his private universe all over again.

Now, it is very important for you to understand that the “universes” that people are packing around with them when they come in to you as a preclear are usually SECONDARY UNIVERSES. They have come into being because the individual has found an insufficiency of universe in the physical universe.

It IS quite interesting that anybody could find an insufficiency of universe in a universe that is so capable of solidity as the physical universe. That is one of the madder things that do happen.

It is done by disenfranchising the individual. He is told and persuaded that he cannot address, cannot touch, cannot reach (and we interpret it as cannot have) a terminal. Reach, touch, address, have, whatever you want to call it. The terminal cannot exist for him. That's all it means.

And so he stops talking to it, because it doesn't exist. An interesting opinion that someone could get into—that the wall doesn't exist—because it happens to be the truth of the matter. It's very easy, then, for him to fall into that one, because the wall is considered.

The wall exists and is there only because someone considered it was there. When one no longer considers a wall to be there it is not there. Thus if one is FORCED into having no wall (or disenfranchised of the wall), he can nevertheless have the opinion that there is no wall, and it will be true.

We find him forced into truth. I've said before that the probable summary of aberration all up and down the track is that an individual is forced into truth and AWAY from a game. As long as one can ably create EVEN AS LOW A LEVEL AS LIE, or slightly less low level, a problem, he can still have a game.

But when he's no longer able to create, no longer able to put anything there, there isn't anything there.

He comes upon the truth of the matter.

There are at least several routes for coming upon the truth of something, and of these routes the least practicable for the individual is through subjection by force to a truth. Nevertheless, the truth of something, even when arrived at by the route of subjection and force, will as-is the something and cause its vanishment, and thus it is no longer had. This is called by auditors the depletion of havingness. One is made to admit that what he conceives to be there is what is there and it vanishes for him. This is not such a great oddity, since the individual never intended himself to be the receipt point for what he has caused, and when his intention is overthrown in this matter, and he does become receipt point, or termination point, for this, the thing is terminated, and so, of course, it vanishes.

And so you get a destruction of the terminals which you normally would have or utilize or a destruction of the spaces which you would utilize.

Mothers work on this rather hard—fathers, schoolteachers and so forth. “You must tell the truth.” And then, they wonder whether there is anything anywhere around that will explain the fact that a child ceases to be creative and imaginative after he’s been around for a while.

They must conceive that there is something dreadfully, dreadfully destructive in this child’s lying. A person who would conceive the imaginative impulses of a child to be lies and therefore bad is in an interesting condition himself. He is in the interesting state of conviction that there isn’t anything there anyhow, and there had better not be anything there anyway.

Let me call to your attention again the manifestation of a child who goes to his parent and asks for a nickel. He goes through the various levels of the tone scale and he slides on down and finally tells his Pa, when he hits bottom, even if his Pa holds out the nickel to him that he doesn’t want the nickel and he just wanders off in apathy.

That child could get into the position where he HAS TO make nothing of every nickel that he comes across. Take a rich father denying a child pennies. It’s an interesting and well-known fact that the rich man’s son is usually more aberrated on the subject of havingness than the other kids. He is continually told that he can have everything, and all kinds of things are actually forced on him in some fashion. But his power of choice, especially where money is concerned, is overthrown and overridden, and he finally comes into the conviction that there isn’t any money anyway. And the old man’s fortune falls finally into his hands and SWISH—it’s gone.

You take just about any rich man’s son and audit him and you will normally discover that he cannot have money. Money is something that if it came into his vision he’d have to make nothing of it at once. The various enforcements that have been put upon him because of the importance of the amount of money in his family have at last turned him around into an inhibition of having money. This is a fascinating thing.

Now let us leave such a relatively interesting subject as money for the relatively uninteresting subject of a wall, and we find that the same thing applies to a wall. A wall or an object or anything that is solid. A child says, “I just shot a giraffe out in the yard, Mama.” His mother is in pretty good condition, and she says, “You did? Well now you make sure you bury it.”

Or, Mama’s not in so very good shape, and is pretty well done in on the subject of havingness, and she knows there’s no giraffe in the backyard, of course not. “Johnny,” she says, “you really didn’t see a giraffe in the backyard now did you. Now tell me. You realize you break my heart with these lies.”

This is a standard happenstance to mock-ups in children.

I have had as a writer some of the damedest things told to me about purely imaginative sequences in stories of mine. I have had people turn around to me and tell me from time to time, about something in a story, “That didn’t really happen, you know.” Well, of course it didn’t. There wasn’t a word of truth in the whole sequence. They get very upset about it. They cannot differentiate quickly and accurately enough between the creative and the truth of the matter. And so they are on such an interestingly unbalanced pivot with regards to walls, etc., that if you started to create a new wall, you see, with a lie or something of the sort, they would know not only that THIS wall doesn’t really exist (it would be a pretty thin thing to them) but they know also that YOUR wall had better NOT exist! And you’re trying to give them a wall!

I wrote a story one time called “Beyond The Black Nebula.” Well, I don’t know whether there’s anything on the other side of the black nebula—I never looked—but WOW! People got upset about that story. I posed the fact that there is in Orion a tremendous barrier—a black barrier across this particular galaxy. And I made people look at this fact and then dreamed up some causations behind it and so forth.

Probably this barrier, as they read the story, was threatening to get actual and thick. And they were saying, “Well, maybe there is this barrier.”

“You shouldn’t do this to us, Ron.” That kind of a reaction.

Well here is a point. The person who COULD have a wall didn’t care how many black barriers were manufactured. The person who could have something accepted a new manufactured wall in the spirit in which it was given. The spirit of game. But when a person could no longer have, he could no longer accept anything offered to him. A very interesting thing. I imagine there are a great many girls who, if you walked up to them and handed them a pearl necklace, would have to assure themselves that it was a phoney or something of the sort, or that it was worthless for some reason. They’d probably take it down at once to have it assayed just to be sure, and if they were told that it was a real pearl necklace they’d be quite upset about it. You could probably spin them in and ruin their whole lives by giving them a pearl necklace.

One of the ways people make nothing of things is to misintend them. So that, you could come back the next week, perhaps, and find that she’s using the necklace to decorate a cake.

You find this among savage tribes particularly. On a high-toned basis people would be doing this to make something persist. On a low-toned basis they would be simply trying to get rid of it by saying it doesn’t exist or isn’t the way it is. So you get one manifestation meaning two different things, relative to where the person is situated as to havingness. Can have and can’t have.

This whole subject of havingness, while it embraces all of existence and all of experience, boils down to two things: communication and terminals.

And there is a great oddity about the whole thing. Any time you as an auditor had difficulty with the problem of havingness with a preclear, or had any difficulty with the problem of the preclear, that’s because you departed from this rather strange maxim: **THERE CAN’T BE ENOUGH HAVINGNESS.**

You see? You never get a superabundance of terminals. The other day I saw Helen of Troy (the movie!). You hear the Greeks outside the walls. Now, you’d say they would be resenting those walls badly. In other words, they were trying to NOT HAVE those walls, so that they COULD have the spoils of Troy. Fine. There’s a certain greed there. They want the spoils inside the walls. They can’t have those. The walls say they can’t have the spoils.

The funny part of the whole thing is that the reason they couldn't have them is: they couldn't have the walls!

You can develop almost any situation in life and resolve it on that basis.

If you're trying to get over a barrier to gain something else, then it's a cinch you can't have the barrier.

If you can come into possession of the barrier you come into possession also of what it is a barrier to.

The only reason a person can get trapped is that he can't have traps. And the only reason he goes out and GETS himself trapped is because he CANNOT BE TRAPPED. It's really quite interesting.

Now, if you really have all the walls and barriers of the physical universe, they pose no problem to you. Here is the situation in which we get the total vanishment of things—you start owning something properly (addressing the truth of the ownership) and it doesn't exist any more. There is a difference here between the two kinds of operations you can undertake about having and owning. You find that HAVE is maybe a MISOWNERSHIP. So here are two systems: own and have, or own and misown.

In order to have a problem, in order to have a game, we have to select out some of the walls and barriers as unhavable. And then you can have a problem in connection with some OTHER havingness.

METHODS

If you do not have methods of acquisition, there is really no acquisition possible. There would be a total acquisition. If you had a total acquisition you would own everything there is. The way to own everything there is is simply to own everything there is without any system of owning everything there is.

The trouble with owning everything without using any system for owning everything is that it is much too true, and being true, does not make a persistence, so that, by owning everything there is you end up having nothing.

The two postulates which when counterposed bring about havingness are: communicate and communicate to something. This brings about some problems which are very odd: "I must communicate and there must be a barrier to communicate to, but of course a barrier is antipathetic to communication. No, a barrier is necessary to communication, no, a barrier is antipathetic to communication. No, a barrier is necessary to communication because a communication must stop somewhere."

Well, therefore, life well played would be a game of commenting in the proper direction toward the right barriers, and not trying to go through the wrong ones. But you could get into some interesting problems if you tried to leave this room through that wall and take your body with you. That would be an interesting problem. That would throw someone into apathy.

But the funny part of it is that it wouldn't throw him into apathy anywhere as fast as simply being able to go through that wall and take his body with him. That would upset him. I guarantee you, that would upset him.

No barriers. Nothing stops anything anywhere.

STOPS

Now, let us have a look at the remedy of havingness in the light of STOPS.

In Dianetics we have the “command phrase.” Command phrases come down to just three things: start, change or stop.

But the whole subject of the engram is the subject of “can’t have.” A moment of pain or unconsciousness is a moment of can’t have. If, at a certain moment, an individual couldn’t have the environment, couldn’t have the circumstances he was undergoing, violently couldn’t have these things, then it is a certainty that he’ll pile up an engram right at that spot in time. That’s what he’ll have—an engram.

Let’s see how that would be. He resists the environment to such a degree and considers it so foreign, so solid and so dangerous, that he makes something very much like a plaster cast of that moment, a kind of energy plaster cast of the environment. Thus a facsimile. This thing is far more durable than any cast of stone or plaster.

This tells us something very important. The **VISIBLE** engrams were those of **LOSS**. Those things in the environment that the individual couldn’t have, he resisted.

There is a very peculiar thing about these facsimiles, these can’t-have pictures. They’re backwards. They are usually black backed. The energy pushed upon these things is black energy. It’s just as if one had a lot of pictures turned face to the wall. That’s the blackness of lots of cases, and the reason why blackness succeeds a lot of pictures.

Handling the environment with energy and then with heavy energy goes down a certain road. There is a thing called a tensor beam. A thetan can do something that a physicist has not yet learned to do with energy. He can make a beam grab something. That’s a tractor beam.

Have you been talked to lately by someone who didn’t really have anything to say, but kept on talking? It seems sometimes as though he had a tensor beam around your neck and he’s holding you there, and you can’t leave.

The electronic structure of a pretty girl who’s just walked down the street is a very interesting thing to behold. Every guy she’s passed has put a tensor beam over her head.

Well, that’s “**MUSTN’T LET THAT TERMINAL GO ANY FURTHER AWAY.**” That’s the motto of that beam.

So the individual can have and then he can lose. He decides he can lose, and if he feels he is going to lose any part of his environment, he will hook a beam over it and he’ll hold it there in front of him. If you take a facsimile apart very carefully, aside from simply mocked-up or copied facsimiles, you’ll see that it is cross-sectionalized as a tractor beam. He’s trying to hold something from leaving him.

He is unable to retain to him the actual object. He makes a picture of the object that he can look at straight. He’ll say, “Oh, I don’t like these pictures. They bother me. Take a few away from me,” etc.

Below that level he goes into blackness, which is simply pressing on things to push them away. He’s in that frame of mind about things. Anyone’s got some blackness. It isn’t true that some cases are black and some are not.

When it turns up on a preclear you are auditing on remedy of havingness, you can have him mock up some blackness and shove it in.

So we get engrams of resistance and the engrams of resistance are black.

And we get engrams of Mustn't Go Away, and they're pictures.

And an individual who can't have the physical universe can't have anything leaving him because he can't have anything else, you see. He at least retains a picture. And there is how he builds up his secondary universe. It isn't really his universe. It's pictures of the physical universe which he retains in lieu of.

Now, an individual only gets into a frantic frame of mind about things leaving him if he can't have anything else.

He's talking to his friend, and they have been very good friends for a long time, and his friend says, "I'm going to Galway now, and I'll be up there for a couple of years." And he feels terrible about it. He tries to persuade him not to go. He can't tolerate all that distance between himself and his friend. Friends are scarce.

Another fellow has lots of friends. One of them says, "I'm going to Galway." He says, "O.K., fine. I'll be up to see you sometime pretty soon."

That says he can tolerate that distance and this Galway business doesn't much reduce his havingness. He'd be in good shape—easy to get along with.

It's not so easy to get along with someone that you are the only one to.

All right now, as we look over the general situation in regard to havingness, we find that the scale declines from having one's own universe exclusively, to: cooperating with a universe, which is the physical universe, and then we run out of havingness of the physical universe and we get into a point of a little anxiety. We might lose parts of it. And from that we pass into: we're liable to acquire some of it. We get a flip from must have to resist parts of the physical universe and from there we go on to: total not have.

That is a disenfranchisement of the individual. The story of processing in Scientology is the story of the reversal of that disenfranchisement.

If all the people in the world were suddenly to have no use for any pay, goods or commodities, there would not be the game. They would not be regulatable in any way. If they decided that everything was theirs anyway, and that they didn't need anything, there would not be this game. That would be too high a level of game for a game to be in progress.

Now, nobody pretends that anybody is going to get up to that level of game. The funny part of it is, however, that as they get up toward that level of game, they go back toward not-action on the game, only they play the game now efficiently and they play it as a game, not as a dead-serious horror that they have to face somehow. That's the difference.

All right, now—you ask this question—are you enjoying life? In other words—is life a game to you? You would ask at the same time, "By any chance, are you in the band of havingness below owning everything there is, and above having to make nothing of everything there is?" Are you by any chance in that band? Or, are you enjoying life? These are the same questions. No difference, except that one fellow wouldn't be in the universe. He wouldn't be there so hypothetically to ask. But the guy who can't have anything is there to get. He is certainly there. He's stuck.

STUCK

Now, let's look at this thing called stuck. The old engram. We used to have holders, groupers, deniers, etc. These are embryonic barriers. These are barriers

aborning, you might say. The statement or postulate to stop. And the individual who gets an anxiety about havingness begins to accumulate out of his manufactured bank all of the stops and begins to hold them near him so that he will have barriers that can receive something and he won't get into the condition of the bull. Almost unknowingly he does this. So that there will be something there with which a game can be played. And thereby and therefore he forms a false wall in a secondary universe.

The primary universe is the physical universe, as far as he's concerned in the state he is in. There is an earlier universe, which is his own universe, and which has walls and barriers, too. But, for our processing purposes, we're talking about this primary universe, the physical universe. We're talking of the reactive mind, the facsimiles, engrams, energy pictures, as a secondary universe which is formed by reason of not being able to have the physical universe. And that's how the reactive mind gets born and where it comes from.

AUDITING THE HAVINGNESS SCALE

Very often you have to get the preclear over the hump on the subject of havingness on his reactive mind. These secondary universes could just as well be called reactive universes. With creative processes, mock-up processes, we can handle this reactive bank havingness. You understand that this is not the preclear's Own Universe.

These extend at once to a higher echelon—the physical universe. So then, you remedy his havingness totally on the physical universe and get him to have everything in the physical universe—no longer with mock-ups. You just have him look around at things and find out what he can have. When you have him totally remedy this subject, he is then in a position to create a home universe—a universe of his own.

There you have the graduated scale—it goes from REACTIVE to PHYSICAL to HOME UNIVERSE.

How far can you go with havingness? You could separate somebody out of this universe simply on havingness alone.

First, he'd have to be able to have his reactive bank. Then he'd have to be able to have the physical universe. Then he'd have to know that he could create something else.

This game of havingness is absolutely necessary to auditing.

Apparently, to many people, havingness means barriers and barriers mean lack of freedom. But to you, an auditor, barriers should mean a game. And you should know that an absence of barriers is the trouble with a preclear when a preclear is having trouble. HE JUST DOESN'T HAVE ENOUGH BARRIERS.

Now, when a preclear's got a cold, that doesn't mean that you are going to tell him he hasn't got enough colds. It somehow wouldn't communicate. But there it is—the preclear HASN'T got enough colds. Preclear has migraine headaches—hasn't got enough migraine headaches. Whatever it is, whatever the condition is, something has gotten scarce, and the next step after getting scarce is, for it to get valuable. The mechanism of something getting valuable—it first must get scarce.

After becoming scarce a thing becomes very, very valuable; and then it becomes so valuable, it's rare. How many women have you seen with Kohinoor diamonds walking down the street in the last few minutes? None. Well, you might even wonder if a Kohinoor diamond even existed. Now, I'm sure there's many a girl who is very good-looking who has reached this point about Kohinoor diamonds. She'd kind of

doubt if they exist. They're probably all cut glass. "I don't see what's so good about them—even if they do exist."

She's in apathy on the subject, and that's very dangerous. If women got that way about diamonds, fur coats, Rolls Royces, bank accounts—do you know what would happen? The whole game with the society would just be gone.

AUDITING HAVINGNESS

As an auditor looking over this material on havingness you may also be looking at the points where processing hasn't measured up for you on yourself.

So let's not, in trying to do something with the preclear, ourselves fall across this one. You've got the situation well in hand if you have this, that barriers are not necessarily bad, that barriers are, to the contrary, necessary, and that what has happened to the preclear is that he has run out of barriers, and thus has run out of games, and has come to the place of detesting barriers. Therefore we will simply figure out some way of giving the preclear some barriers.

There are two interesting little processes that come up on these lines.

One, a process for the auditor who has gotten into a flinching position regarding preclears—can't have preclears—is a little game that you can play.

Do you ever find yourself flinching from a preclear, just flinching a little bit and backing away from the session? If you were to take a look at your own immediate vicinity you would discover that your own space was collapsed to about there at the end of your nose. The preclear's got all the rest of the space of the room. But you're being uncomfortable. What happens? You can't have the preclear, so you put a barrier up there that you can have and talk to anyhow. This is a completely standard practice with people, but for an auditor it is not standard and not practical at all.

To a degree you have gone out of communication with the preclear. Here's a little stunt. You just find something about the preclear that you can have.

What has happened is that you have run out of havingness of the preclear. That's all that has happened. And then you go out of session as an auditor. The beginning of it is when you at some time had too few preclears. You have too few preclears, and then you begin to believe that there aren't any, and you don't reach for anybody or process anybody. Because they don't exist.

Well, that's the beginning of it. One preclear's rattling on at a gruelling rate of horror, horrible fates, and so forth, and you start backing up a little bit. You know, it's all for the preclear, and your space finally collapses to about the tip of your nose, and you've run out of havingness of one preclear.

You're liable to lose another one, then another one and then it gets to be a habit. Then, "Well, I haven't audited anybody for weeks. There isn't anybody to audit." Very hard to find preclears.

But the same law applies. If there is anything wrong on the subject of havingness or the subject of terminals, it is that there are not enough. There cannot be a superabundance of terminals.

This street could not be stacked full enough of preclears really to satisfy your idea of a few preclears, if you were really rolling.

It would be, “Well, I’ve got 8,000 preclears to audit between now and next month.” That’s the frame of mind you’d be in, if you could really have them all. “Audit one on the phone, one in front of me.” And the couple of preclears in the waiting room—put them in the antechamber and have them co-audit. (I’ve done that, by the way. Somehow don’t like to have people wait.)

If you find yourself backing off from the preclear, you can build your havingness of the preclear back up again. As you’re auditing him, you can quietly and privately pick it up. You’d think I was joking if I told you the things you can do with a preclear when you are really able to have a preclear.

But there is this little stunt. You just quietly look the situation over, and start adding up, **SOMETHING YOU CAN HAVE ABOUT THE PRECLEAR**. Just one thing after another. Add them up and repair your havingness of preclears.

WALLS

Now, here is another little process that you can use on the other side of this thing. You are faced with a great many preclears in this world who can’t have a wall or anything else. And you want to have some way of giving them some barriers.

Just have the preclear start mocking up walls, flat against his nose.

It doesn’t matter what kind of walls. It’s one of these processes that can just go on and on with continuing cognition. He’ll get better and better walls. He’ll start protesting at once about these walls. He’ll say, “Up against my nose! Isn’t that awfully close for a wall?”

So we just get walls, walls, walls, and more walls. Don’t do anything with them. Let them evaporate or stay there or do anything else. Just keep mocking up walls.

In doing this you are capitalizing on some information that the preclear might not have, but that you do have. A wall actually is a very specialized kind of a barrier. He often won’t recognize a person as a communication terminal or something which will act as a backstop. He can’t see that. But he knows, more or less, that if he did run against a wall and hit his head on it, there would be an impact. He knows this. So you have him mock up walls, and you capitalize on this amount of information.

There are some fancier things you could do with this, but having the preclear mock up walls flat against his nose is what you want at this point to get him up to the game of having a session.

SCARCE

Now, if you will just check over this datum that there can’t be enough terminals and that when the preclear complains of having something it’s something he doesn’t have and can’t have and can’t get enough of, then you will be in a very good position regarding the auditing of a preclear.

Suppose it’s the very tough preclear. He’s in real bad shape. He’s going to come in to you and he knows exactly what he’s doing—he’s going to make nothing out of everything. Nothing out of this, nothing out of that, nothing out of something else, and nothing out of that and nothing out of you and he goes away and makes nothing out of your bill!

And if you let him get away with this he’s going to stay in processing forever, but what’s the point?

So, the preclear's got a ridge. Conclusion: he hasn't got enough ridges. Preclear's got a cold: he hasn't got enough colds. Preclear's got a bum leg: not enough bum legs. Bad lungs: not enough bad lungs.

When we were studying havingness three years ago I rather supposed it was an interchange of energy which discharged the bad and left the good. I always stated that a little cautiously to myself; it just didn't seem quite right. It wasn't quite workable.

We can see now that the mystery of this thing had to do with these counterpostulates that comprise havingness. We find that we didn't have him mock up enough colds and bad enough colds. Not enough.

When we do this, the preclear discovers that there are more colds in the world than just this one; there is not this great scarcity of colds. And he'll let go of it. It becomes less valuable.

Now there is one other point here. Since the condition is only a condition, as, for instance, a cold is a cold, or a headache is a headache, and is NOT a terminal, your rule in auditing is to address the TERMINAL involved, rather than the condition. Thus you would run a process, "What problem could that arm be to you?" and not, "What problem could that burn be to you?" The terminal is the arm, not the burn. Actually you would be bringing up the preclear's reality on his arm to the point where it could be a terminal to him without the burn.

OBJECTIVE

Now, as we look over this general situation, we discover that we must bring our preclear into possession of a great deal more of the physical universe than he has.

Regardless of the subjective remedies, we've got to get him into a physical universe remedy too. And the way we do that is this. We ask him to "Look around here, what could you have?" You don't let him do this subjectively. You make him open his eyes wide open. "Look around here, what will you have?" And you, if you're retreating from him, look at the preclear and find out what you could have about him.

This is, in essence, auditing—where she is going, and how she is done.

I hope these principles about havingness can assist you a great deal. There are too many preclears around still making nothing out of everything. It's easy to get them over this. Just boot them up to where they can have something. If they're making nothing out of everything they can't have anything. Those two statements go together.

If they've got something and are holding on to it, they haven't got enough of it. If they haven't got anything at all, they haven't got enough of that either.

Abundance of terminal is the answer.

LRH TAPE LECTURE 28 August 1956

5608C28

AUDC-14

Control and Sessioning

BRIEFING BULLETIN

STAFF AND SEMINAR LEADERS

GAMES CONGRESS, SHOREHAM HOTEL*31 August—3 September 1956*

THEORY: The most adequate answer to life's puzzle is Games. The ordinary concept of games or play is comprehensible to anyone.

Games have many factors. Some work well in processing, some don't, all explain life.

The basic game of a thetan is evidently nothing versus something as in the process "make it solid". He can never really be something, thus can never really duplicate in himself a solid—yet he makes solids across spaces out of game impulse.

PRACTICE: Always process toward a games condition. Never process toward a no-game-condition. Always process games conditions. Never process no-game conditions. This is more complicated than you think.

All games are aberrative. All games are continuing by definition since an unstarted game isn't a game and a finished game isn't a game.

In the following list we have most processable games conditions and the most to be avoided no-game-conditions.

Each item on both lists could be "knowing games condition" or "unknowing games condition", "knowing no-games-condition", "unknowing no-games-condition".

Using both lists at a knowing games level, we have sanity. At an unknowing games level we have aberration, neurosis or psychosis.

GAMES CONDITION KNOWING OR UNKNOWING	NO-GAMES-CONDITION KNOWING OR UNKNOWING
Not know forget	Know remember
Interest Disinterest	
Attention	No Attention
Self-Determinism	Pan-Determinism
Identity	Namelessness
Individuality	
Problems	Solutions
Can't Have (games have some havingness)	Have
Alive	Neither alive nor dead
Opponents	Friends—alone
Facsimiles	No pictures or Universes
Continued Solidity	No spaces or solids
Continued Adherence	
Loyalty, disloyalty betrayal, help	No friends or enemies
Motion	No Motion
Emotion	Serenity
Continued Action	Motionless

Hot	No temperature
Cold	
Thinking	Knowing
Hate	
(some love)	
Continued Doubt of Result	Win—Lose
(Expecting a Revelation)	
No Effect on Self	Effect on Self
Effect on others	No Effect on others
Stop Communication	No A R C
Change Communication	No No-A R C
Into It	Out of It
Agitation	Calm
Noise	Silence
(some silence)	
Control	No Control
Start—Change—Stop	
Change Most Imp	
Responsibility	No Responsibility

Inspecting these two lists we find all unlimited and highly workable processes under Games Conditions. We find all limited and unworkable processes under No-Game-Conditions. We then avoid No-Game-Conditions in processing. We process the pc playing as a game in all phases.

It is true that the Game Condition List contains a regimen unworkable in life. It isn't supposed to be. It's aberrative and we process it.

The *only* certain processes which can be run on No-Game-Conditions are Consequences (the penalty resulting from) and "Mock up a confusion to which (no-game-cond) could be a stable datum."

Now behold that the list of No-Game-Conditions is a summary of the native state of a thetan. That means that the native state not only doesn't process but winds the pc up in difficulties if processed. To establish native state you run out the Unknowing Games Condition of the preclear.

BEST PROCESSES

Control Processing—Start—Change and Stop on objects or pc's body, emphasis on change.

Fight the Wall—Have pc with actual body or mock-ups fight the walls of room or objects in outside environment.

Opponents—Lie about, invent, opponents. This goes all the way south.

Individuality—Lie about, invent, an individuality that would impress people (8 dynamics).

Escape Processing—Mock up a mock-up and say bodies, Mest U, can't have it.

Effect Processing—Lie about an effect you're having. (I'm not having any effect from my tooth.)

Lie about an effect you are having on _____.

Problems—Lie about, invent, problem of comp mag to_____. How could that be a problem to you? Also consequences of solutions.

Solids—What are you looking at? Make it solid.

VACUUMS

A vacuum is a super-cold object which if brought in contact with bank, drinks

bank. Objects at 25°F or less have high electrical capacitance, low resistance. This was psychiatry billions of years ago. Shocks, ether, can act similarly. This is how one mechanically forgets past. He depends on pictures, loses pictures to a vacuum incident. Vacuums restimulate and drink up pc's havingness. They are just incidents. This is brainwashing. You encounter these running solids. Opponents, individualities, more solids, problems, undo them.

RESTIMULATION

When one violates a game-condition, intends to have an effect on something and doesn't, he often puts the effect on his body. He thus gets a no-effect on opponent, makes an effect on self.

This is restimulation. It is also stimulus-response.

"Effect you could have on _____(people, pcs, etc)" remedies this.

Self audit while auditing same thing. Same process resolves.

* * * * *

TO SEPARATE VALENCES

The separation of valences is done by the following steps:

1. Get pc under control with start-change-stop. Lots of it.
2. Unjam track with "What are you looking at—make it solid."—(anything jamming track can be run as a valence below.)
3. Choose valence or valences, weakest universe preferred.
4. "What would interest _____ (universe so chosen)?"
5. "Invent an opponent of comparable magnitude to _____."
6. "What would get the attention of _____?"
7. "What _____ can't have. (objectively only on room)"
8. "What could you protect _____ from?"
9. "What communication could you prevent _____ from originating?"
10. Problems of comparable magnitude to _____
11. "Invent a game you could play with _____."
12. "Make _____ fight the wall."

Then run 4 to 12 again to check

VALENCES

"What would interest _____?"

"What could get the attention of _____?"

"What _____ can't have?"

"What could you protect _____ from?"

"What could you protect your body from?"

"What would disinterest you?"

"What communication could you prevent _____ from originating?"

GAMES CONGRESS LECTURES

Washington, D.C.

31 August—2 September 1956

L. Ron Hubbard gave thirteen hours of lectures and group processing to the more than 400 attendees at the Games Congress held at the Shoreham Hotel in Washington, D.C., August 31 through September 2, 1956.

With the spectacularly successful Games Congress just completed, Ron sailed on the *SS Queen Elizabeth*, to get ten days of good writing time (he wrote *The Problems of Work*) and to get ready for the Congress to be given on October 5th in London. He was also planning his new course.

—Ability 35

** 5608C31	GC-1	Spiritual and Material Requirements of Man
5608C31	GC-1A	Group Processing—Crave to Know
5608C31	GC-2	Something to Know—The "Know to Solids" Scale
** 5608C31	GC-3	The Anatomy of Human Problems
** 5609C01	GC-4	Games Conditions Vs No-Games Conditions
** 5609C01	GC-5	Third Dynamic Application of Games Principles
5609C01	GC-6	Group Processing—"Keep it from going away"
5609C02	GC-7	Title unknown (possibly: Group Processing—"Hold it still")
5609C02	GC-8	Title unknown
5609C02	GC-9	Havingness
5609C02	GC-10	Group Processing—Mama and Papa (Dummies)
5609C02	GC-11	Group Processing—Mama and Papa (cont.)
** 5609C02	GC-12	Effectiveness of Brainwashing
** 5609C02	GC-13	Demonstration of SCS—Auditor LRH

P.A.B. No. 95
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
20 Buckingham Street, London W.C.2

1 September 1956

VALENCES

Amongst the several types of valences the least suspected and most interesting in terms of processing is the "synthetic valence."

By synthetic valence we mean those valences which have never actually confronted the preclear in the flesh. The first valence is of course the preclear's "own valence," which is his own concept of himself. The next is the valence additive to him by the characteristics of his body. The next is the "direct valence" by which he has transferred identity with someone who has directly confronted him, and following this there is the "attention valence," the valence one has assumed because it got attention from another valence. And at the end of this list there is the synthetic valence, and of all of them it is the most baffling.

The greatest historical example of this is probably Charles XII of Sweden who read the "romance of Alexander" by pseudo-Callisthenes and became so much an Alexander that he spent the remainder of his days attacking Russia in an effort to emulate his hero. Charles XII had never confronted Alexander—he had only been told about Alexander—but he had nevertheless assumed the valence of Alexander in most of his activities.

The little boy who looks at television and sees the cowboy in the white hat triumphing over all, or who sees Superman in the comic books, and then assumes these identities, is actually doing more or less a direct transfer. Where he is simply told about these and has never been confronted with any form of any kind to corroborate the telling, he would have a case of synthetic valence. He has been read to about Tom Sawyer and becomes Tom Sawyer without ever seeing Tom Sawyer or looking at Tom Sawyer. This would be a case of synthetic valence.

We get the synthetic valence in many amusing and non-aberrative games conditions and here it does us little problem making. But the synthetic valence can become an evil genius in a case when it has been carefully and expressly tailored as an alteration from the direct valence which might have occurred. As an example of this we have the case of the father who, in the mother's absence or even when she is sporadically present, tells the children consistently and continually what a bad mother they have. Father continually describes mother as a certain type of character and the children are then adjured not to transfer into this type of character. Naturally, resisting it, they do not actually transfer into mother's valence, but transfer into a synthetic valence of mother. In the case where mother, let us say, ran away or was lost to the family early in the child's life, he may have no real recollection of mother, but may have a synthetic valence of mother. This becomes very difficult to run because it is run mainly on a sonic level.

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As another example, one is told consistently and continually that all men of force or all conquerors are bad, and one is warned never to become a conqueror. This is of course an excellent way to make nothing out of an individual, but here we have a false valence—a personality which never existed—and we discover in the lives of the conquerors that they actually were not totally possessed of bad characteristics. In order to dominate his fellow beings to the marked extent necessary in a conqueror, one could not possess totally bad characteristics, and the actual character of most conquerors is quite different than the assigned character given them by the society—a fact which does not make a conqueror any less liable for the crimes he commits, but which gives us an insight into the tailor-making of characters who never lived.

The keynote of all synthetic valences is that a character has been developed or created more or less out of whole cloth, possibly with some small foundation, but certainly with exaggeration, which puts into existence a being who never breathed or coughed or spat. The police and newspapers are continually doing this. You actually don't know whether the criminals who have been arrested by the police and tried in the newspapers were the people who were arrested or not, since they are assigned a synthetic valence and are condemned as very bad people indeed. Of course some of these criminals were or are bad, but the chances are that amongst this legion of people arrested and tried in the newspapers there were some who were quite deserving men and whose actual character and behavior did not even vaguely compare with the represented character.

We have a flagrant case of synthetic valences when newspapers and other public media, and even word of mouth gossip, begin to take to pieces anyone's character and put in its place some synthetic understanding which was never a real person. In this way we begin to believe there are many more bad people in the world than there are.

In my own experience with bad men—and I have met several of various nationalities—I have seen some men who could put up a rather ferocious front, but I have never found one of them totally lacking in human warmth. Yet were I to read the newspapers and popular books on such people I would begin to believe it would be possible for a complete demon to exist who would never respond to any decent impulse. Yet I have argued bandits into a more amenable state of mind and have even taken a gun away from a Federal Marshal and showed him how to use it and told him not to be nervous and put it back in his holster, when he was bound and determined to take me into custody. In other words, you can actually create an effect on almost anybody. The synthetic valence is an effort to tell you and people that beings can exist who are so bad that no effect can be produced on them. Of course this makes everybody subservient to them.

The greatest historical example of this was the invention of the Devil by the Persian priests who were called together to synthesize a new religion for Persia. The Devil they invented there was borrowed later on by the Christians and was set up as something so evil that nothing could affect it. The Devil, of course, is the championship synthetic valence of all time. There are no devils upon whom one cannot produce an effect.

The way to run out any synthetic valence, of course, is to run out the valence of the person or book which told one about the synthetic valence.

L. RON HUBBARD

Executives in Washington and London:

Mary Sue; Dick Steves, *Julia Lewis*; Don Breeding,
Jack Parkhouse.

**THE SUMMARY OF A BULLETIN FROM THE ACADEMY IN WASHINGTON,
D.C. CONCERNING TRAINING**

Scientology organizations have recently surveyed and re-studied training and its results in the light of the best benefits for the student, the public and the organizations themselves, therefore the following programs are being instigated, as they prove feasible. Training is classified and is being enfranchised along the following lines:

FIRST LEVEL: FREE COURSE

This level of training is performed by Auditors throughout the world and even by the organizations themselves. It consists of a one- or two-week free course (depending on whether or not it's given five times a week or three times a week) covering the most elementary principles which general groups can agree with in Scientology. The total aim of this course is to get people who are working in and are interested in Scientology to carry forward more of Scientology programs. This is a very important course both for individuals and the organization, but it's mainly important to the general public. It is not the purpose of this course to teach even a tenth of what appears in "Scientology: The Fundamentals of Thought". The purpose is to take people who have or have not heard of Scientology and give them their first real reality on the subject by taking some of the most elementary but far-reaching principles and getting them to examine the principles and finally come to an agreement concerning them. No certificate is awarded on this course.

SECOND COURSE. ADVANCED COURSE

This course is given for a fee and consists of twenty hours or more instruction, advancing even further into Scientology and teaching in particular two subjects, ten hours of instruction at least being devoted to each. These instructions cover exactly the first ten hour period of the Advanced Course: the communication formula and its use; and the second period of at least ten hours: the tone scale. These two subjects are taught each an equal number of hours so that people can be admitted to an Advanced Course at its mid point. Here again there's no effort to teach auditing but only the use and application of the communication formula and the tone scale. Two books exist for this subject. One is "Dianetics 1955!" which covers the communication formula, and "Science of Survival" which covers at least the elementary tone scale and what can be expected from it. These are the two text books of this particular course. Care must be taken in this course that the student is not overwhelmed and confused but is actually given a few more key stable data with which he can work in line. This course does not intend to make an auditor, there is no certificate granted for this course.

THIRD COURSE. ELEMENTARY SCIENTOLOGIST

This course teaches auditing of individuals and groups and is in actuality a very complete course on the subject of Scientology. It takes up the 1956 HCA tapes, it takes up the various text books and it teaches individual and group processing and teaches as well the handling of organizations and personnel in them. It is probable that this course would cost about \$125 or at least £35. This course requires a right to train from the Founding Church or the HASI. It ends with a certificate from the Central Organizations, the exact title of this auditor has not been established, but the title would mean Elementary Scientologist. The certificate is signed by the Training Auditor who did the actual training and by the secretary of the organization issuing the certificate. The title of this course would not be an HCA Course even though HCA tapes are used and the certificate given would not be Hubbard Certified Auditor or

Hubbard Professional Auditor. As it is to this level that most rights to train are directing themselves and as they are cramped by having to charge so much money and as the examination has occasioned so much difficulty, it is thought to be helpful to Auditors "training in the field" to have this course to teach.

FOURTH COURSE: HUBBARD CERTIFIED AUDITOR

This course will be taught by the Central Organizations only. The British equivalent would be Hubbard Professional Auditor. According to present planning this course would require as its fundamental the requisite certification by a field training auditor either in day or night school, probably most effectively the latter, and would apply some of what had been paid on an elementary course to the fee in the Central Organization as a reduction. In other words it would not only be a requisite in having training elsewhere but also the training elsewhere would carry with it a reduction. That this is only taught by the Central Organizations does not mean the Central Organizations would not also teach an Elementary Scientologist Course. A considerable rigor of training would be entered in to the Central Organizations and the certificate of HCA or HPA would be awarded by examination only.

FIFTH COURSE: HUBBARD ADVANCED AUDITOR (B.SCN. ABROAD)

This course would be an extended Advanced Course which would more closely take up the entire body of theory and information of Scientology and which would improve the Auditor's case level and operational ability. The certificate of Hubbard Advanced Auditor (Bachelor of Scientology abroad) would be awarded at course completion by reason of successful examination.

SIXTH COURSE: HUBBARD GRADUATE AUDITOR (D.SCN. ABROAD)

This course would be taught as an Advanced Clinical Unit, preferably by LRH only. It would consist of the equivalent of a three-week intensive, two weeks of high school indoctrination so as to be able to cope with any kind of a case and a week of coaching on processes. This is actually a new type of Advanced Clinical Course only so far as its actual pattern is concerned. It would be instructed by LRH. At the end of course by examination the certificate of Hubbard Graduate Auditor, or Doctor of Scientology abroad, would be issued.

SEVENTH COURSE: ORGANIZATIONAL INTERNSHIP

This course would be actually an internship and would be available in the several ways as follows:

(a) *TYPE A INTERNSHIP.*

The Central Organization chooses amongst the HPAs or HCAs graduating, extremely likely students and offers them a year's internship to be performed in the various organizational units, auditing, instructing and administrating so as to completely familiarize the student with the various workings of the organization (which are sufficiently complex and are a sufficiently large study at this time, and very few people understand them who are not working with the organizations themselves). The student would sign a contract paying a certain sum of money by the contract to the organization for the year's internship. A Type A Internship would however give the student several weeks of probationary employment at a rather low wage and the remainder of the year employment at a reasonably good wage, only less than that of an equivalent staff member. At the end of his year's training he is given a certificate as a Staff Auditor and with that title, which attests the fact that he has served for a year within the organization in the capacity of a Professional Auditor. The Type A Internship and no other internship would influence earlier training fees contracted. By issuing such internships the organization would be sure that the individual then released into the field would be able to carry on independently and would be able to do extremely well as his auditing would be excellent. The reason of being entered on an internship would not bring about any other degree and these would have to be studied for as in an ACC, deducting only such time of study from the year, but the fees for any additional courses would have to be paid.

(b) *TYPE B INTERNSHIP.*

A Type B Internship would be solicited by students, not offered by the organization. It would consist of the payment of a fee to the organization for a year's additional training in the organization itself and would follow more or less the same pattern as a Type A Internship, with the exception that the Type B Intern would not be on the pay roll. All of his activities would be conducted on a purely self-supporting basis. He would pay the fee to the organization for this work and training. At the end of that time he too would be issued a certificate as Staff Auditor of the organization. Both the Type A Internship and the Type B Internship certificates would be signed by the Director of Training and Director of Processing and by LRH.

(c) *TYPE C INTERNSHIP.*

This Internship would be available to HCAs determining to work with Staff Auditors in the field. In addition to his HCA training he would then have a year's training working in the offices of other auditors. The initiation of a Type C Internship would be totally in the hands of field auditors and the arrangements they would make would be completely independent of the Central Organization. The only certificate authorized for a Type C Internship would be an endorsement on the HCA or HPA certificate by the Central Organization that this auditor had worked for one year with a field auditor under internship.

Concerning all Internships, credit for the Internship fee would be no great liability to the organization since people who will get around the organizations for a year actively engaged in handling the fundamental problems of the organizations of Scientology are usually in their later personal practices quite well off. No shorter period than one year should be tolerated. The Intern in leaving the organization or in committing sufficient breaches of the Code of a Scientologist to occasion his dismissal from the organization would not be absolved from his Internship contract and the contract should be so written. When he has passed his probationary period of the first few weeks and has actually been accepted on a full internship basis he is fully committed to his Internship contract. Up until that time his dismissal or relief from Internship would absolve him of the contract. The grade of permanent staff would therefore have to be designated. This exists in fact at this time. There are auditors who prefer the companionship and team-work of the organizations to individual practice and these as Instructors and Staff Auditors are the backbone of the organization. They would therefore have to be specially designated as permanent staff and would receive a higher salary than other auditors in the organization—by which is meant permanent interns Type A.

This training plan is built out of experience and although some fault may be found with it in various places it is discovered that a high fee long duration HCA course works a considerable hardship on a field auditor. He does not actually profit from it. He could however profit from a low fee evening or even day course without the added complexities of Central Organization examination, checking states of case and the randomness which has occasionally arisen. It is thought that a person with the right to train would be able to support himself much better financially at the lower fee he would rather charge and without having the duress put upon him to do the same amount of work with the student as would be required in an HCA. Furthermore this type of training could be made available in other parts of the world than the United States. The Central Organization could actively support these rights to train by demanding that training be done to some degree in the field as a requisite to Central Organization courses. This would permit the Central Organization to turn out a better grade of HCA in the long run and would actually put a lot of auditors into action throughout the country who would not then, if their work was not of the highest possible caliber, bring embarrassment to auditors in the field who are very busy in numerous directions and do not complete training to the degree that the Central Organization insists on. One of the reasons this third course is instigated is to permit the auditor with the right to train to swell his numbers of students and to relieve him of the rather heavy expense connected with an arduous complete auditor course and permitting him to exist without putting into rivalry with himself a number of people

who have more or less the same degree he has, a point which has lately been found quite important in large cities. A new training contract could be entered into with the Central Organizations which obviated the irksome "Bond-note" and the duress which has occurred because of the anxiety of the Central Organization to keep up the quality or raise the quality as high as possible of the HCA or HPA certificate. This arrangement would not influence certificates issued ex post facto, but would influence all future certificates. Areas of training could be assigned to people with the right to train. It has been discovered that people who take the Free Course and the Advanced Course then get ready for a third course, and unless this course is available they are dead-ended since these are business people who must take their training at night and it is not usually possible for them to take a local course of the vigor of HCA, nevertheless they want to become auditors and professional Scientologists and every effort should be made to encourage them. At the same time, since every auditor who has a right to train has been trained by the Central Organizations, his own dominance in his area to some degree depends upon his own level of certification by the Central Organization and he should not be permitted to destroy his dominance in his own area by creating equal grades, or grades which even come within the scope of Central Organization certificates since the public itself is liable to consider this an equal grade. This is actually antipathetic to the general customs of man, which is why it has not worked. The basic error in all these rights to train was the people were being given the right by the Central Organization to create at the same level of operation as themselves and a considerable hardship resulted since their own superiority in their own areas then became rivalled and randomness ensued.

It is my recommendation to various staff and executives that this be taken up both in Washington and London, looked over very carefully, and a thorough paper be prepared and issued on the subject giving in addition the exact cost, except in the case of the Elementary Scientologist where the fee should be arranged in the area by the individual auditor doing the training. He should not be limited in his charges or made to charge excessively.

Completely aside from the actual studies which have been made of the subject utilizing the data accumulated during the last six years, we have at this time another paralleling program of some interest in the Central Organizations. This, just amongst ourselves, consists of processing people up to a point of where they can handle other people. We have accomplished this now. It is a fact, and as we ourselves advance in the organization in this capability we then of course extend this capability outwards, therefore we will have to be thinking in terms of seniorities of certificates and training in order to back up this basic program. The basic program of course consists of demanding that everybody that we keep in good circulation and that we help along, have enough processing on the current processes to permit him to control rather easily individuals and groups. This of course going out as the waves in a pool into which a stone is dropped would mean that our organizations would become dominant on earth. It might not even take very long to accomplish this program. In working with this program we of course must have an equivalent series of training staffs.

One further note on Elementary Scientologist. We would require this certificate and successful completion of a further course above as a pre-requisite to Ministerial ordination by the field churches. They are going to ordain people anyway sooner or later and we prefer of course that they ordain at HCA or HPA level, but they can ordain at the Elementary Scientologist level, but we require an HCA ordination and therefore we have a much higher grade of ordination and it makes the ministers which we train dominant in the field.

It is my suggestion that for their own good, people with rights to train and other people who'd like to have rights to train, particularly in the British Isles and in places in America where there is very little training, that this third Elementary Scientologist Course be sold. I do not think it would be wise to undertake in the future HCA training in any branch office of the organization, such as New York or Dublin. I think it should be adequate that these offices simply run a third level course. They would find many more candidates since they would not have to charge as much money and these offices are not equipped to train at HCA the way we're training now.

One of the primary factors which makes this an urgency and gives us a priority in putting it in through the works is the use of a double-type of training which we're doing now in the Central Organization where we indoctrinate for two or three weeks and even process before we train. Nobody can afford to do this in the field. The cost of it is very high, consequently nobody will do it in the field. Therefore an HCA course and an HPA course will become something entirely different.

There is no reason under this why British auditors in good repute with the organization could not undertake evening courses for people in their area in order to fit students of theirs for using Scientology in industry and personnel posts and so forth. The title of the grade is important since it must be good enough to make the field auditor capable of selling it and it must not be so good that it devaluates a Central Organization certificate—must hang in that middle ground.

Another factor which occasions this release to executive staff and interested persons is that I am not willing that auditors who are poorly trained and in terrible condition longer use Hubbard Certified Auditor when I have not even seen them or checked them. We're getting sufficiently big that I realize with a shock that I have Central Organization HCAs around that I have not even met and this is a peculiar state of affairs. We have to have some way of identifying the arduous training which our people receive because we are about to make it about ten times as arduous as anybody in the field would even dream of.

Let's put this one into operation.

L. RON HUBBARD

LRH:re.rd
Dict'd 12.9.56
Typed 19.9.56

P.A.B. No. 96
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
20 Buckingham Street, London W.C.2

15 September 1956

JUSTICE

What is justice?

“The quality of mercy is not strained—it droppeth as the gentle rain from heaven . . .” may be poetic but it is not definitive. It does, however, demonstrate that even in Shakespeare's time men were adrift on the subject of justice, injustice, severity and mercy.

People speak of an action as unjust, or an action as just. What do they mean? We cannot understand unless we can understand exactly what is meant by these terms, we certainly cannot undertake to evaluate the actions of individuals, communities and nations. For the lack of an ability to so evaluate, misunderstandings come about, which have in the past led to combative personal relationships and on the international scene to war. An individual or a nation fails or refuses to understand the measures taken by another or fails to fall within the agreement of the pattern to which others are accustomed and chaos results.

In Scientology the following definitions now exist:

JUSTICE—The impartial administration of the laws of the land in accordance with the extant level of the severity-mercy ratio of the people.

LAWS—The codified agreements of the people crystallizing their customs and representing their believed-in necessities of conduct.

MERCY—A lessening away from the public's acceptance of discipline necessary to guarantee their mutual security.

SEVERITY—An increase in that discipline believed necessary by the people to guarantee their security.

INJUSTICE—Failure to administer existing law.

EQUITY—Any civil procedure holding citizens responsible to citizens which delivers decision to persons in accordance with the general expectancy in such cases.

RIGHTS—The franchises of citizenship according to existing codes.

When laws are not derived from custom or when a new law contravenes an uncanceled old law, exact law becomes confused and injustice is then inevitable.

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Basic justice can occur only when codified law or a majority-held custom exists.

Observing these definitions, jurisprudence only then becomes possible. Law courts, legislatures and legislation become confused, as nothing is possible in the absence of an understanding of such principles.

Laws which do not derive from agreement amongst the society which we call custom, are unenforceable unless there is then a widespread agreement that this is customary in the society. No matter how many police are hired, no matter the purity of prose with which the legislation is written, no matter the signatures occurring on the enforcing document, the public will not obey that law. Similarly, when a government acts to ignore certain basic customs amongst the people and refuses to enforce them, that government then finds itself in a state of civil turmoil with its people on that subject. We can look at any public-government battle and discover that it stems exactly from a violation of these principles.

An understanding on the part of a nation of the difficulties of another is necessary to a continued peace. When one nation begins to misunderstand the motives and justices conceived necessary by another nation, stress sets up which eventually leads to war, all too often. For example, there is an existing upset in the world whereby the people of the United States and Great Britain are highly critical of the Government of the Union of South Africa for their "treatment of native peoples." It is considered in England and the United States that the Government of South Africa is altogether too harsh with its native peoples. It is sadly humorous to notice that the native in South Africa, however, holds an exactly reverse opinion and the fault he finds with the South African Government is that it is far too lenient in its administration of laws throughout the native populace. As an example, an African guilty of cattle theft according to tribal law would probably be beaten over a considerable period in time and then buried in an anthill. The South African Government gives such a crime a punishment of a short period in jail, which is not at all adequate to guarantee the security of the remaining natives who own cattle. The most flagrant example is the white nurse, Quilan, who was torn to pieces and eaten by three men and a woman during recent riots in South Africa. The African tribal punishment would have decreed that these people themselves be killed and eaten. The South African Government incurred a great deal of censure from its native population by giving these people only six months in jail. In other words, what is severe to an African and what is severe to an Englishman or an American are entirely different matters. What is merciful to an African, what is merciful to an Anglo-American is quite different. Thus what is justice to an African is quite different than what is justice to an Anglo-American.

Whenever there is an excessive commotion amongst a people against its government, the government is then invited to act as an opponent to the people. If a government is acting towards its people as though it were an opponent of the people and not a member of the team, it becomes obvious that many of these points which violate the customs of the people must exist in the law codes of the country. Wherever such a point exists turbulence results.

And that is justice.

L. RON HUBBARD

HUBBARD COMMUNICATIONS OFFICE
20 Buckingham Street, London W.C.2

HCO PROCESSING SHEET OF 20 SEPTEMBER 1956

The following are useful and advantageous processes.

Comment: In running motionlessness on a preclear it will be discovered that the preclear must have an intention to have the thing still and must have some cognition that it got still and must have been able to have put the idea that it be still in the object. Unless the auditor is sufficiently inquisitive to have this occur you're not going to get any upgrading results on your profile. The old saw "find out what the preclear is doing and how he is doing it" never worked more advantageously than when running holding things, keeping them still, or letting them be totally uncontrolled.

Comment: Self-determinism in the field of motion consists of by own power of choice permitting a thing to be still or not to be still, permitting a thing to be changed or not to be changed, permitting a thing to be started or not to be started, must be rehabilitated in the preclear. In other words, self-determinism consists here of returning his power of choice over controlling or not controlling at will. The preclear who is obsessively controlling will sooner or later fail to control and then will be controlled by something. The obsession to control, to start, to change, to stop, will be found to enter into the ARC triangle and is what depresses the preclear down scale on the tone scale.

Comment: The entirety of Games processing from an auditing standpoint summates into the necessity that all auditing be done with the preclear at cause; that is to say the preclear must do it to something else. Do not run things which are done to the preclear. In other words, have the preclear do things to the walls, do things to people, do things to his own body and do not run his own body, people, or the walls doing things to the preclear; that works out in the general activity.

Havingness: The Trio run "Look around the room and find something you wouldn't mind having" or "Look around the room and find something you could have" "could permit to remain" or "dispense with", is completely legitimate as a process and will be found to be as advantageous as ever and should be run whenever the preclear becomes unduly agitated. Games processes demand that all can't have be run on something else than the preclear. In any situation where another terminal than the preclear is involved can't have is run on that terminal. Have is not ever run on any terminal other than the preclear. Have is only run on the preclear himself. Can't have is run on all other subjects, objects, valences and activities. In addition to this be very certain that you use terminals, not conditions; in other words, to run can't have on "your asthma" is extremely foolish and will reduce the preclear's havingness. Asthma is a condition of the respiratory organs—the proper auditing command is "Look around the room and find something that your respiratory organs cannot have" or "Look around the room and find something you would not permit your respiratory organs to have".

Solids: It will be discovered that holding things still, keeping things there and making things solid are all a gradient scale and if the auditing command is run on a book "Look at that book. Keep it there" or "Look at that book. Keep it from going away" that stillness and solids will follow as a condition. The fundamental command then is "Keep it there" from which stills, or stillness, or motionlessness and then solids ensue. However running motionlessness directly or solids directly is permissible.

Observation of objects: Objective processes can be run by having the preclear locate objects and "Keep it from going away" followed by the alternate command "Permit it to be totally uncontrolled".

Alternate commands: The idea of alternate commands has not been properly understood by auditors. We have A and B commands. One is A: Look at it, two is B: Look away from it. The way an alternate command is run is to run: Look at it, Look

away from it, Look at it, Look away from it, Look at it, Look away from it; not to run Look at it fifty times and then Look away from it fifty times. This is an alternate command basis. The Change-Unchange commands are extremely valuable when run on an alternate basis. One does not, however, flatten Change and then turn around and flatten Unchange. One runs Change, Unchange; Change, Unchange; one command for each. This has become important in our methods of running stillness.

Stop processes: Stop processes can be run either of two ways. One can simply run Stop as itself and continue to run Stop, on various things such as the body, or he can run Stop, totally uncontrol, Stop, totally uncontrol, Stop, totally uncontrol; or Stop, in total motion, Stop, in total motion, on an alternate basis. It has not been tested or ascertained which of these methods, flattening Stop itself or running Stop and then “totally uncontrolled”, produces the highest gain; however it is known that Stop processes produce gain particularly on low-toned preclears.

Connectedness: Have the preclear look around and find what he could be connected with. This is run in this fashion: “What in this room would you connect with yourself?” It is *not* run in this fashion: “What could you connect with in this room?” since the latter is a No-Games condition.

Stop-C-S: After a preclear has been run on Start-C-S (one would simply and calmly flatten to some degree each one of the points of control, start, change and stop, in order to get a session going) there is a process known as Stop-C-S. This is a distinctly different process. Once one has plain S-C-S in operation then one has the commands of Stop-C-S. These are the same, but one specialises in Stopping the body. One has the preclear stop the body over and over and as the preclear becomes more accustomed to doing this one then changes the process on him to this extent—the auditor asks the preclear in running Stop-C-S, to “stop the body absolutely still”. This imposes a new discipline on the preclear and makes the process extremely difficult for him. It is only done when S-C-S and ordinary Stop-C-S have been to some slight degree flattened. Following up this “stop the body absolutely still” one can introduce Change into the process for a few commands in order to unflatten the Stop-C-S that has flattened. In other words when the Stop of Stop-C-S on an object or the body seems to be flat, one can run a few Change the body or Change the object and unflatten the Stop once more with a resultant alteration in the preclear's ability to perform. When Stop-C-S seems flat then it should be unflattened at first by running Change-S-S with emphasis on Change and then when Change no longer upsets his ability to stop it, Starting it should be run as an alternate to Stop-C-S in order to unflatten it again.

It will be noted that higher toned preclears do not make very rapid gains on Stop-C-S, S-C-S, and “Hold it still” or “Keep it there” or “Keep it from going away”. It will be found that on preclears that have profiles already above the make-break line, middle line, of a profile sheet, that it is usually necessary to run subjective processes so as to separate valences to run over and under on the bank and in general to sort things out faster than on the more blunt processes. In other words, we have found the processes now which operate on relatively low scale cases and in order to improve a case above the level of solids when he has things fairly well under control it is necessary to do other things. This does not however excuse the running of figure-figure processes on preclears who can't do anything with them. If you think that Stop-C-S and associated processes are flat then you should run subjective processes on valences or solids on the bank in order to recover the entirety of life span for the preclear. In other words, we go about the business of digging up unknowns. We flatten his reactions to such things as light, sound and other material. We separate out valences by having him mock them up and “Keep them there”, by making them still, by making them solid. We go in for the higher level of changes.

When a preclear seems to be all the way up to the top on all these processes it is then only necessary to run him on the re-establishment of abilities. One re-establishes his ability to speak Arabic, for instance, by having him mock up a mosque and keep it there (gradient scale from largest down to more significant objects in terms of the Arab world) and other things until these can be admitted by him to be totally solid. One then has him Stop an Arab from speaking Arabic by having him mock up an Arab and keep him from speaking Arabic and then eventually run Change and Start on this Arab.

One also must run Arabs of different ages and run groups of Arabs and Arabs of different professions whose ability to speak Arabic is being controlled by the preclear. Any other skill can be sorted out and rehabilitated in the preclear from his back track in this fashion.

Remember that the key-note of all processing is to recover unknowns, therefore Not-know processes should be run on higher level preclears so as to get them into a command of the idea of Not-know.

In order to establish exactly where your preclear is you only need to ascertain his reaction to various solids and speeds of impact. Once you have done this you have established exactly where the preclear is on the tone scale. This reaction to solids is far more reliable than profile tests from the auditor's standpoint. Preclears who cannot tolerate solids will have to be worked for a very, very long time on Keeping things from going away and Holding them still and finally Making things solid, no matter where the preclear registered on the profile sheets.

We have apparently undercut cases now to the point where we are getting fairly rapid gains on very low scale cases. It is time for us now to think of what we are going to do with cases who are upstairs, but you must always be sure that your case isn't one of these cases that is simply dubbing in a high tone. This is very easy to establish. The skill with which a person can run Stop-C-S in its most arduous forms, his ability to handle light by "Keeping it there" and motion in general is the establishing factor on where a case sits on the tone scale as far as an auditor is concerned. There are no other tests which are better than this so an auditor had better not take either the profile or the preclear's say-so concerning the state of case. The auditor has a far better test himself in either of these.

In order to rehabilitate a preclear it is necessary then to restore his ability to start, to change and to stop his body, objects, subjective mock-ups, engrams, the solid environment around him and to increase in the main his ability to control solids. This then goes up to his ability to control black objects and blackness, his ability to control invisible particles, his ability to control space. Working in this fashion it is then possible to raise the preclear consistently up the tone scale. It will be noted that solids *are* reality, whereas reality is basically agreement on a thought level, it actually happens that a preclear can mock up things which are solid. A preclear who is very, very far down scale is unable to do this and is unable to tolerate solids. So, if you want to raise a preclear's reality, you'd better raise his ability to tolerate solids. This is done first by "Keeping things from going away", next by "Holding things still" and finally by "Making it solid". In solids we have located the R of the A-R-C triangle and communication as-ises solids but solids must be creatable by the preclear. Thus we have an upward advance of A-R-C monitored by his ability to tolerate solids.

The current program of Scientology is to place its organizational staff personnel and auditors in such a condition that they are capable of reaching, handling and controlling people and groups. If we do this we will shortly be the most advanced organization on the face of Earth, whether we have propaganda, good word of mouth or anything else. This is the road which we're taking in advancing Scientology and its organizations. Thus you see the necessity of establishing objective and subjective Start, Change and Stop on individuals. You are reminded that S-C-S also runs on communication and runs as well on affinity (such as "conceive the wall to be embarrassed" "stop it from being embarrassed").

More is being learned about these processes as I work with preclears and the science itself, but the first thing that I have learned is that an auditor in order to run Stop-C-S has to be himself capable of tolerating easily all up and down the band, otherwise he fails to understand the process and fails to make it work. It is as therapeutic today for an auditor to audit a preclear on S-C-S and Stop-C-S on the body, for the auditor, as it is for the preclear—if not more so.

LRH:re.rd
Dict'd Sept 13.
Typed Sept 20 1956.

L. RON HUBBARD

20 Buckingham Street,
London W.C.2

24 September 1956

HCO BULLETIN

TO: Jack; Dick Steves.

ORGANIZATIONAL INDOCTRINATION

Each person on a post must be cleared on that post by the Manager. The Manager, by questioning, reaches, with the person, an acceptable, embracive stable datum that exactly defines the job.

The person, with this sorted out and cognited upon, then can withstand organizational confusion in his area.

The Manager does this, no one else. The Manager does not tell the person the definition. The definition must be arrived at by the person in his own words.

Applies to all personnel.

LRH:re.rd

L. RON HUBBARD

HUBBARD COMMUNICATIONS OFFICE
20 Buckingham Street, Strand, London W.C.2, Gt. Britain

ORGANISATIONAL BULLETIN OF 26 SEPTEMBER 1956

PROCEDURE FOR PUTTING AUDITORS ON STAFF

AUTHORITY— DIRECTOR OF PROCESSING.

EMERGENCY— Bring auditor on, put on the pc. Assign room, advise Accountant at once by slip he has been hired. Do not give him any advice. Brief later when finished with case if auditor to be retained.

HIRING AUDITORS ON STAFF— This assumes always that Auditor is an HCA (HPA) at least. Hire one to two weeks before needed. Give him incidental Organisational duties—correcting tests, mailings, 'phone, anything so he'll have 8c on Organisation itself. Have him attend auditors' conferences.

Let him observe staff auditors at work.

Have a set of Briefing lectures on tape for him to listen to between 3.30 and 4.45 p.m. daily. (Machine with Earphones.) Have him listen to each about three times.

Give him High School Indoctrination.

Make him define Staff Auditor.

Have a staff auditor patch him up with a small amount of evening auditing on handling preclears.

LRH:ebh.rd

L. RON HUBBARD

[See also HCO B 26 September 1956, *Flow Line for Personnel*, OEC Volume 4, page 20.]

SCIENTOLOGY: The Fundamentals of Thought

by
L. Ron Hubbard

Published
September 1956

Scientology: The Fundamentals of Thought is a brief but broad summation of the basic principles of Scientology, and is of inestimable value to the beginner or advanced student of the mind and life.

It was originally written by L. Ron Hubbard as a resume of Scientology for use in translations into other languages, and its text is so organized that a complete translation of all of it will deliver without interruption or destructive change the basics of Scientology into non-English tongues.

First called "Scientology: Translator's Edition," it was serialized in the *Professional Auditor's Bulletins*, beginning with number 82 and ending with number 88 in early June, 1956. In PAB 89, L. Ron Hubbard wrote, "Now for me begins the job of rewriting the Translator's Edition for book form. The Translator's Edition must also include on its rewrite considerable additional material on processing. The Translator's Edition does not, of course, contain all there is to know in Scientology but it contains the essentials."

A few changes were made throughout the book, most of Chapter Twelve, "Exact Processes," was added and the Translator's Edition was published as *Scientology: The Fundamentals of Thought* as one of the Ability Books—a series of soft-cover books. Today it is available in a beautiful hardcover edition in English, French, German, Danish and Swedish.

Some of L. Ron Hubbard's most loved essays are in this book. There is "The Reason Why," for instance, and "Causation of Knowledge," which, though simple and clearly stated, is advanced data. The section on Game and No-Game Conditions is very terse and data packed. In the processing section the reader is told how to restore to the preclear more control of himself than he had, and then to increase his ability to have, to not-know and to play a game.

120 pages, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

P.A.B. No. 97
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
20 Buckingham Street, Strand, London W.C.2

1 October 1956

START- CHANGE- STOP

Edited from L. Ron Hubbard's August 1956 HPA/HPC tape lectures

This is the entrance to rough cases nowadays. The lowest entrance to a case which we have today is the same for a low case as it is for a high case. This process does not criticize the preclear's case.

It is below the establishing of the rudiments, but should still be audited in the modern manner of Communication Bridges, Acknowledgments, etc.

Only one procedure that would be lower than this process would be a highly specialized procedure having to do with an individual who has lost the use of his voice, sight, hearing or his capability of moving his hands.

It becomes necessary for the auditor to become inventive in order to establish communication, but he should stick as nearly as possible to these procedures. The lowest processes which would be addressed to any case would simply be the first process of SLP 8, which is not, as we were saying before, "**Find the auditor,**" "**Find the preclear**" etc., but the process which leads up to that. This is an interesting process since it is in itself capable of producing a full result and is an extremely simple one.

Start, change, and stop is the anatomy of control. This is a cycle of action. There is continue (persist) on the middle of the curve and other cycles within cycles of action, but the important factors are Start, Change, and Stop.

These three parts of control are run flat individually. Then pick up the other part of the cycle and run that flat in this order: We run *Change* flat, and then run *Start* very flat and then we run *STOP* flat.

It would be a mistake at this point to say this process is finished, for the excellent reason that if you ran Change again you would find further considerations shifting in the preclear, and then if you ran Start you would find it unflattened, so you would run it again and then run and flatten Stop.

It would not be possible to say how long you would have to run the process altogether. On somebody who was total machinery and who never had been in session, this would be a rough process. On a case that is in good condition, this would run easier. The preclear would consider it interesting and would exteriorize much better.

The end result of this process is exteriorization. For someone who is compulsively exteriorized this would be excellent, as he would slide into his head and eventually come out of it again, but not on a compulsive level this time.

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One meets with three conditions in auditing: the preclear who is compulsively interiorized, the preclear who is compulsively exteriorized, and the preclear who is buttered all over the universe. This case run on S-C-S would greatly accumulate the ability to collect himself—this might not occur until you have run him for five or more hours on it.

If this process is continued long enough the preclear will be moving his body by postulate—i.e. from the outside—not by beams, stimulus-response, etc.

This process does not go all the way up because of the preclear's attention span. Most preclears can't stay on a process for more than a few moments, so you would vary the process a little to keep him interested. His actual response, however, is not important as long as he does it.

There is no such thing as bad control, only non-positive control. Good control is positive control and positive control is not bad control. We get a lower level there than moving the body. This is S-C-S on objects. It is always safest to run this on someone you are trying out. Somebody to whom a body is not real should be run using an object instead of his body.

To run this process the auditor and preclear should both stand up. This gives reality, and the auditor duplicating (mimicry) the preclear will bring about greater ARC. The session always fails when the auditor sits down while running S-C-S.

It runs this way:

The auditor points out a spot on the floor to the preclear and says, **“Do you see that spot? Good, well, we'll call that Spot A. Now you stand there. Okay.”** The auditor now indicates another spot and says, **“Now do you see that other spot? Good, we'll call that Spot B. All right, now when I tell you to change the body's position I want you to move it from Spot A to Spot B. All right? Good. Change the body's position. Fine.”** Then you say, **“Do you see that spot? Well, we'll call that Spot C (we use three spots so that we don't run a duplication process on him). Now when I tell you to change the body's position I want you to move the body from Spot B to Spot C. Do you understand that? All right, change the body's position.”**

You can ask him **“Did you change the body's position?”** if his case isn't too low, but it's not advisable on a low case at first.

Then go back to Spot A. It does not have to be the same Spot A each time, as it makes the process too much like duplication, brings the preclear to predict the process too easily and do it machinewise.

Each time you make a contract with the preclear. You don't depend on any former understanding with this process. Each moment in time is new. We make each move in time a new move. He doesn't have to depend on his memory so you repeat again each time as above—the whole wording as given.

On Start we emphasize START. You say, **“Do you see that wall over there? Good. Now when I give you this command I want you to move the body in that direction. When I say START I want you to start the body. All right. Start. Fine.”** He may protest that he had to stop the body and change it as well—what is happening is that the word “control” is starting to ungroup and as you get start, change and stop apart and distinct from each other, the individual's ability to control the body increases and he gains more confidence in being able to control it from a greater and greater distance.

The next command would be: **“All right, when I tell you to start the body you start the body. Okay. Start the body.”**

The third command is for STOP. **“I am going to ask you to get the body moving over there toward that wall and somewhere along the line I am going to tell you to stop and I want you to stop the body. Is that all right?”** He agrees and you say, **“Get the body moving.”** You don't say start. He does, and you say “Stop” and “Did you stop the body?”

Stop is the most important part of S-C-S. The preclear has been told all along the line to stop. He was made effect all the time. Now you bring him to do just this under his own control and self-determinism and he takes over the automaticity.

Eventually the preclear will flatten each one of these in turn. You may have to do Stop one more time than the others.

You should walk around with him so that he can feel the mimicry context of this. If you sit down he will soon go out of ARC and leave the session.

L. RON HUBBARD

HUBBARD COMMUNICATIONS OFFICE

HCO BULLETIN OF 4 OCTOBER 1956

HIGH SCHOOL INDOCTRINATION

The conduct of High School Indoctrination is, of necessity, an extremely precise activity.

High School Indoctrination is given to Staff Auditors and very advanced students after these have long since satisfactorily passed routine Indoctrination.

High School Indoctrination, at the moment, consists only of teaching an auditor not to let a preclear stop him.

The failure of most sessions is the action of the preclear in going out of session. The preclear goes out of session at any moment when the preclear starts to control the session. When the preclear controls the session he is out of session. Therefore, it is necessary for the preclear not to stop or alter the course of action of an auditor. The moment that a preclear can satisfactorily, to himself, stop the auditor that preclear is out of session and the probability of doing him much good while he is out of session is very remote.

In High School Indoctrination the technique 8C, simply having a fellow walk over to the wall and touch it and let go, is followed. The person being indoctrinated or the "auditor" starts to use this 8C upon his "preclear" who is actually the one doing the High School Indoctrination. The "preclear" does everything in his power to stop, divert, change or alter the intention of the auditor. It will be found that such simple things as "Just a moment, my shoe is untied" are the best in effecting this stopping. The auditor can be thrown aside into running some other process by announcing to him that a facsimile has just appeared or that one should really use his left hand since one is left-handed.

The "auditor" in High School Indoctrination loses at any moment when he is made to pause. If he is made to pause or interrupt his session in any way then the session has to be started over again. He has "lost".

Because High School Indoctrination is rather hard on the Instructor, it is run for only 45 minutes and an exact moment of stopping the session, in actuality, is agreed upon. "We are going to stop this session now at five o'clock exactly, it now being four-fifteen." Then the session is entered and is run for these 45 minutes. To run one longer is sometimes almost fatal on the High School Indoctrinator.

Then, for the ensuing hour, the High School Indoctrinator runs the person being indoctrinated with Stop-C-S. This is to reverse the positions which have been occupied.

Therefore, to use High School Indoctrination, it is necessary that a two hour period be free and that the first 45 minutes of it be devoted to High School Indoctrination, a short break be taken, and then auditing of the person being indoctrinated who was, in the first 45 minutes, acting as the "auditor" (to be given Stop-C-S by the former "preclear").

High School Indoctrination depends for its effectiveness mainly upon the cleverness of the person doing the Indoctrination. He has to be very smooth, very often his most casual efforts are the greatest and will be found to be the most effective.

The final goal of High School Indoctrination is to have a Staff Auditor or Advanced Auditor who is not capable of being halted by a preclear under any

circumstances. Because the person doing the High School Indoctrination always has higher altitude, being higher on Staff or in Scientology, it will be found that the person being indoctrinated is much more likely to become confused during the Indoctrination than he would be in the average session. However, it has been learned that those people who become confused in any way during High School Indoctrination have, in the course of their auditing career, “blown” several preclears. It will also be found that they have not achieved very high results in auditing. They were too willing to be stopped, too easily rattled, too easily thrown aside and did not know their subject well enough.

Some of the effects which can be made on people undergoing High School Indoctrination are quite startling. They can be made to swear or even cry after being stopped as arduously and viciously as they can be stopped by a person doing the Indoctrination.

There is no reason to list the number of commands or dodges or attempted stops which the person doing the Indoctrination can use. It is only necessary to synthesise these if only out of one's own experience with very difficult preclears who would rather have done anything than be audited. It is better to think these up on the spur of the moment than otherwise. Planned dodges can be used where one goes very smoothly through the thing for eight or nine commands without offering the least difficulty or resistance and then suddenly hauls back on the next one and says “I won't”. This occasionally completely stops a person being indoctrinated.

High School Indoctrination must be given to every Staff Auditor regardless of any former training and it must be given by a person with considerable altitude over that auditor, such as the Director of Processing or the Technical Director of an operation.

L. RON HUBBARD

LONDON CONGRESS ON HUMAN PROBLEMS LECTURES

London, England
5—8 October 1956

“The Congress on Human Problems which met at the Royal Festival Hall, London, on October 5th to 8th, 1956, was the largest Scientology Congress to be held this side of the Atlantic and well over two hundred delegates assembled to take part in

—*Certainty*, Volume 3, No. 11

** 5610C05	LCHP-1	Man's Relentless Search
5610C05	LCHP-2	Portions of You
5610C05	LCHP-3	Group Processing—Putting the MEST Universe There
** 5610C06	LCHP-7	Youth—Today's Displaced Person
5610C06	LCHP-8	Group Processing—“Keep it from going away” (with dummies)
5610C06	LCHP-9	Uses of Scientology
** 5610C07	LCHP-10	Salvation 1956
** 5610C07	LCHP-11	Personal Efficiency
5610C07	LCHP-12	Group Processing—Keeping Objects From Going Away
5610C07	LCHP	Havingness
5610C08	LCHP-16	Group Processing
5610C08	LCHP-17	March of the Atom—Tools of Ability, Something on Radiation
** 5610C08	LCHP-18	Today's Battle of Britain

Note: Lectures 4, 5, 6, 13, 14 and 15 were not given by L. Ron Hubbard.

(From HCO, London)

To Jean Thomason.

From Ron.

10 October 1956

Dear Jean,

Before I set off on air flights I normally give the latest material which I have.

You have in your possession, on the reel I made to the Staff Auditors, the most recent data with two exceptions—

1. Recall processes, when not on forgetting, are, on the long haul, for the birds. This does not apply to Over and Under Solids but it does apply to ARC Straight Wire. Process No. 26, then, is Not-know, the way it is run outside and always objectively. Forgettingness, “Tell me something you wouldn't mind forgetting,” is, as far as I know, quite workable on the long haul.

2. The other exception is quite startling and this is a development known as Confrontingness. Any conceivable way by which you can make things confront a wall or a dummy or a person is legitimate and works. This *is* the answer to valences. I knew there was something terrific on this matter of making the valence fight the wall such as “Mock up Mother and make her fight the wall,” but I didn't know the tremendous power contained in this as a valence shifter. Confrontingness does separate valences. The way this is done is very precise. One has the preclear (if he is a black case) remedy havingness objectively and coax him into getting mock-ups until he can get mock-ups, and then has him mock up anybody or anything until he can get something that vaguely resembles the mock-up of a person and then takes some present-time acquaintance and has the preclear mock up this acquaintance confronting the wall. The auditing command is “Mock up_____and make him confront that wall.” Then one points to another bare wall (he uses two or three places only) and has him “Mock up_____there and make him confront the wall.” This is all that is done until the preclear can actually make_____confront the wall. Then one goes through the people the preclear has known in the present lifetime and carefully selects out all of the likely valences. He then runs each one of these similarly. It is probably better to take the earlier valences first but only after the preclear can get some idea of mocking the valence up. It is useless, however, on a very active or psychotic valence to have the preclear try to mock it up in the first place since it will not mock up. The amount of violence which ensues from trying to make the preclear make the mock-up face the wall is the reason why the preclear can't mock up that particular person. Therefore, even a shadow of an idea of mocking up that person and making it face first one wall and then another wall is sufficient. The mocking up of people confronting male and female dummies reveals the oddity that in some cases preclears who are very shy have been animals, wild or domestic, in former lives and have conceived their idea of man on that basis.

While the preclear is mocking up somebody and making him face the wall he will tell you other names. The auditor should keep a careful list of these other names mentioned. The auditor must not permit the preclear to diverge from any valence the preclear started to mock up and make confront the wall. He must, however, make careful note of the people mentioned while any one valence is being held and then use these people later.

Machinery can be made to confront the wall and is more effective than a remedy of havingness on such machines.

Only as a last action does one have the preclear mock up parts of his body facing the wall. This, it will be seen, is not an extendedness. This is very intimate to the body and is very difficult to do. The preclear can do it before he has cleared up the rest of the valences but it doesn't do him any particular good because there is no telling whose kidneys he is mocking up before you clear the valences. Parts of the body also should straighten out while straightening up the valences. There is no trouble of the preclear's, there is only the other fellow's trouble, remember.

This belongs in the 26 processes at the level of valences and may very well prove to be one of the most valuable processes we have. I have not, at this time, worked it out to its final precautionary state but it is in good enough state, as above, to be used by staff auditors providing they understand they must take easy ones first and then go into the tougher ones and not give preclears failures by forcing them to mock up people when they can't even mock up usually still objects.

The lowest fundamental of this process is "Look around the room and find something that is still, now make your body confront it." This, by the way, is not quite as effective as the subjective stripping of valences but it will, as I have already told you, reduce a fever but, on the next preclear it was used to reduce a fever, the fever did not reduce objectively but reduced on a subjective series of mock-ups.

One word of warning, do not make the preclear mock up his own body confronting the wall until you are sure that you have each and every person in his entire life under his control and he can make them do it first. Only then could he successfully make his own body confront the wall in mock-up. The reason for this precaution is that making his own body confront the wall in mock-up form takes away too many of his rest points and leaves in a shaky state all his extended valences such as his mother, his father, his aunts, his uncles, his teachers, etc. Therefore, the preclear could be thrown into a confusion very easily by having him mock up and make his only stable datum, his own body, confront the wall.

The Congress Tape rundown on the latest processes, subdivided, is quite vital. There is probably material on that tape that your auditors do not all of them know. There certainly is a great deal to understand instructionally.

Best regards,

Ron.

LRH:wt.rd

P.A.B. No. 98
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
20 Buckingham Street, Strand, London W.C.2

15 October 1956

**CREATIVE PROCESSES, MOTIONS,
STOPS and PERCEPTIONS**

Edited from L. Ron Hubbard's August 1956 HPA/HPC tape lectures

You will find in auditing a preclear that certain of his mock-ups still exist on his time track. So when a preclear makes a facsimile or dub-in it is still in a certain time-space spot.

Some facsimiles are so signally a failure that they float. They go skidding along the track. That is survival (no-effect). They weren't nailed down.

One could say that he is stuck in that moment of time.

You could do this to a person and say **“When I snap my fingers an age will flash”** and snap your fingers, and he may say “Six.” What does that mean? It means that the preclear is stuck in that age.

A man of 55 years with the face of a body of 5 years has certain speech, sexual and other mannerisms which have “floated” up with him to the age of 55. In other words, he is in a reaction pattern of the age of 5.

The age of a facsimile will flash. With an E-Meter you will see where he is stuck. Where there is charge (motion) the needle is in motion, and where he is stuck the needle will freeze right down to motionlessness when you are on the moment of stuckness.

A person is hit on his head with a sledgehammer at the age of 5, and at 55 he is still there. He still has that facsimile floating about.

It isn't perception that bounces, sticks, groups one on the track. Perceptions such as sight, sound, etc., in a facsimile are discovered to be a simple key-in of motions and solids.

A person is stuck when he wishes to escape motion.

An individual in a high games condition is in motion. The game gets too high, and he drops out. So he goes into a no-games condition. You can call this a *rest point* on the track.

He was in high motion, didn't like it after a while, found a stop point and he stopped. For example, a man is playing the game of “Fighting the Wars of India.”

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After a while he gets tired of it, and one day, in a battle, when everything is in violent motion, he considers that this isn't worth it any more and somebody spears him through the chest. This is a stop point on the game.

Whenever he is reminded of the high motion he remembers that there was a stop point on the track; i.e., lifetimes later he walks in London and sees an Indian being run over by a car, and suddenly all this unexpected motion reminds him of the old game of the Indian Wars and he remembers the stop point on the track, how he got out of the game. This preclear comes to you complaining of his chest—he's either got TB, chest trouble or something, and this blows when you audit solids.

There is an exact stop point in the middle of the facsimile where a game has ended, and your preclear wants to get into this stop point to escape a high-motion games condition because that stop point was the solution to all that danger and motion.

The solution to danger and motion, reactively, is a stop point.

An engram is a moment of pain and/or unconsciousness in an exact moment of time (or a mental image picture containing moments of pain and/or unconsciousness).

So a person who is in the middle of some painful incident which happened centuries ago is in this rest point, escaping from imagined danger and motion.

This is an exact mechanism which you must know and with which you must work.

You may ask how somebody gets out of a stuck point from which he cannot escape.

He is on the stuck point because there was too much motion on either side of it. So if he comes out of it he runs into the rest of the motion which he desired to escape. So the stuck point, as far as he is concerned, is okay.

In order to run this, you make *him* (the preclear) take over the automaticity of the motion that happened before and after the incident.

Have him *mock up* the motion that happened before the incident. (DON'T HAVE HIM RUN THE FACSIMILES BECAUSE HE WILL EAT THEM ALL UP AND BE VERY MAD WITH YOU AFTERWARDS.) Have him put *new* motion into the incident by mock-ups. (DON'T RUN THE OLD MOTION OUT!)

By throwing new motion in you are showing him that he can get the motion under control.

Do the same for after the incident occurred and he will shake loose from that point. You don't erase the stuck point. You improve his tolerance of motion.

DON'T RUN THE STUCK POINT. It runs for 165 hours without release. IT IS SERIOUS AND CONTAINS A VACUUM IN THE MIDDLE OF IT. You handle vacuums and stop (games conditions) by handling the motion.

A fellow with no stuck points is the "agitation case," spastics and any condition which is obsessed with high compulsive, obsessed motion.

High obsessed motion is lower on the scale than somebody who sleeps all the while.

This gives us caution. If somebody runs out of stop points he is in trouble.

So handle all motion in a period that turns up, otherwise we leave him stuck in the middle of the incident. *Move him right out of the incident. Handle all the motion by putting in new motion.*

An individual can be audited too briefly on any type of given motion. *So move him right out*, for he will rather have the stop point than be stuck in the middle of an incident.

A vacuum confuses all this.

A vacuum is a super-cold object that attracts electronically into it the *whole* track.

Just preceding a vacuum is the most violent motion of facsimiles you have ever observed because it may have a million years of facsimiles, places, faces, stop points, etc., in it.

So where are the stuck points? It is in the vacuum among all the scramble of facsimiles.

This is common in space opera. An object out in space which is -273 degrees has infinite capacitance and zero resistance, and it is hungry. It picks up that electrical energy at a fantastic rate. It pulls a person's whole track in when, out in space, he touches it.

(That's all there is to brainwashing.)

Handle this by having facsimiles fly around in mock-ups. Do this on gradient scales. (A gradient scale is a scale of conditions ranging from zero to infinity.) Next thing he has avalanches that he can start, stop and change, mock up, etc., and he doesn't care about vacuums any longer.

After this have him invent some games and individualities to get the game sorted

A game doesn't only consist of motion, but of enemies and individualities to fight those enemies with.

So all these factors **MUST** be taken into account or else you will be processing your preclear towards succumb.

L. RON HUBBARD

HCO BULLETIN OF 15 OCTOBER 1956

SUMMARY RESEARCH PROJECT

Dear Auditor,

Here is something I need. To summarize processes, I am holding an election of processes. So that we won't overlook good material or forget it, I want you to tell me the following data. I want you to return this to me, filled out. (Organizational staffs also)

I have experienced the most marked change of case on myself while being audited on the following processes, in order of importance—

I have achieved the most marked changes of case on preclears by using the following processes -

I routinely use in auditing the following processes—

I most enjoy using the following processes—.

I have done hours (about) on preclears since June 1st, 1956.

I charge per hour on the average for auditing. (An answer to this is optional)

I am/am not running a group.

I am teaching a (check one)—

Basic Course
Personnel Efficiency Course
Professional Course.

I would like to teach a Professional Course Yes. No.

I have sold Associate Memberships.

My own best answer to getting Scientology around is—

My best Mail Address (block letters)—

The way I like my name in Publications and on Certificates—

Signed

Please send this back to me without fail, with as many questions answered as you care to. Mail to nearest HCO

Brunswick House, 83, Palace Gardens Terrace, London, W.8.

1812, 19th Street North West, Washington, D.C.

Even if you left it blank, sign it and return it to me.

Thank you,

L. RON HUBBARD

The Magazine of
DIANETICS and SCIENTOLOGY
from
Washington, D.C.

Randomity and Automaticity

L. Ron Hubbard

*Prepared from a lecture to the 4th London ACC,
2 November 1955, entitled "Randomity and Automaticities."*

THE VOCABULARIES OF SCIENCE

In all scientific systems you have a number of code words which operate as communication carriers, and when a person does not know these words well, he's having difficulty with the science itself. I've seen a senior in science falling down in his comprehension of a later part of the science because he had never gotten the nomenclature of the science straight to begin with. He did not know exactly what a British Thermal Unit was, or something like that—therefore later on when he's solving some vast and involved problem there's a datum rambling around in his head and it's not stable at all—it's getting confused—it's mixed up with all other data. And that is only because he didn't understand what the term was in the first place.

So just as you learn semaphore signals, just as you learn Morse Code, just as you learn baby talk, so, when you become conversant with any particular specialized subject, you must become conversant with its terminology. Your understanding of it then increases. Otherwise understanding is impeded by these words rattling around and not joining themselves to anything. If you know vaguely that such and such a word exists and yet have no definite understanding of what it means, it does not align. Thus a misunderstanding of a word can cause a misalignment of a subject and this really is the basis of the primary confusion in Man's understanding of the mind.

There have been so many words assigned to various parts of the mind that one would be staggered if he merely catalogued all of these things. Take for instance the tremendous background and technology of psychoanalysis. Overpoweringly complicated material, most of it merely descriptive, some of it action terminology, such as the censor, the id, the ego, the alter-ego, and what not. Most of these things lined up, each one meaning a specific thing. But the practitioners who began to study this science did not have a good founding in the exact sciences—in other words they didn't have a model of the exact sciences. And in the humanities they could be as careless as they liked with their words, because the humanities were not expected to be precise or exact—not a criticism of them—it just means that you could have a looser command of the language.

When they got into the study of Freud they got into this interesting thing—to one person an id was one thing and to another person it was something else. And alter-ego was this and it was that. The confusion of terms, there, practically all by itself, became the totality of confusion of psychoanalysis.

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Actually psychoanalysis is as easy to understand certainly as Japanese. Japanese is a baby talk—very, very hard to read, very, very easy to talk. If you can imagine a language which tells you which is the subject, which is the verb, which is the object, every time it speaks, you can imagine this baby-talk kind of a language. One that doesn't have various classes or conjugations of verbs. A very faint kind of a language. Nevertheless, it merely consists, in order to communicate with a Japanese, of knowing the meanings of certain words, and if you know the meanings of those words precisely, then when a Japanese comes up to you and says, "Do you want a cup of tea?" you don't immediately get up because you thought he said, "Wet paint." You have a communication possibility.

Well, similarly, with the language of psychoanalysis, the great difficulties inherent in understanding such a thing as psychoanalysis became much less difficult when one viewed psychoanalysis as a code system to relay certain meanings. It did not then become a problem of whether or not these phenomena existed or didn't exist. It simply became a problem of words meaning a certain precise thing. And if they meant that thing to everybody, then everybody was talking psychoanalysis, and if it didn't mean this thing to everybody, then people weren't talking psychoanalysis. Who knows *what* they were talking. The next thing you know they were talking Jungianism—the next thing you know they were talking Adlerianism—and the amount of difference between these various items is minute to say the least. But the language difficulties then made many practitioners in that field at odds with the theory, which they did not at any rate understand.

You find out in Scientology that a rather arduous background in mathematics and in what is at least laughingly called the exact sciences nevertheless made for a very arduously firm choice of word definition. There are certain phenomena named, and these phenomena are specific. They are not random, they are very, very precise. For instance, an engram is an engram. It is a mental picture of a moment of pain and unconsciousness. That is an engram, and if you know that you can find an engram.

But we have had, in the case of the word engram, something of a cross-up, since there was an early use of the word in biology, although it seemed to have gone out of usage, so that a biologist will come along now and then and look at the word engram and say, yes I know what an engram is.

Well, they know what they MEAN by the word engram, but they have never seen one. The engrams we are talking about in Dianetics and Scientology we can see, but they wouldn't ever quite know what we were talking about if they thought it was an energy trace on a cell. This was not discoverable with microscopes or anything of the sort, so I considered it a lost word and quite accidentally crossed up this word with the earlier biological use.

I remember one time learning Igoroti in a single night. I sat up by kerosene lantern and took a list of words that had been made by an old missionary in the hills in Luzon—the Igorot had a very simple language. This missionary had phoneticized their language and he had made a list of their main words and their usage and grammar. And I remember sitting up under a mosquito net with the mosquitos hungrily chomping their beaks just outside the net, and learning this language—three hundred words just memorizing these words and what they meant. And the next day I started to get them in line and align them with *people*, and was speaking Igoroti in a very short time.

The point here is, that it is not difficult to learn a language if you understand that you are learning a language. The first way to learn the language of Scientology is to understand clearly that you ARE learning a LANGUAGE and that it has in it perhaps fifty, sixty or seventy words, and that each of these words has a PRECISE DEFINITION.

As far as nomenclature is concerned in Scientology, what we usually did was to take a verb and make a noun of it so that there wouldn't be any cross-up of definition. It's an interesting system that has been employed. We try to minimize the number of words introduced. That might sound strange, but we have tried to minimize it. In giving a special terminology, we have only named those things which were really important to the auditor, phenomena which an auditor really had to understand. Therefore a knowledge of the exact definition of a word brought exact understanding of the phenomenon. It's that simple.

A knowledge of Scientology first and foremost, then, is a vocabulary knowledge. There are probably not more than sixty words in Scientology of special meaning.

We have not named to any extent invisible phenomena. An engram is a very viewable phenomenon. If you've ever run one on a preclear you know how visible it is, to the preclear and to you.

The first word we have, however, in the entire language of Scientology, is, unfortunately, a NON-viewable thing—the Static. It is non-viewable but it is experienceable, so it isn't completely removed into the never-never land. But from there on we do have almost all of our terminology in VIEWABLE form. It's examinable. It can be measured.

A fellow by the name of Wundt, in 1879 in Leipzig, Germany, invented a thing called psychology, which was mainly—his main interest seems to have been—the study of mental behavior *through physiology*. The subject which has come down to us from there called psychology has not been defined much differently since Wundt, and that is the way the mind has been studied—through physiology. Well, the man's hunch wasn't too far wrong, in that practically everything in the mind is viewable and does have some mass and does exist in space and is something that you could put your hands on very easily and say “that is THAT.”

We don't know whether Wundt knew this or not. The psychologists don't know it even vaguely today, and they think that what they are dealing with is a totally abstract, theoretical, never-never land subject, and that's why they choose it.

But if YOU don't know this then you're apt to go adrift on the terminology of Scientology and on Scientology itself. You're apt to go very badly adrift and believe that we're dealing with abstracts and intangibles. This may be an overlooked supposition on your part. Psychology studies abstracts and intangibles. We're not studying, however, psychology.

We're studying hearable, measurable, weighable, meterable phenomena—right below the level of Static. From the Static you go immediately into experienceable, viewable phenomena. And even the Static is experienceable.

So we're not outside the realm of experience anywhere in Scientology. Everything we deal with is something that can have concrete form or example. This is an interesting thing.

I've given you this fast summary on terminology itself so that you could see that if this word *randomity* and if the word *automaticity* cannot be clearly understood it must be being viewed then as some abstract thing, and it's not an abstract thing.

RANDOMITY

We find the earliest introduction of the subject *randomity* in the Dianetic Axioms in the fall of 1951.

The word RANDOMITY was needed as a further expression of MOTION. I've been talking to you recently of "things that were too motionless"—tolerance of things which were too motionless and tolerance of things which had too much motion. We find that we have to increase people's tolerance of these. It shows us that if people had difficulties with the tolerance of things that were too motionless and too motionful, we had with this word *randomity* a rather upset circumstance people didn't like to grasp this word. Well, we have a further explanation of it today, and as a result of that further explanation we have a better chance of gripping this and using it.

Randomity means in essence COMPARABLE MOTION. Comparable to what? Comparable to the consideration of motion. So we have PLUS randomity and we have MINUS randomity. In other words we can have, from the individual's consideration, too much or too little motion, or enough motion. What's ENOUGH motion measured by? The consideration of the individual. Take, for example, a man eating a meal in the presence of two friends. He thought he was eating about right. The fellow next to him thought he was eating too fast and the fellow across from him thought he was eating too slow.

So, it's a consideration of motion. A traffic cop views the field of automobile traffic with a consideration of minus randomity compared to the motorist's idea of motion of cars. The motorist's consideration of optimum randomity is plus randomity compared to the cop's consideration.

If you've ever driven down a deserted highway you may remember having a little, vague suspicion that there was something not quite right about going down that road all by yourself. No other traffic to view. This tells you at once that it may or may not be a road. You know that you consider it a road—but do other people? An eight-lane highway could give you this idea that the road was closed, under repair, or that it wasn't considered by everyone else to be a road at all, if there were no traffic in sight for very many miles.

There is a certain amount of traffic randomity that a motorist is used to and is comfortable about. A New York cabbie, if you put him in a cab out in the middle of Arizona, would be outside his area of optimum randomity. He'd want at least a hundred and fifty cars stacked up at the next intersection, and here he has to drive a hundred miles to get any intersection at all. It's his consideration of motion.

Well, he has a certain tolerance for the random particles which in the case of traffic follow certain channels, but which nevertheless are pretty random on those channels. So he has the idea of randomity in traffic.

Randomity also contains the aspect of UNEXPECTEDNESS. Unexpectedness is inherent to the idea of randomness. In other words you have to have ENOUGH unexpectedness. You have your idea of how much unexpectedness there should be in life. Well, so does the New York taxi driver have his idea of how much unexpectedness there should be in traffic, and if he were to drive in a totally orderly community where the unexpectedness was zero this man would probably go to sleep or go unconscious or do something—he would eventually run off the road. But maybe after he was at it for many, many weeks he would "get used to it."

So then this word *randomity* contains the idea of CONDITIONING. It is the only place where we find the subject of conditioning in Dianetics and Scientology.

The reason I'm talking about randomity here is that it is one of the wider concepts, and a little harder perhaps to grasp than any other. Yet you can set it up and view it very easily.

We could set up something like this: a table that a person could sit in front of which would have all kinds of holes and runways in it for marbles. We could have these marbles popping up through the holes and taking different paths and bumping around at different levels and rates of speed and abundance.

In other words, we could have a table set up that would present a person with a certain level of randomness and we could include a controlled unexpectedness factor.

We could find out from this actually what the person's idea of optimum motion was. We could find out what amount of unexpectedness and rapidness of motion he would be comfortable about.

After a while the person starts to get nervous if you pop too many marbles out of those holes. They're coming out of the holes, and there are lots of them, and they're disappearing and appearing completely unexpectedly, smashing and cracking together and so forth, and he's likely to sit there and say, "There's just too damned many marbles!" He doesn't like it.

Just below that level of motion he'll say, "That's interesting."

And just below that level he sits there and says, "... marbles" One pops up and runs across the table, another one pops up, the first disappears, another one pops up and runs across the table, etc., and he says, "Ho-hum . . . marbles." That is MINUS RANDOMITY.

When he was interested, that was HIS randomness; that was optimum randomness. Where you had too many marbles moving too fast you had PLUS RANDOMITY. With relationship to what, though? With relationship to this person, this thinkingness, this mind. His idea of randomness was what it was.

You see that it has to be this way when you test a youngster who likes action on something like this. His reaction to the test would be that you would have to have the marbles popping up and shooting across there with such a suddenness and such a blur and such a whirr and such a snap that you yourself would probably stand there and watch and feel slightly uncomfortable. And this kid says, "My, how interesting." But you drop it down to the number of marbles that was optimum for this other fellow and the kid will say, "Oh, let's go out and play ball."

Now we have to have this thing called randomness. It's an unfortunate thing if it is incomprehensible at times. We have to have these things—plus randomness, minus randomness and optimum randomness.

What is his idea of unexpected motion necessary to the living of a life? How much randomness does he have to have to live? Which at the same time would say—stay interested in life. How much would he have to have?

A guy in space opera? WOW! Well, you have to have a fight between fleets at least once a week. You didn't have a good liberty at all unless five men were killed. That time was no fun at all—after they shot all the women there was just nothing left to do.

Idea of the amount of motion, unexpectedness, sudden event, the twist and turn to life is very, very high there. Therefore you have space opera engrams very easily in suspense on the track. They look like confusion. A fellow has been in space opera, and now he looks at the engram, and he says, "No-sir, that's confusion."

Now the only reason we're resurrecting this word and dusting it off and using it more frequently is that it is a better statement of confusion than the word *confusion*.

The word *confusion* means at once PLUS RANDOMITY, and it's therefore a specialized kind of randomness. It means: motion unexpected above the tolerance level of the person viewing it. And that is the definition of the word *confusion*.

So if a STABLE DATUM is necessary to the alignment of data, and if a stable datum can be pulled out of an area of aligned data with the result of confusion, we have to have a better understanding of what we mean by confusion. If we're going to process it we certainly had better understand it. It better be a nice, clear thing to us, because we are likely to look at a preclear and consider that he is under a confusion. When as a matter of fact, he might be in a MINUS RANDOMITY.

A good statement of a minus randomness would be: things are too slow. Things are certainly slow around here. Life is dull. There is nothing happening.

A consideration of how much motion and unexpectedness of motion there is in the environment—how much unexpected happenstance, how much pattern of action—and this would be minus when there was too little for the tolerance of the individual.

So we need to have a word to match *confusion*. It looks like there is a hole in the English language. Thus once more we have this word *randomity*. It's describing something which has been viewed which is not adequately described in English. And that we are viewing it and describing it and naming it somewhere within the bounds of comprehensibility is quite remarkable.

MINUS RANDOMITY is the opposite of CONFUSION. "Things are too stable." "Do you know that little Benny has not fallen out of the window for three days!" "Do you realize I have not burned myself all morning!" "Do you realize there hasn't been a single accident out there on the highway all afternoon!" "How dull—everything is travelling only at rocket speed!" That could be one fellow's idea of minus randomness, or opposite of confusion. Things are not sufficiently confusing, random, unexpected, in motion, so he's saying, "How dull."

This other chap looks at one horse walking down one street and says to himself, "Horse! ! ! Things are going too fast around here for me !"

Unless you understand that there can be a difference of consideration about this you would have a hard time trying to grasp the preclear's idea of how much stable data he needs. Now how much stable data do you think this fellow needs? One horse going down one street. He needs ONE STABLE DATUM PER PARTICLE. Therefore, he needs an ENORMOUS amount of information to keep the world from falling in on him and turning upside down and spilling in his lap. He just needs a tremendous quantity. He needs dictionaries full, he needs encyclopedias full, he needs libraries full, he needs scribes working on every side continually to catalogue, catalogue, catalogue, catalogue. And each word to him is not only a stable datum, it's a Sacred Datum. If we moved just one word out of line in a cataloguing of a hundred million words this fellow would become extremely uncomfortable.

We have whole sciences which are cataloguing sciences. If Francis Bacon hadn't wanted to give an example of what science was, we would probably never, even today, have had a science of botany. But Bacon used once, as an illustration of what a science would be, a science of botany. He used the classification of flowers as his illustration and instantly it became a science and from there on it is catalogued. For a fellow to be willing to study botany he has to be willing to tolerate a tremendous lack of motion, from most of our viewpoints. But from his own viewpoint his ability to tolerate motion or no motion never comes in question. He's perfectly happy going along with one-stable-datum-per-item.

To most of us this would be unthinkable arduous. So you can see that we have an intolerance for that little randomness.

The bottom line of this gradient scale would appear to be one-stable-datum-per-particle. That should be the bottom of the randomness scale—but it isn't. The bottom would be no particle, no space. And we would be back to a static. And out of this you at once recognize why a static wants havingness and particles: you have a game.

Below minus randomness is NO RANDOMITY. Of any kind. People do not usually like this at all. Starting up scale we get—a few particles. One could be at this point for two reasons: because he is shuddering away from confusion and therefore is getting a stable-datum-per-particle, or he could be at that point because he has a tremendous tolerance for confusion AND for motionlessness.

Now if he is cataloguing one stable datum per particle at the minus randomness end of the scale, then he is doing this interesting thing: This fellow is shuddering away from all confusion and particles because he's trying to USE UP all existing particles and stable data. He's trying to match these two things. So he's trying to use up all possible confusion.

If this same fellow had a high tolerance of confusion in the first place and had used up all these particles in this fashion, matching particle for stable datum, with everything catalogued, everything in order, he would run out of confusions. And he would have a SCARCITY OF confusion. So, taking another look at this randomness scale: we could have a scarcity of confusion, or a scarcity of motionlessness. A scarcity at either end. We could have either condition or both conditions, and NOT depending upon which end we were viewing it from.

Then we ask this: What is plus randomness and what is minus randomness?

FROM THE VIEWPOINT OF THE INDIVIDUAL, SOMETHING WHICH HAS IN IT TOO MUCH MOTION OR UNEXPECTEDNESS FOR HIS TOLERANCE is plus randomness, and THAT THING WHICH HAS TOO LITTLE MOTION IN IT FOR HIS TOLERANCE is minus randomness.

Now, how he gets into these states is the entire subject of scarcity.

For example: the fellow who falls into a plus randomness with great speed. His tolerance of motion is so slight that almost any motion is a plus randomness to him. A second horse gets into the street and he practically has a nervous breakdown. That fellow will have a tendency to do this: instead of matching a stable datum for a particle, he will take all particles and stop them (he starts to apply force) and then bring all of these particles into a mass so that they are each taken care of. He can look at this whole group of particles and say, "That's a table." "That's a rock." Now he's got ALL of the particles named. He's named it a rock. He's not going to do anything about these particles. He's going to just mass them. That is the state of mind which gets you mass.

Unless you simply mock it up to *have* a mass—there's always that going on—mock up a universe to have a universe, etc., or you can evolve them or have reasons for them. But this is usually the case: that an individual who is obsessively making mass has an intolerance of motion to the degree that a second horse on the street would give him a nervous breakdown. So he takes any particles that are in motion and he is actually ill about this until he can take the particles and push them together and say, "Ah, a rock. Whew! Now we can have some peace around here."

At the other end, the fellow in space opera: There's been a riot that morning, there's been a fire in Bunker 4, three prisoners have escaped and were shot in the

courtyard, and so forth, and this fellow is saying, “Gee, things have slowed down around here! Let's create some confusion and get some motion started. Let's drop a false message into the message center: WE ARE ABOUT TO BE ATTACKED BY THE PRUVIANS or something. Let's get something GOING around here.”

Well now, that individual will DISPERSE things. He'll disperse things preferably with an unknown. And then he has an enormous amount of data, none of which has any identification at all. His level of expectedness and unexpectedness is way up. He'll have a wonderful time wondering if he can possibly make head or tail of any of this: “Gosh, look at that! The president shot, and I'm plugged, and gee, you know, I can't make any sense out of it at all?!?!?!?!?”

You get the idea, then, how people vary unexpectedness and motion to fit their own considerations. There is, however, such a thing as a state of good health in connection with this. That sounds odd, but there is one, and that is: for an individual to act in either capacity by changing his consideration on the subject of randomness itself. In other words, retain or attain liberty of increasing or decreasing tolerance on motion at will. You can look at two horses on the street and say, “That's too many,” or look at a morning in space opera and say, “That's too slow,” with no difficulty whatsoever. Or you can say that the morning in space opera was too fast and the two horses on the street were not enough. You could do anything you wanted on it. That would be a state of health regarding tolerance level of randomness. But where an individual has lost his ability to vary his considerations of confusion and motionlessness, which is to say, his plus and minus randomness, he has lost his ability to have a game, and will then find himself being put out of games which do not fit his fixed opinion. Therefore he has limited himself in the number of games into which he can enter. As an individual can shift his consideration of randomness, so he can play large numbers of games. And as his consideration on the subject of randomness becomes more and more fixed, so that there is just a certain amount of motion he can tolerate, just a certain amount of motion that he can't tolerate, when he's fixed right there somewhere on the scale between total confusion and total motionlessness, and that's IT, he has to find a game which fits that idea of a game, his idea of an optimum randomness. What, then, is a game? A game is an optimum randomness. That is a satisfactory game— optimum randomness. What is an end-of-game? Un-optimum randomness—without regard to whether it is plus or minus, too fast for him or too slow for him. That's just both sides of a fixed consideration.

An individual's ability to LIVE, then, will to a marked degree depend upon his ability to shift his consideration of what is confusion, what is motionlessness. And if he can't shift this opinion—he is sunk.

The organization or the person which tells the individual to conform to the environment, tells him to FIX his opinion of randomness to that environment, has asked that individual to die the moment the randomness factor alters in the environment. It's asked him to run out of games.

Another factor enters into this which is the saving grace, and that is, the emergency factor or the NECESSITY LEVEL. A necessity level is a sudden increase of randomness to a sufficiency that the individual makes a momentary adjustment to it—in other words, momentarily increases his tolerance for unexpected motion. The unexpected motion there is so great that it puts him into a higher level of motion and he takes care of it. That is necessity level—it is the randomness itself driving the person. When the randomness kicks the person, he knows he must move.

But necessity level only occurs where the individual is in a total stimulus-response condition with the randomness itself. And it is nothing to count upon at all. Give them that much more motion and people are just as likely to stay fixed as to go faster.

Create TOO MUCH randomness TOO FAST, and people WILL stay fixed. They will not react on a necessity level at all.

Unfortunately there is no such thing as a “non-necessity level” or a “non-emergency level,” where things suddenly move too slow for the individual. We don't have any mechanism to take care of that.

So people try to build up their tolerance for speed by going faster and faster and faster, and they think they then can go faster and faster and faster, and they never drop back toward tolerance of motionlessness. It's actually more important in this time and place to adjust people's ideas of motionlessness and the tolerance of motionlessness than the tolerance for speed. There are very many ways you could do this—you could have a person SIT motionless for a very long time, but he usually can't tolerate that. It exceeds his tolerances instead of building his tolerances on a gradient scale. Certain processes have done this to some extent for quite a while now, to considerable benefit.

One way you could do this is have the preclear say things are going fast when they are practically standing still, and then he tolerates them easily, but actually he's gotten around it, hasn't tolerated any motionlessness, he has simply tolerated his new consideration.

The auditor has a great deal to do with this today. He can actually produce plus and minus randomness in the individual at will. He can stuff the individual full, one way or the other, of stable data. And that produces for the individual to some degree, minus randomness. He can pull some stable data out of the reactive banks, and he will at once produce plus randomness. He can thus alter his reaction to motion, his randomness, by handling DATA. But remember, this is a low order of thing compared to changing the CONSIDERATION of a person.

Now, as an auditor, you have to know that you can add to or subtract from the data of an individual, and thereby give him plus or minus randomness. Remember, though, that he would only get a plus or minus randomness if he had a fixed consideration on the situation. But you have to know this business about putting in and pulling out stable data and producing randomness because it explains THE VARIOUS REACTIONS OF THE PRECLEAR TO AUDITING. He's learning more, the world's getting more and more even, more and more stable to him, more real, and all of a sudden he adjusts by giving up a stable datum (which you very often misname a consideration). Here he is, getting more data, and his attitude, his consideration of randomness is FIXED. So as you give him more data and he spots more things and he gets more stable data all around, why, he simply gives up some of his old data; you haven't actually changed his randomness. If you're doing a smooth job of A-R-C, you're gradually upgrading him to a higher tolerance of everything. One of the ways he will adjust it is to suddenly spit out some old, aberrated datum. That is a stable datum. You have simply moved in one stable datum and moved out one stable datum. The point of this is, you have to change his consideration of speed, that's all. You have to change his ABILITY to change his consideration of speed.

AUTOMATICITY

All right, what, then, is this thing called AUTOMATICITY? If automaticity is related to randomness, which it is, then IT would have a lot to do with consideration, too, wouldn't it? Automaticity means: non self-determined action which ought to be determined by the individual. The individual ought to be determining an action and he is not determining it. That's a pretty broad consideration. It's something not under the control of the individual. But if we said, something not under the control of the individual, as a total, unqualified definition of automaticity, we would have this, then:

That car that just went down the street would be an automaticity to you. You didn't have control of it. So this is not a precision definition. The precision definition has "which ought to be under the control of the individual."

An individual will tolerate within himself so much random action of the materials which he ought to be controlling. For instance, you, if you are a fairly good driver, would have no difficulty, when you were starting your car in the morning, in tolerating the fact that it killed a couple of times before you got it going. So the sudden stopping of the motor was not really an automaticity to you. There is an expectedness in it. Or let's take an unexpectedness—you shifted the gears and didn't quite get it in gear—if your tolerance of randomness was good, if your ability to change considerations was good, you'd flip the gear in, and then it didn't quite go in again and you had to make a second pass at it. That's an UNexpected motion. It's still not really an automaticity, except in the severest definition of the word. Something has occurred which you should have controlled but didn't.

Now, we see automaticity and use the word mainly in connection with just this: motion in the bank—facsimiles in motion around one—under the control or not under the control of the individual.

Many an individual will get all kinds of fast motions in the bank—pictures, action, machinery, etc., and not even consider it vaguely random "That's all right," he says. But they should be controlling it—it ought to be doing what they say. Well, from their opinion, it IS.

This other fellow, a fellow with a different consideration of randomness, gets one picture shifting an inch to the right unexpectedly—"There's an automaticity going on here," he says.

Another fellow has a machine; he tells it to mock up dogs, so it mocks up blue dogs, pink dogs, and then moves over to the other side and mocks up green dogs, purple dogs, and then mocks up from the back dogs with hats on, dogs with canes, dogs with heavy fur, dogs with light fur, dogs with five feet, dogs with two feet—"Ho hum—life's running as usual"

When the preclear says to you that there's an awful lot of action in the bank, that means that he considers that the action in the bank which he is confronting is an awful lot. It doesn't tell you how much action YOU would say there is in the bank. So it's the PRECLEAR'S consideration and opinion that makes an automaticity. Not yours. It's the amount of randomness which he ought to be controlling but which he isn't controlling, and that depends upon the amount of randomness which he can tolerate. And if he can tolerate a tremendous amount of randomness, plus or minus, then nothing looks random to him at all. And the funny part of it is—he can control it, too. And where these two things join at the crossroads you've got control of phenomena in the bank. If an individual can tolerate it he can control it.

If he can't tolerate it, he can't control it and that's all there is to it.

I hope you have some better understanding of these two words and what we are doing today in auditing. The relation of Stable Datum to confusion is actually the relation of the stable datum to randomness. You have to have a clear understanding of randomness before you enter in upon that in teaching Scientology, auditing preclears and in developing your own understanding of the material of Scientology. 11

15TH AMERICAN ADVANCED CLINICAL COURSE LECTURES

Washington, D.C.

15 October—23 November 1956

L. Ron Hubbard conducted the 15th American Advanced Clinical Course in Washington, D.C., from October 15 through November 23, 1956. In addition to daily intensive training in advanced theory and practice, students got a full course on how to teach a professional course, and how to teach and manage a Personnel Efficiency Course (see Organizational Series Lectures on next page). Here are the lectures on "Education," "Learning Rates," "Scale of Reality," "C.R.A. Triangle," and many more:

** 5610C15	15ACC-1	Opening Lecture
5610C16	15ACC-2	Mimicry
5610C17	15ACC-3	Complexity
5610C18	15ACC-4	More on Mimicry
5610C19	15ACC-5	Mechanics
* * 5610C22	1 5ACC-6	Scale of Reality
** 5610C23	1 5ACC-7	"C. R.A." Triangle
** 5610C24	15ACC-8	Cut Comm Lines (In and Out)
5610C25	15ACC-9	Games Vs No-Games
** 5610C26	15ACC-10	Learning Rates
5610C28	15ACC	Training Methods
5610C29	15ACC-11	The Mind
** 5610C30	15ACC-12	Education
5610C31	15ACC-13	Rest Points and Confusion
5611C01	15ACC-14	Co-ordination of Classes of Processes
5611C02	15ACC-15	Wind Up on Stable Datum and Rest Points
5611C05	15ACC- 1 6	Radiation
5611C06	15ACC-17	Time Track
5611C07	15ACC-18	Creation
** 5611C08	15ACC-19	Simplicity
5611C09	15ACC-20	Skull Gazing
5611C12	15ACC-21	Simplicity Vs Alter-Isness
5611C13	15ACC-22	Aberration and the 6th Dynamic
5611C14	15ACC-23	Training Methods
** 5611C15	15ACC-24	Diagnosis: How to
5611C16	15ACC-25	Summary Lecture
5611C23	15ACC-26	Farewell Lecture

ORGANIZATIONAL SERIES LECTURES

Washington, D.C.

18 October—13 December 1956

L. Ron Hubbard gave the Organizational Series Lectures to the combined student bodies of the Washington, D.C., Academy and the 15th Advanced Clinical Course, plus the staffs of Washington and Silver Spring, on Thursday evenings, October 18 to December 13, 1956. They are lectures or briefings on how to succeed and prosper and make progress professionally, in an auditing practice, in a Personnel Efficiency and other courses, and in group activities.

** 5610C18	OS-1	How to Create and Instruct a PE Course, Part I
** 5610C18	OS-2	How to Create and Instruct a PE Course, Part II
5610C25	OS-3	Education
5610C25	OS-4	Methods of Education (with Demo)
* * 5611C01	OS-5	Tone Scale Autumn 1 956
** 5611C01	OS-6	How to Handle Audiences
5611C08	OS-7	Research Report: Radiation, and Its Relation to Processing
** 5611C08	OS-8	Testing
** 5611C15	OS-9	Definition and Construction of Organization, Part I
5611C15	OS-10	Definition and Construction of Organization, Part II
** 5611C22	OS- 11	The Consequence of Organization
** 5611C22	OS- 1 2	The Deteriorization of Liberty
** 5611C29	OS-13	Hope
5611C29	OS-14	How to Present Scientology in a Mad World
5611C29	OS-14A	The Scale of Havingness
** 5612C06	OS-15	Money
5612C06	OS-16	A Postulate Out of a Golden Age
5612C13	OS-17	Confusion and the Stable Datum
5612C13	OS-18	Randomity

All 15th American ACC and Organizational Series Lectures are listed above for convenience. They are also listed on the following pages in date order sequence.

HPA-HCA TRAINING PROCESSES

The following training processes are recommended as necessary to the education of an HPA or HCA student, from the moment of his enrollment until his graduation. It does not particularly matter whether the HPA or HCA has been indoctrinated in the “very latest techniques”, but it does matter that he is able to run the following. If he can do this, then he can carry on with almost any other technique.

1. **CONFRONT A PRECLEAR.** This is done by the Indoctrination Course. The student is taught how to handle communication with the preclear by dummy sessions and demonstrations by the instructor. Confirm and grind in auditor-pc relationship and Rudiments—“Look at me. Who am I?” and the reality scale.

2. **ARC STRAIGHTWIRE.** This is run as the first process audited by the student on a fellow student, after leaving the Indoctrination Course. The barest elements of ARC straightwire are used, and then the therapeutic technique is undertaken, on the basis of “Tell me something you wouldn't mind forgetting”. The basis of this process is to give the student subjective reality on the time track of human beings, and to demonstrate that people slide back into the past and up toward present time as they remember various items, which phenomena should be pointed out and observed by the student.

3. **SUBJECTIVE HAVINGNESS.** This should be run both to give the student reality on the bank of the human being, and upon havingness itself. If the case being audited on subjective havingness is a black case, then the student is required to have the preclear mock up a blackness or black objects in the blackness and remedy the havingness with those, regardless of any dope-off, until the individual has a clear field or can go on to some other process.

4. **8-C (a), (b), (c),** with emphasis on (a) and instruction with regard to the preclear's ability to handle decisions. This is the first walk-about process, and is vital in the training of a Scientologist.

5. **OPENING PROCEDURE BY DUPLICATION,** old style. The “not-know” version could be run, but is a little complicated.

6. **OVER AND UNDER ON THE BANK** in making things solid.

7. **KEEPING THINGS FROM GOING AWAY,** in terms of small alternate objects, with concentration on the fact that this is a havingness process, and also holds things still.

8. **TERRIBLE TRIO.** Both sides, the “can have” for the preclear, the “can't have” for the preclear's enemies.

Training should be completed with a very fast review of the more recent processes, and giving these into the student's hands, not as something in which he has been trained but as something that he can use as fast as he attains reality upon them.

Of the above list, the first six are the most important, from the standpoint of training.

Throughout training, the student should be carefully monitored as to his ability to communicate with his preclear. Auditing procedure should not be neglected, from the moment of entrance into Indoctrination until graduation, since it is style of auditing we wish to achieve rather than teaching of processes.

When the student is taught data, he should be given a high power of choice over the data in which he is instructed, but he should be instructed in such a way that he can achieve the reality of the data, since it is true and factual.

P.A.B. No. 99
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

1 November 1956

FACSIMILES & SOLIDS

Edited from L. Ron Hubbard's August 1956 HPA/HPC tape lectures

For material about facsimiles, the best is in *Dianetics: The Modern Science of Mental Health*, American edition.

More recent processes turn up all the phenomena of facsimiles, engrams, locks, secondaries, etc., so it is vitally necessary that this material is well known.

A facsimile is an energy picture made by a thetan or the body's machinery of the physical universe environment. It is like a photograph. It is made of mental energy. *It means copy of the physical universe.*

On the track facsimiles have been corrupted. It became a picture which may be a facsimile but isn't. It would run and look like a facsimile, but is a picture of something which didn't really happen. Automatic mock-up is a better description. It is changed from the physical universe.

For example: A man walks down the street and sees a girl. He has a picture of the girl. As he walks down the street his machinery gets to work and he then has a picture of a bedroom. He never saw her in the bedroom, but on a delusory basis he puts her into one.

If he is totally sane there is no liability to this. Those pictures are not aberrative unless the preclear is way down scale, when he will start mourning over this girl he only saw once in the street. He has failed to differentiate between his facsimile and mock-

Delusion and hallucination come under the heading of this alteration of the physical universe facsimile.

This delusory picture is called "dub-in"—a term taken from the movie world.

Next is the plain mock-up, which you know is only a mock-up and not a facsimile or a dub-in.

The auditor's error in the past was failing to recognize facsimiles as facsimiles and too often calling them dub-ins.

A source of dub-in is "Somebody told you," and if a person is in a wrong valence he gets pictures of things this valence has told him—e.g., preclear is in mother's

universe, and she has told him all about how horrible father is. One day he looks through his bank and finds pictures of father beating mother, a thing which never really happened.

Mother said so and this contains mother's mock-ups which are dub-ins.

The only worrisome source of dub-ins is, being in the wrong valence.

One makes them up out of remarks which are dub-ins, and these we call SYNTHETICS.

Split universes and the preclear finds his own facsimiles, which are sometimes quite startling to him.

Don't make the mistake of calling a real facsimile a dub-in and refusing to process it. No matter where it comes from, whether dub-in or facsimile, this is handled by mock-ups and you don't have to differentiate.

Remember not to ignore the whole track phenomena—which are facts. Don't assault facts of this nature unless you want to make a game out of it, and when you do so, be aware that you are doing it.

In modern living the foremost reason of the failure of modern psychotherapy is that they never believed what the patient was saying and never understood what was happening. The preclear told them about prenats, etc., and was invalidated when he wasn't believed.

In the genetic entity's bank are such things as the *sperm sequence*, *ovum sequence* and the *sperm-ovum sequence*, and they are three separate lines of engrams.

Furthermore, on the sperm sequence we can move back on the GE line to father and often find the wrong father.

As we come forward we find the development of the preclear's body in the womb (gestation) with pictures along the line. These pictures have black visio or they have a dub-in which was made out of pictures which were heard by the child and then the child dubbed in the environment but the actual visio is black. It is dark and noisy in the womb.

You may run into a vacuum which compares to a super-cold piece of metal, which when contacted by the thetan pulls in the entirety of his bank.

Afterwards, when trying to remedy his havingness, you have him sitting in the middle of the vacuum. Of course, this *picture* of a super-cold object is still behaving like a super-cold object. This accounts for the way people get stuck in space opera. They were in space suits out in space and got shot. As long as they were warm they were okay, but the moment they touched a super-cold object, their bank rushed in and they were brainwashed.

The prenatal area is black and a vacuum is so confusing that the blackness is the total answer a thetan can give to it. He covers all that up with blackness.

So one has two types of blackness here.

A third type of blackness is when a man walks in the dark, stumbles over something and gets an engram—which is totally black. One gets accustomed to these various kinds of facsimiles. It is not necessary to go into them. The main point is that they ARE there and must be handled.

The heart of some of all consequences in living, guilt, conscience, various conflicts are contained in the electronic phenomena of the bank—facsimiles, dub-ins and mockups.

This bank is the apparently unalterable pattern of behavior.

In order to change about the behavior of body and facsimiles, it is necessary to change the thetan. It is necessary to change the bank.

There are three types of bank:

1. The Somatic Bank,
2. The Analytical Bank, and
3. The Reactive Bank.

You know the analytical bank is there but not that the reactive bank is there. It sneaks up on you and one day the sperm sequence restimulates you and you start to wiggle—that a small picture like that will make a whole body wiggle is but a matter of consideration.

Remember all these are considerations.

A facsimile could influence the whole body or just one part of it.

The preclear accepts the analytical bank but is surprised to find reactive pictures, such as prenats, past lives, etc., turning up while he is being audited.

These pictures were primarily created to have an effect on somebody else. When they ceased to have an effect on somebody else, they began to have an effect on the preclear's body. Therefore they survive. The definition of survival is “no-effect.” A game will continue as long as there is no absolute effect occurring. An action will occur until the end of the action cycle, which is start-change-stop.

The thetan uses pictures to handle and control the body. The “facsimiles under the preclear's control” is a wonderful piece of machinery, and out of his control, a nightmare. He gets aberrated.

A facsimile contains all perceptions (about 54 or more; I stopped counting at 54), e.g., joint positions, body motion, perception of heat, small motion, photons (visio). Touch, smell, sight and sound actually have to be handled sooner or later if you are handling any facsimiles.

Facsimiles were first designed to have an effect upon somebody else. To a thetan his body is somebody else, so while he is having an effect on the body, he is still having a win.

Because there have been other facsimiles on the GE line, his stimulus does very often not get the exact response on the body. It gets some other response and introduces an unknown element.

The thetan thinks he is just handling one bank—he is actually handling thousands of banks that have been there before him. There are not other thetans in the body. The facsimiles are just the residue of other thetans in the bank. These are the facsimiles and reactions made by other thetans in the bank and this is often a very spooky thing.

When a thetan runs into this amount of unknownness—he wants the body to jump and it lies down to sleep—he is apt to get puzzled.

Life is a contest of trying to get a body or other bodies to do the various stimulus-response mechanisms.

We need sound to handle the bank. We say something and something restimulates. All kinds of meanings and significances creep into this bank and people can get stuck on certain phrases in these banks, and it is wonderful how a certain phrase can aberrate a single life. (Refer to: *Dianetics: The Modern Science of Mental Health*.)

There is no doubt about this bank being powerful and formidable, but so is our ability today to handle it.

L. RON HUBBARD

HUBBARD COMMUNICATIONS OFFICE
1812 19th Street, N.W., Washington 9, D.C.

HCO BULLETIN OF 15 NOVEMBER 1956

HGC PRECLEAR COMPLAINTS

On any HGC preclear complaint, we will give more auditing for cash, and tear up any old HGC note (requisite: real complaint grounds).

LRH:mek.rd

L. RON HUBBARD

LRH TAPE LECTURES

1—15 November 1956

5611C01	15ACC-14	Co-ordination of Classes of Processes
** 5611C01	OS-5	Tone Scale Autumn 1 956
** 5611C01	OS-6	How to Handle Audiences
5611C02	15ACC-15	Wind Up on Stable Datum and Rest Points
5611C05	1 5ACC- 16	Radiation
5611C06	15ACC-17	Time Track
5611C07	15ACC-18	Creation
** 5611C08	15ACC-19	Simplicity
5611C08	OS-7	Research Report: Radiation, and Its Relation to Processing
** 5611C08	OS-8	Testing
5611C09	15ACC-20	Skull Gazing
5611C12	15ACC-21	Simplicity vs Alter-Isness
5611C13	15ACC-22	Aberration and the 6th Dynamic
5611C14	15ACC-23	Training Methods
** 5611C15	15ACC-24	Diagnosis: How to
** 5611C15	OS-9	Definition and Construction of Organization, Part I
5611C15	OS-10	Definition and Construction of Organization, Part II

P.A.B. No. 100
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

15 November 1956

THE AUDITING OF SOLIDS

Edited from L. Ron Hubbard's August 1956 HPA/HPC tape lectures

Auditing could boil down to one process—that is, if the preclear is capable of doing it. Also, most importantly, if the auditor, if he has been recently indoctrinated, has established the rudiments, has the preclear well in the session and can handle any randomities that occur. In other words, this process takes the whole of Scientology into account.

That process is called SOLIDS.

The way to run Solids is:

Find the principal stop point on the track, the principal vacuum or something you think might have been. Failing that you just arbitrarily pick an age somewhere in the middle—an incident after which the preclear says he became different to what he was before.

Before giving the command, explain to him the proper meaning of the word “facsimile.” Don't use the words “incident” or “pictures.”

Then you say, “**Can you find a facsimile later than the incident?**”—you mean the vacuum.

He finds one later and when he does you tell him, “**Make it solid.**” If the preclear is being pedantic give this command: “**Make it more solid than you first perceived it.**”

Making it a little more solid than it was is sufficient. The preclear will at first be using effort, but after a while he will be working by postulate.

Keep running this until the facsimile flicker-flacks and changes, and then take the preclear off it. Don't let the preclear communicate too much.

(Incidentally, don't have the preclear forget to make the invisible particles in the facsimile more solid as well, otherwise they will eventually build up a ridge to which the other facsimiles, as he finds them, will stick. Making the invisible particles solid will obviate that.

If the preclear doesn't understand what you mean by making the invisible particles more solid, ask him to open his eyes and look at the wall. Then ask him to

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make the particles between him and the wall more solid. He will then understand what you mean by invisible particles.)

Then you say, **“Can you find a facsimile earlier than the incident?”**

He finds one earlier than the incident and you say, “Make it solid.” After a while the automaticity of the facsimile disappearing or changing will wear off.

The preclear will not only make the picture more solid, he will stop it dead in its tracks. It won't blow unless you introduce this other command: **“All right, dispose of that.”**

“Now can you find one later than (the age)?” “All right, make it solid.” “Okay, dispose of that.”

Keep him out of engrams because we are not running anything out. We are increasing and improving his ability. WE ARE RUNNING SOMETHING IN.

You are having your preclear, who has no mass, motion or space, confront something which has, and he cannot duplicate it, nor it him. And you are coaxing him into the understanding that he can.

You are trying to make the preclear capable of making things more solid.

You are *not* trying to undo vacuums, engrams or operations.

You are trying to show him that he can handle a facsimile and make it solid.

See that the preclear does not directly address an engram or vacuum or a difficulty. Also don't upset his power of choice by telling him not to do it. Steer his attention off it. Tell him he can find a facsimile earlier or later than that.

Don't get sloppy as an auditor. It's a tough process. Use and maintain good 8-C to make sure that the preclear is always following directions. Make sure he does. Keep him at it and see that he executes the commands as given, for if he makes things solid before you ask him to, he may take the road which contains a lot of dynamite, such as touching a vacuum.

The preclear is not bright while he is being audited because his bank is too fascinating to him.

Keep him running the process and your preclear will suddenly realize what his conflicts with the environment are. These conflicts with the environment with which he is engaged are the real conflicts of life. Gradually his perceptics will turn on, BUT ONLY WHEN SOME EMOTION HAS TURNED ON. It's because you are running the band above solids.

It isn't an end-all process because there are other things above solids and effort.

It has an extroverted side which is better than the old Trio—i.e.:

“Look around the room and find something you can have,” “Look around the room and find something you can permit to remain,” and “Look around the room and find something you can dispense with.”

This process runs this way: **“Look around the room and find something you wouldn't mind being solid.”**

He finds something and you say, “**Good. Make it *more solid.***” If you said, “**Make it solid**” you would be invalidating him.

The preclear will say that the walls are getting very solid, too solid, for his comfort, because he has probably been taught in physics class that walls are composed of small particles with holes in them—which isn’t true. Solids shed small particles, but that does not mean that a solid is made up of small particles.

Making something solid later or earlier in this lifetime only, is the limitation of this process.

After this his track starts coming in. As he makes things solid, the havingness starts filling the vacuum areas.

Don't run vacuum areas by making them solid or you'll sit in that auditing chair for a pretty long time.

The preclear will start picking up losses. Everything he picks up and makes solid is a loss, which is the first and foremost reason why he made facsimiles in the first place. They are substitutions for loss and that is the explanation of the phenomenon of sublimation.

He will keep on talking about the loss of possessions, marital partners and familial connections. This does not violate game conditions because he is running losses of things and times he lost and because you are not auditing the losses, you are auditing the pictures. As long as you are auditing the pictures you have got the primary game still going.

Don't have the preclear make incidents solid. Only have him make facsimiles of the incident solid, otherwise he will be feeling terrible. The thetan's game is to make nothing out of a facsimile, which is a no-game condition. He is going toward the truth, and by making the facsimile solid, you are going towards making a game.

When running solids subjectively, the preclear will start getting things way up the track when you ask him to find a facsimile earlier than the incident. You don't care about the incident. You want to know where the incident is so you don't run into it.

The values of running before and after facsimiles by making them solid, and auditing directly towards the reduction of a vacuum, are not comparable. If you try to take something out of the bank, you will lose.

If you try to ADD something to the bank you will win.

Why don't we just run S-C-S and blow the preclear out of his head and stabilize him through some exteriorization drills? Because we want to get the preclear to make things in his head more solid. Otherwise for the rest of his career in this universe, he will be leary on heads. The only thing that is wrong with any preclear who is stuck in the head is that he cannot handle the stuff that is there.

This process is the best to date and it takes a long time to run, but for the amount of ability it regains in the case it is the fastest process we have.

This process belongs to “EFFORT” on the Know-to-Mystery Scale.

L. RON HUBBARD

HCO TRAINING BULLETIN

30 November, 1956

SLP 8

1. Getting into communication with your preclear.
 - A. Mimicry (psycho rushes around in the middle of the room and jumps up and screams; and you rush around in the middle of the room and jump up and scream).
 - B. Touching the preclear (on locational or any other process where you walk the preclear around, you are in communication with him to the degree that you touch him). Gradient scale, touching him on the elbow, taking hold of his elbow, and eventually making his body turn this way and that.

Commands: "Look at me. Who am I?" "Who does this hand belong to?" (Auditor indicating own hand, or various parts of his body, being sure to maintain some physical contact with preclears below 2. 0 on tone scale, where communication is solid).

2. Havingness, subjective. (This is just a patch-up of havingness so that if the preclear caves in you have something to fish him out with, which he has been conditioned to.) "Mock up a" "Push it into the body."
3. Part A of 8-C. "Do you see that" (auditor indicates wall or object), "Walk over to it." "Touch it." "Let go of it."
4. Control Process, tactile 8-Cb. "Look around the room and find something you wouldn't mind having," or ".....could have." "Walk over to it and feel it."
5. Start-C-S. (Don't run any part of it very long.) "When I say start, you start the body," or ".....the (object)." "Start." "When I say change, you change the (body or object) from.....to....." (locations designated by auditor). "Change." "When I say stop, you stop the (body or object)." "Stop."
6. Keep it from Going Away. "Find some objects in the room you don't dislike." (Have him spot quite a few, maybe 20. You select out of these three you are sure are non-significant to this preclear. Have him go and get them and place them some distance apart—at least three feet between object 1 and object 3—and not directly in front of him; two objects on one side, one way off side, the other slightly off side, and one way off the other side.)
 - A. "Look at" (auditor mentions object 1).
"Pick it up."
"Keep it from going away" ("Now you keep it from going away" is the insistent version and he must be doing it. Check to see that he is doing it.)
"Put it back in exactly the same place." (Command agreed upon beforehand so that he isn't surprised by this.)
"Look at(object 2)," then repeat above commands.
"Look at(object 3)," then repeat above commands.
 - B. "Look at(object 1)."
"Pick it up."
"Keep it from going away."
"Put it back in exactly the same place."
"Leave it totally uncontrolled."
"Look at(object 2)," then repeat above commands.
"Look at(object 3)," then repeat above commands.

Part A is run several times before running part B.

7. Keep it from going away on the body. (Everything you run on the right foot you run on the left foot, everything you run on the right ear you run on the left ear, everything you run on the head you run on the feet, etc.)
 “Keep your hand from going away.”
 “Now make it flip-flop.”
 “Keep it from going away.” “Now make it flip-flop.”
8. Keep it from going away, by sight.
9. Connectedness.
 “Look around and find something you wouldn't mind making connect with you.”
 “On how many vias could you make it connect?”
10. Handling of confusion. “Make the wall say to (preclear, his body, part of his body, etc), 'This means go to .. ' “ (Preclear furnishes the name, a different name each time, for each of the six sides of the room.) Then, “Make the wall say to (as above), 'This means don't go to' “ (As above.) Alternate, once around the six sides of the room on “This means go to,” then on “ don't go to” until fairly flat.

 Then, “This means stay in.....”, “This means don't stay in.....” (run as above).
11. “Confuse that wall.”
12. Causing confusions.
 “A confusion which you could cause.” “Mock up a confusion.”
13. Stop-C-S.
 - A. “Now, I'm going to give you a little process—a little drill that we have here in Scientology. First, I want you to get your body moving toward that wall over there and somewhere along the line I'll say 'stop', and I want you to stop your body. Got that? All right.” “Now get it moving.” “Stop.” “That's fine.”
 “All right, now turn around here” (taking him by the elbow). “Now, we're going to run a little process. I'm going to ask you to get your body moving toward that wall and somewhere along the line I'm going to say 'stop', and when I say stop, I want you to stop your body.”
 Repeat above commands.
 “.....stop your body absolutely still.”
 “.....stop your body absolutely still and do it as quickly after I say 'stop' as you possibly can.”
 - B. “When I ask you to change your body, I want you to change the body's position from a to b.” (Locations designated by auditor.) “Let's see how rapidly you can change the body's position.”
 - C. “When I say 'start', I want you to start the body moving.” “Start.”
14. Tolerance of motion and stillness. Preclear sitting at a window, or ambulatory.
 “Look at the street.” “Now find something still.” “Now find something in motion.” “Find something still.” “Find something in motion.”
15. “With what could you ally your control,” or “Invent a way to control people,” or “Look around and find something that would assist you in controlling people.”
16. Over and Under solids. Have him pick the centre of his life, an engram in the middle of his life; the commands are before and after this point.
 “Get a facsimile of something after that.”
 “Keep it from going away.”
 “Leave it totally uncontrolled.”

“Get a facsimile of something before that.”
“Keep it from going away.”
“Leave it totally uncontrolled.”

or “Make it solid,” “Let go of it.”
or “Make it solid,” “Skip it.”

17. Time Process. Select command wording to communicate to the preclear. “Invent a way to (best, overcome, overwhelm, beat, whip, make subservient, put in the background, make know it's been licked) time.”
18. Valences.
“Mock up a woman,” then, “Mock up.....” (first significant woman in this lifetime, then a later one, etc).
“Mock up a man,” then as above.
“Mock up a .. .” (robot, or any other valence spotted).
19. “Invent an individuality to cope with it,” alternate with “Invent a worse situation.”
20. “Invent an enemy.” Get the valence to fight the wall will strip valences.
21. Keep it from going away on the body. “Keep your body from going away,” alternate with “Leave it totally uncontrolled” (safest in mock-up form), or, “Now make it flip-flop.”
22. Mock-up Start-C-S. Start-C-S on mocked up body.
23. Mock-up Stop-C-S. Stop-C-S on mocked up body. Change run as, “Mock up the body.” “Make it flip-flop.”
24. Rehabilitation of abilities. For any ability the preclear always wanted to have and couldn't do. For example, for speaking Arabic:

“Mock up” (Arabic objects), “Keep it from going away,” then “Mock up (Arab men, women and children),” “Keep (him, her) from going away,” then “Mock up (Arab men, women, children),” “Stop (him, her) from talking,” “Start (him, her) talking.”

L. RON HUBBARD

LRH TAPE LECTURES

Washington, D.C.
16—29 November 1956

5611C16	15ACC-25	Summary Lecture
** 5611C22	OS-11	The Consequence of Organization
** 5611C22	OS-12	The Deteriorization of Liberty
5611C23	15ACC-26	Farewell Lecture
** 5611C29	OS-13	Hope
5611C29	OS-14	How to Present Scientology in a Mad World
5611C29	OS-14A	The Scale of Havingness
56... C...	AUD C-17A	SLP-8 Level 1

P.A.B. No. 101
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
Brunswick House, 83 Palace Gardens Terrace, London W.8

1 December 1956

GAMES CONDITIONS THEORY

Prepared from the research papers of L. Ron Hubbard

THEORY: The most adequate answer to life's puzzle is GAMES. The ordinary concept of games or play is comprehensible to anyone.

Games have many factors. Some work well in processing, some don't, all explain life.

The basic game of a thetan is evidently *nothing versus something* as in the process "Make it solid." He can never really be something, thus can never really duplicate himself a solid—yet he makes solids across spaces out of game impulse.

PRACTICE: Always process toward a games condition. Never process toward a no-games condition. Always process games conditions. Never process no-games conditions. This is more complicated than you think.

All games are aberrative. All games are continuing by definition, since an unstarted game isn't a game and a finished game isn't a game.

In the following list we have the most processable games conditions and the most-to-be-avoided no-games conditions.

Each column of the list could be KNOWING or UNKNOWING—"knowing games condition" or "unknowing games condition," "knowing no-games condition" or "unknowing no-games condition."

Using both lists at a knowing games level, we have sanity. At an unknowing games level we have aberration, neurosis or psychosis.

GAMES CONDITION (Knowing or Unknowing)	NO-GAMES CONDITION (Knowing or Unknowing)
Not-know	Know
Forget	Remember
Interest	
Disinterest	
Attention	No attention
Self-Determinism	Pan-Determinism

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Identity	Namelessness
Individuality	
Problems	Solutions
Can't Have	Have
(games have some havingness)	
Alive	Neither alive nor dead
Opponents	Friends alone
Facsimiles	No pictures or universes
Continued Solidity	No spaces or solids
Continued adherence	No friends or enemies
Loyalty, Disloyalty	
Betrayal, Help	
Motion	No motion
Emotion	Serenity
Continued action	Motionless
Hot, cold	No temperature
Thinking	Knowing
Hate	
(some Love)	
Continued doubt of result	Win-Lose
(Expecting a Revelation)	
No effect on self	Effect on self
Effect on others	No effect on others
Stop communication	No ARC
Change communication	No no-ARC
Into it	Out of it
Agitation	Calm
Noise	Silence
(some Silence)	
Control	No control
Start-Change-Stop	
(Change the most important)	
Responsibility	No responsibility

Inspecting these two lists we find all unlimited and highly workable processes under GAMES CONDITIONS. We find all *limited* and unworkable processes under No-Games Conditions.

We process the preclear playing as a game in all phases. We then avoid No-Games Conditions in processing.

It is true that the Games Condition List contains a regimen unworkable in life. It isn't supposed to be. It's aberrative and we process it.

The ONLY certain processes which can be run on No-Games Conditions are **Consequences (the penalty resulting from) and "Mock up a confusion to which (the no-games condition) could be a stable datum."**

Now behold that the list of No-Games Conditions is a summary of the NATIVE STATE of a thetan. That means that the Native State not only does not process but winds the preclear up in difficulties if processed.

To establish the native state run out the UNKNOWING GAMES CONDITIONS of the preclear.

From native state a thetan apparently descends thusly:

NATIVE STATE	SERENITY	KNOWING, NO-GAMES
TO	TO	TO
OPERATING THETAN	TONE SCALE	KNOWING GAMES CONDITIONS
TO	TO	TO
BODIES	ANTAGONISM	UNKNOWING GAMES CONDITIONS
TO	TO	TO
REACTIVE BANKS	MINUS TONE SCALE	UNKNOWING NO-GAMES CONDITIONS

Processing, however, does not take the exact reverse route. Operating at a level of knowing games conditions, auditing converts the unknowing games and no-games conditions of the preclear into knowing games conditions and into further knowing games conditions. A further goal of auditing may very well be the attainment of no-game. It would be a knowing no-game, however, not an unknowing, and it would not be actually a condition.

Bad condition of case would be unknowing condition concerning games. Good condition is knowing games condition. No condition would be native state.

B.SCN.—H.A.A. TECHNIQUES

Procedure emphasis:

Communication (Mimicry, Learning)
Control (Absolute versions)

Commands:

All commands used in actual session are to be Havingness Scale commands, used with the above procedures.

The Havingness Scale is as follows:

Create
Contribute to
Confront
Have
Substitute
Waste
Substituted
Had
Confronted
Contributed to
Created

The rule of the Havingness Scale is that the auditor clears the preclear at any level by running the level just above it.

The techniques are objective with such form as “Look around - - -”.

The techniques consist of any command which gives one objective and one subjective target, or two objective targets.

Pay full attention to game condition.

LRH:dt.rd

L. RON HUBBARD

LRH TAPE LECTURES

Washington, D.C.
6—13 December 1956

** 5612C06	OS-15	Money
5612C06	OS-16	A Postulate Out of a Golden Age
5612C13	OS-17	Confusion and the Stable Datum
5612C13	OS-18	Randomity

P.A.B. No. 102
PROFESSIONAL AUDITOR'S BULLETIN

The Oldest Continuous Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
35/37 Fitzroy Street, London W.1

15 December 1956

A CASE REPORT

COMMENTS AND INFORMATION ON BACK OF

APA SHEET

Auditor: L. Ron Hubbard, Jr.

FIRST TEST		AFTER 25 HOURS	
Non-Lang.	99	Non-Lang.	96
Lang.	117	Lang.	153
Total IQ	110	Total IQ	124

Pc happy—wishes he'd had Nibs for the 3 weeks. Looks alive now.
(Dr. Julia Lewis, Director of Processing)

This is very smart, clever auditing. Auditor sees case, sets goal, diagnoses and resolves! We've got a real auditor here! On (pc), too! Wow! (LRH)

AUDITOR'S DAILY REPORT

Monday.

Pc has had about 800 hours of processing with very little results. He has given auditors a hard time in the past. He won't give me one.

I ran, today, all day, Rudiments by Control. Pc started to come off a lot of machines and started to follow my orders happily.

I am only going to try to fix up his present time problems and get him into present time.

He seems to be badly stuck in some whopper of an engram.
(Vacuum *full* of engrams. LRH)

Tuesday.

Ran pc on 8-C, part A, this morning, and, as I'd done yesterday, established the session with Rudiments by Control. Pc will now follow my directions and is in session. He stopped altering the commands. He is a pc now.

Ran him today using Dianetics, Book One, techniques with the new added command, "**Make it more solid**" using a gradient scale. The engram I ran him through is an electrocution deal where he stepped on a third rail when he was a young boy. His track is caved in on it and there he is. Stuck. It started to unwind.

(That's it ! The grouper. LRH)

Pull him out of this and he will be steamboating. Terrible Trio and other processes have no effect on him. Like water on a duck. Or like trying to destroy a pillbox with a beanshooter.

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In this engram his body died and he went to a report station. He goes around in Serenity of Death.

(Right! LRH)

Wednesday.

Holiday.

Thursday.

Ran pc all day today on the same engram in the same manner as on Tuesday. This is slowly unraveling and, as it is running out his tone comes up.

He almost dropped his accent at one time during the session (he didn't learn English until he was seven years old). He popped in and out of the engram several times. And because of this engram he has had no reality on his body with his eyes closed since he was twelve years old. He is now aware of his body with his eyes closed.

Pc is coming up the line. Lots of cognitions. If I have time, I want to run universes.

(So true! Effect you could have on steel, rails, would have helped here maybe. Things rails can't have. LRH)

Friday.

Ran pc on same engram again today in the same manner as yesterday. It is all out except the one moment of jolt he received as he stepped on the third rail. The tremendous impact and electrical charge is frozen in space and time. Ran it a bit more in the afternoon session and found that his havingness was too low to let go of all this energy. So I ran Terrible Trio and it worked very well. He found that he was having the facsimile of the object instead of the object itself. Now he is having the object. At least now he can remedy his havingness.

(Excellent ! LRH)

Saturday.

Ran pc on Terrible Trio and Service Facsimile using the commands **“What could it get you into?” “What could it get you out of?”**

Pc cognited on Service Facsimile and it broke away and moved out. Pc ran Terrible Trio very, very well. Pc felt much better at the end of his intensive. He was satisfied. So was I.

Pc is now ready to run Terrible Trio and Mother's and Father's universes with good reality and benefit. Before, it wouldn't have worked as well. So, next auditor, run them !

GENERAL COMMENTS: Pc had never really been in session before and had never been in present time. Pc is a long way from being in good shape and could use a lot of work on havingness and universes.

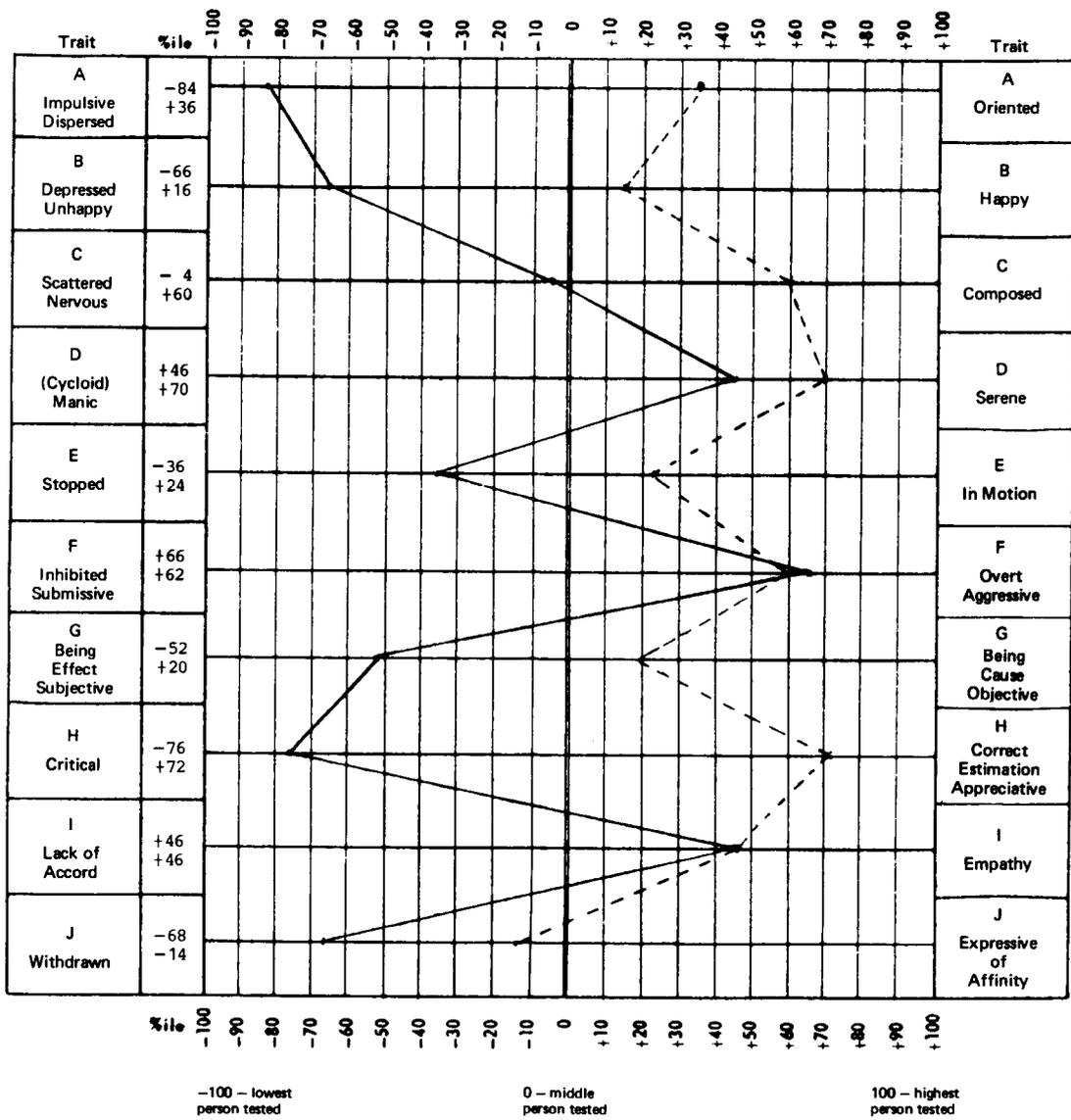
AMERICAN PERSONALITY ANALYSIS

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This profile describes Preclear, Male Dates First Test (solid)

Answers were given by SELF age 42 Dates After 25 hours (dotted)

Who is a husband, wife, etc. of the person described _____ Dates _____



THE PROBLEMS OF WORK

Scientology Applied to the Work a Day World

by

L. Ron Hubbard

Published December 1956

The Problems of Work is the first book which is a specific application of Scientology to a single area of human experience. Written by L. Ron Hubbard aboard the *Queen Elizabeth* en route to England for the October 1956 London Congress, the material is the result of research in the field, mainly in Dublin. It is addressed to the doer, rather than the intellectual.

“Man more dearly needs the Right to Work than he does an endless number of pretended freedoms. Yet we carefully discourage in our children and in our society those people who MAKE work. Unless work is made there will be no work to do. Work is not something which springs ready-made into our sight. Work is something that is created. New inventions, new markets, new systems of distribution must be created and brought into existence as times change and old methods, old markets, old systems become inadequate and wear out. Somebody created the jobs we do. When we work we either do a job created by ourselves or by another.” L. Ron Hubbard, *The Problems of Work*

As an understanding of life is necessary to the living of it, so is an understanding of work necessary to the successful doing of it so that it does not become a trap. In this book L. Ron Hubbard looks at work from different viewpoints, covers its confusions and problems, gives the anatomy of efficiency, and differentiates clearly between good and bad or no control. He presents life and work as a game, shows the importance and intentional use of ARC in work relationships, and gives the key to handling exhaustion.

The Problems of Work appeared in December, 1956, as a soft-cover book, as part of the Ability Book Series. Now it is available in hardcover in English, German, French, Danish and Swedish.

112 pages, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

ANTI-RADIATION CONGRESS LECTURES

Washington, D.C.

29—31 December 1956

“L. Ron Hubbard gave 14 hours of lectures and group processing at the Anti-Radiation Congress held at the Hotel Washington in Washington, D.C., December 29 through 31, 1956. There was the largest professional attendance at any Congress to date.

“Mr. Hubbard covered Radiation and the situation fully in the first day and included a complete report on the research that had been done, especially over the preceding many months. On the second day, he gave the answer to insanity and psychosis. The lectures concerned the relation of these things to agreement. Included were the new definitions with which an auditor can take apart the problems of sanity vs. insanity in a new way. On the third day Mr. Hubbard presented the new considerations of Awareness and gave the Scale of Havingness, never before released, out of which the largest part of the processes and procedures in Advanced Clinical Course Units 15 and 16 came. Here the subject of the Sub-Zero Tone Scale is wrapped up. The group processes are all straight out of the new definitions and the new scale.”

—Ability 41

5612C29	ARC-1	Opening Lecture
5612C29	ARC-2	Scientology View on Radiation
5612C29	ARC-3	Proofing Up a Body
5612C29	ARC-4	Group Process—“Put It There”
5612C29	ARC-5	Group Process—Confrontingness
5612C30	ARC-6	Solution to Psychosis
5612C30	ARC-7	Project Third Dynamic
** 561 2C30	ARC-8	Insanity—Scarcity and Importances
5612C30	ARC-9	Group Process—Mocking Up Bodies
5612C30	ARC-10	Group Process—Making Problems and Confusions With
5612C31	ARC-11	Background on Scales of Havingness
** 5612C31	ARC-12	Sub-Zero Scales—Relation to Scale of Awareness
5612C31	ARC-13	Confrontingness
5612C31	ARC-14	Confrontingness (cont.)

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