

ACC

Preparatory Manual
for
Advanced Students in
Scientology
(Including research Project Results)

Prepared by the
Staff Instructors
of the
Advanced Clinical Course Unit of the
Academy of Scientology

Published by
The Academy of Scientology

Copyright, 1957
by L. Ron Hubbard
World rights reserved

INDEX

INTRODUCTION.....	5
THINGS YOU MUST DO BEFORE YOU TAKE AN ACC COURSE	6
A NOTE ON THE ADVANCED CLINICAL COURSES	7
ACC RULES AND REGULATIONS	8
THE INSTRUCTOR'S CODE.....	13
HIGH SCHOOL INDOCTRINATION.....	15
OBNOSIS AND THE TONE SCALE.....	17
ASSISTS	20
SESSION TIPS.....	29
"TIPS ON PRESENT TIME PROBLEMS"	29
TIP ON THEN AND NOW SOLIDS	32
SUMMARY RESEARCH PROJECT.....	34
SUMMARY RESEARCH PROJECT.....	35
SUMMARY RESEARCH PROJECT.....	36
GENERAL INFORMATION—VARIOUS PROCESSES SUBMITTED BY THE FIELD IN HANDLING PROBLEMS AND UNIVERSES.....	38
DEFINITIONS.....	40

INTRODUCTION

An Advanced Clinical Course is considered an ultimate in Scientology. The course is taught personally by L. Ron Hubbard and covers the subject from the standpoint of the practicing Scientologist.

These courses began in 1953 and have been taught on forward into present time.

The first course level in Scientology is one usually taught by a "field auditor" to the level of Hubbard Provisional Scientologist. At some future date, but not at present, this is to be a requisite for entrance into the Academy of Scientology in Washington, D. C. The next professional grade is really the first entirely professional grade, Hubbard Certified Auditor. This course is taught only at the Academy of Scientology in Washington, and is instructed by Doctors of Scientology, hand-picked for their skill and ability. The next course is the Hubbard Advanced Auditor course, which is taught to HCA's who have had a considerable amount of practice in the field. This course is aimed primarily at finishing off the rough spots which might still exist in an auditor's skill and placing him at a higher level of proficiency. The HAA Certificate is necessary, for instance, to become a Staff Auditor at the Hubbard Guidance Center in Washington, D. C., and simply carries with it the connotation that the person is "an experienced, professional auditor."

The only way to receive the next grade of Hubbard Graduate Scientologist is by attendance of an Advanced Clinical Course Unit. These ACC's are ordinarily open only to HAA's and are to be considered a sort of polishing school in that the student is under the direct instruction of L. Ron Hubbard and L. Ron Hubbard, Jr.

Most of the tapes which are released as advanced material are actually tapes made while L. Ron Hubbard was lecturing to the Advanced Clinical Course Unit. The famous tape "The Granting of Beingness," No. S312C18-ACC, came, for instance, from the second ACC.

Here the material which has been codified and proven is publicly displayed for the first time and ways and means are found in the Unit for conveying the material straight to the ACC students.

There is no doubt in the mind of any former ACC student that an ACC is a considerable experience. For the use of future ACC students and for the information of old ones, this preparatory manual for the ACC's is issued at this time.

It is hoped that material of value may be found in it. May we see you there?

The ACC Instructor Staff

**THINGS YOU MUST DO BEFORE
YOU TAKE AN ACC COURSE**

1. Read DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH.
2. Read: SCIENCE OF SURVIVAL. KNOW THE CHART OF HUMAN EVALUATION thoroughly.
3. Read SCIENTOLOGY: THE PROBLEMS OF WORK.
4. Read and know thoroughly all of SCIENTOLOGY: THE FUNDAMENTALS OF THOUGHT.
5. Review any other Dianetic and Scientology data at hand.
6. Receive enough professional auditing.
7. Take and complete a course to the level of Hubbard Certified Auditor.
8. Take and complete a course as Hubbard Advanced Auditor.
9. Achieve notable experience in the field of auditing.
10. Communicate your desire to enroll in the Advance Clinical Course, Academy of Scientology, 1812 Nineteenth St., N. W., Washington 9, D. C.
11. Be there at 9 a.m. on the day of course beginning.

It would also be of great benefit not only to one's current activity but as preparation for an ACC to procure and hear the 24 hours of Hi-fi tapes of the 17th ACC available for \$180 or \$144 with members' 20% discount, from the Distribution Center Inc., Box 242, Silver Spring, Maryland, U. S. A.

A NOTE ON THE ADVANCED CLINICAL COURSES

The primary purpose of the Advanced Clinical Course is to take a medium-good auditor and turn out someone who, after six weeks of very arduous training, is superlative; which is to say, someone capable of getting any case under way and continuing that case in a constantly accelerating upward spiral to any imaginable level of willingness to be able and to display ability.

With the investigation of the field of control and the discovery that it is the control by the auditor exerted through a minimum of vias and with a maximum of ARC that determines the make-break point of auditing, this purpose is now achieved.

Training to this level demands live instruction, live people to be taught, and live people to practice on. It demands an ardor of discipline in training that was undreamed of as recently as three months ago, an application to the stable data of the subject, and an order in its practice that is unimaginable to those who have confronted merely the comparatively loose procedures of the physical sciences. It is impossible to pick this up merely by reading a book, no matter how well written.

Auditing today demands an ability literally to push bodies and banks around; an ability to convey the intention of an auditing command so clearly that the PC has no alternative to following it, and all this with a level of ARC that would make your relations with your best friend just after he's saved your life for the tenth time look like polite social chit-chat by comparison.

The near-miracle accomplished in today's modern ACC is that through live communication, personal coaching, and the administration of five separate levels of indoctrination devised and supervised by L. Ron Hubbard himself, just such a level of ability to handle life is achieved.

Admittedly, you have nothing to face but lots of hard work, possibly some pain and mental anguish, many confusions, and a good deal of just plain plugging in undergoing a regimen such as this; but no one who truly wishes to be able to confront and handle any type of individual from a catatonic psychotic to a clear, any form of group from an unruly mob to the local Junior League, can afford to miss this training. It has taken seven years of hard practical experiment to achieve this level of training, and it is now available to you, all of it, in only six weeks.

The present state of the society demands auditors. No one not trained to this level can make more than comparatively feeble attempts to overcome its downward spiral.

Now, it's up to us.

ACC RULES AND REGULATIONS

The ideal ACC unit would be run as a taut ship that was, additionally, a happy one. The tautness, essential if the student is to master in a brief six weeks the volumes of procedure and data presented to him, is maintained by good control with ARC. What sort of control is this? Simple, straightforward start, change, and stop of the students by the instructors. The action cycle of each school day and all the smaller action cycles included within it are continually regulated by known sources, namely, the instructors plus the agreed-upon rules and regulations of the course. There is never any faintest mystery about the source of control. Thus, this control is not only non-aberrative; it tends to be therapeutic. Efficient it certainly is.

How is this strictness squared with the idea of a "happy ship"? The answer is: ARC. It is a matter of spotting the *reality* level of a particular student, or of the entire group, putting across *communication* right at this level so that it is possible for it to be understood, and *affinity* will follow as the night the day. An instructor can count on the fingers of one hand the number of times when he feels the best results will be obtained by being actively unpleasant to a student. Precision and 1.5 do not go hand-in-hand, though every military organization on Earth believe it. The instructor does not just "allow himself the luxury" of a pleasant and friendly manner toward his students; this pleasant, friendly manner is no less essential than the oil in a transmission when you want to shift gears. *Mis-emotion* means *impaired* communication; it means poor reality; it means the student doesn't learn anything.

It is especially easy for a combination of control and ARC to be carried on within the confines of an ACC Unit. The students and instructors have, after all, a common, openly expressed goal. The student is there to become as competent an auditor as he possibly can, and the instructor is there to coach him into the highest level of competence in auditing he can make the student reach within the six weeks. There is no friction here. The instructor and student are on the same team. The only opponents are bad data the student may have picked up and any automaticities he may have which interfere with his learning and auditing.

Sometimes a student enters an ACC with some goal other than that of becoming as fine an auditor as possible. The commonest misintention on the part of the student is that he is there to be audited. It is true that a student receives many, many hours of auditing during an ACC course. It adds up to something between a two and a three week intensive, in terms of total hours. The primary purpose of this auditing, however, is to give the student auditor someone to work on. Instructors expect, and routinely see, marked case improvement in the student preclears; but this is aside from the point of the course, and purely a bonus to the student. It is a very minor goal of the course. An entering student whose major goal is to get his own case into shape will find himself in decided disagreement with the instructors and with the students who are there to learn auditing. The best way to avoid this impasse is to decide in advance what your goal is. If, first and

foremost, you want your case put into shape, go directly to the Hubbard Guidance Center. That's what it's there for. If you want to learn to be a very good auditor, enter the course. It exists to instruct auditors, not to give them a 6 week intensive that costs \$800.00.

Now, let's take a look at the rules and regulations that monitor the student's behavior during all school activities. They are posted on the ACC Bulletin Board for the duration of the course, so that any doubts about what is expected may be speedily resolved at any time.

1) Do not consume any alcoholic beverage during class days.

Since course results are achieved by making the student constantly more aware, anything which artificiality inhibits awareness is out of line. We aren't against drinking, but not during class days.

2) Do not consume, or cause yourself or others to be administered, any drugs (including antibiotics, aspirin, barbiturates, opiates, sedatives, hypnotics, medical stimulants, etc.) for the duration of the course without the express approval of L. Ron Hubbard, or L. Ron Hubbard, jr.

Same as above. Additionally, these drugs can produce wild randomness in apparent case level and condition of the bank. There is too much ground to be covered to spend unnecessary time auditing out the effects of drugs, or waiting for the action to wear off. The student is expected to keep in sufficiently good physical condition to start with to be able to carry through regularly with all assignments. Assists may be given when needed.

3) Do not give *any* processing to *anyone* under any circumstances without the express permission of L. Ron Hubbard, and/or L. Ron Hubbard, jr.

An ACC student customarily audits many hours a day. The student has, in addition, many other assignments and activities. A full day; but ACC students have some inclination to practice their growing skill on HCA students, or other guinea pigs. This can disrupt the course of HCA' auditing considerably!

4) Do not receive *any* processing from *anyone* under any circumstances without the express, permission of L. Ron Hubbard, and/or L. Ron Hubbard, jr.

Nothing can throw unwelcome randomness into a student session as thoroughly as a student preclear showing up for auditing still on a lag from a "coffee shop session"—which fact he seldom mentions to his auditor. A less-than-telepathic student auditor may spend hours wondering what happened to his preclear, who ran like a Swiss watch last session, and now can't find a wall. An auditor who processes a student preclear without permission usually manages to violate *at least* items 3, 5, 7, and 12 of the Auditor's Code. Where an assist is actually called for, an instructor will set it up, so that the assist will improve, not deteriorate, the student's condition.

- 5) **Do not engage in any "self-processing" under any circumstances during the course at any time.**

In general, a person in good enough shape to accomplish anything at all beneficial via self-auditing, doesn't self-audit. Neither preclears nor auditors are that scarce to him. Auditing is a third dynamic activity, so how introverted can you get? Where a student has started, to spin, with no obvious external cause, a careful investigation has normally turned up the fact that the student ran two hours of "Conceive a static" on himself the previous evening, interspersed with "How do I seem to me now?" Something of that sort!

- 6) **Do not receive any "treatment," "guidance", or "help", from anyone in the "healing arts", i.e., physician, dentist, etc., without the consent of L. Ron Hubbard, and/or L. Ron Hubbard, jr.**

Well, how would you like to have your preclear show up for a session fresh from an hour with his psychiatrist, or merely half-unconscious from novocaine shots? Especially if he didn't happen to think of mentioning it to you as a matter of possible interest?

- 7) **Follow exactly all instructions given by L. Ron Hubbard, L. Ron Hubbard, jr., and the course instructors.**

The ACC course is set up to develop auditing abilities on a gradient scale, and through administering gradient scale of processes. A student auditor who has been assigned to run Hand Contact Mimicry, but who starts pulling birth out by the roots, "like we did in Elizabeth", because his PC has a slight sniffle, is not going to progress far or fast in mastering modern auditing.

- 8) **Adhere completely to the Code of a Scientologist for, the duration of the course.**

This would be a matter of self-interest to the student, even if his third dynamic was a little bit sluggish. After all, he's in training to become a professional Scientologist, and his own future status in the society will reflect to a very marked degree the status of Scientology, and of Scientologists, in general. A certain amount of irresponsibility runs off students during some phases of their training, however, and this is put in here as a reminder of the fact that though temporarily students, they are still Scientologists, and responsible, as always, for the good repute of Scientology and themselves.

- 9) **Follow the Auditor's Code during all sessions when being the auditor.**

Since even a second week Indoctrination student is expected to be following the Auditor's Code rigorously, it is certainly not going to be ignored, skimmed, or taken for granted at ACC level. This one is "for keeps", whenever anyone audits anybody, anywhere. It is in here to curb any student's tendency to think that because his auditing skill has risen considerably since Indoc days, that he can now safely ignore the Auditor's Code, and rely on his "intuition", or "experience", totally to

guide his behavior toward a PC. The Auditor's Code is not something an auditor outgrows; it's something he grows into.

10) Be on time and follow all schedules exactly.

This one is so obvious as to be self-explanatory. Of course if a student strays in at 9:15 AM, after the demonstration of the day's technique has been given, he will either have to be given a private demonstration, all for him, or else be permitted to goof up the process all day. The first alternative robs the students who were on time of their instructor's time; the second is very hard lines for the preclear.

11) Get sufficient food. Eat breakfast *before* class and morning sessions. Get sufficient sleep.

You will recognise Items 5 and 6 of the Auditor's Code here, adapted to class use. Needless to say, not only preclears, but also students and student auditors are not going to do their best on too little food or sleep. Students occasionally cut finances so close in coming for a course that they overlook the necessity of feeding the body while they are being trained. This is poor economy. A person's ability to receive information hits the sub-basement when his body is hungry and tired. The student does better to postpone taking a course until he has laid by enough money to cover food, at least, during his period of training. In the matter of sleep: certainly most people can function on considerably less sleep than they might expect, and evening bull-sessions are one of life's most satisfying activities. Moderation is possible, though. If a student can operate well on six hours sleep, let him turn in at 1:00 AM and get up at 7:00 AM, by all means. But if he goes groggy on less than eight hours, he's wasting a good percentage of the value of the course by not getting it.

12) In sessions, be a *preclear* when being a preclear, not a student or auditor. In sessions, be an *auditor* when being an auditor, not a student or preclear. In classes and lectures, be a *student*, not an auditor or a preclear.

A student, during course hours, has three beingnesses. The ability he has to flip cleanly from one to the other at the appropriate time is a good measure of what he is going to achieve in the six weeks. The most difficult of these for a student to assume thoroughly is that of a preclear. For some, to sit down in the preclear's chair is a signal to click on to high critical and become a very detached observer of the fellow student's attempts to audit a non-existent preclear. This, of course, is up to the auditor to handle. Meanwhile, Item 12 hands out the stable datum that it is possible and expected for a student to be a preclear at the right time. Rough as it is to handle a "preclear", who is busy playing observer, the auditor who insists on playing student or preclear during session has an especially fiery furnace reserved for him. A (ha) auditor who will say to a preclear, "Now, how are we supposed to run this process?" or, "I've got the most awful headache. Suppose you run a little Locational on me first," is betraying the preclear to a point far, far south of shame. Enough said! As for when to be, simply, a student: that is any time during course hours when one is not in session. A student's doingness is learning. An auditor's

doingness is auditing a preclear. A preclear's doingness is being audited. There is a time and place for each of them during an ACC—and they never overlap.

13) The above rules are inflexible, and are to be followed by all students during the course. There will be no exceptions.

Those are the rules and regulations. What happens when a student fails to fall in line with them? All penalties in an ACC unit consist of adding more prerequisites to the honorary degree of Hubbard Graduate Scientologist. The student has slacked off a little during the course, so he must work a little harder afterwards. To understand the penalties, one should know what the standard requirements for the H. G. S. are. The thesis, ordinarily, is 5,000 words. In addition, three complete case histories are required. When rules are broken, these are added to, as follows:

Lateness: 200 extra words on thesis for each occasion.

AWOL (Absent without leave): 500 extra words on thesis for each occasion.

Repeatedly making the same mistakes after adequate and repeated correction: one pink slip per goof (pink slip requires one extra case history per slip for course completion).

Infraction of Rules 1 through 12 (given above): 200 extra words on thesis per infraction.

Excessive infraction of Rules 1 through 12: May be grounds for expulsion from the course.

Note: Any material (lectures, processing, auditing, class-work) missed by the student through absence, excused or otherwise, will be made up on the student's own time and place to be set by L. Ron Hubbard, L. Ron Hubbard, Jr., by the Course Instructors.

Perhaps the best comment on the intention and performance level of the ACC student is that of well over 200 students who have entered these units, only one student has ever been expelled during the course. And of those who have earned their degrees, only four have had their degree revoked because of malpractice in the field. In other words, 99.5% have completed the course, and 98% still hold their degrees. These are good people! Let's see you do the same.

THE INSTRUCTOR'S CODE

The Instructor's Code has been developed over many years' experience in training. It has been found that any time an instructor broke one of the rules, to any degree, the course and training activities failed to function properly.

Teaching Scientology is a very precise job, and an instructor must maintain that precision at all times to render the service he should to the students entrusted to his care.

An instructor cannot hope to gain the respect or willingness of the student to be taught by him sitting there, spouting words and being an "authority" on the subject. He must know his subject and follow the Instructor's Code to the letter. It isn't a hard code to follow, and it is a very practical one. If you feel you cannot honestly follow all of it, you should receive more training and, maybe, more processing until you can make the code your own before attempting to train students in Scientology.

We have had the rules of the game of Scientology a long time, and now we have the rules of the game called training. Have fun!

- 1) The instructor must never neglect an opportunity to evaluate for and to a student about Scientology.
- 2) The instructor should invalidate a student's mistakes ruthlessly and use good ARC while doing it.
- 3) The instructor should remain in good ARC with his students at all times while they are performing training activities.
- 4) The instructor at all times must have a high tolerance of stupidity in his students, and must be willing to repeat any datum not understood as many times as necessary for the student to understand and acquire reality on the datum.
- 5) The instructor does not have a "case" in his relationship with his students, nor discuss nor talk about his personal problems to the students.
- 6) The instructor will, at all times, be a source point of good control and direction to his students.
- 7) The instructor will be able to correlate any part of Scientology to any other part and to livingness over the 8 dynamics.
- 8) The Instructor should be able to answer any question concerning Scientology that a student may ask. If an instructor cannot answer a particular question, he should always say so, and the instructor should always find the answer to the question from a reliable source, and tell the student the answer.
- 9) The instructor should never lie to, deceive, or misdirect a student concerning Scientology. He shall be honest at all times about it with a student.
- 10) The instructor must be an accomplished auditor.
- 11) The instructor should always set a good example to his students: such as giving good demonstrations, being on time, and dressing neatly.

- 12) The instructor should at all times be perfectly willing and able to do anything he tells his students to do.
- 13) The instructor must not become emotionally involved with students of either sex while they are under his training.
- 14) When an instructor makes any mistake, he is to inform the student that he has made one, and rectify it immediately. This datum embraces all phases in training, demonstrations, lectures, and processing, etc. He is never to hide the fact that he made the mistake.
- 15) The instructor should never neglect to give praise to his students when due.
- 16) The instructor to some degree should be pan-determined about the instructor-student relationship.
- 17) When an instructor lets a student control, give orders to, or handle the instructor in any way, for the purpose of demonstration or other training purposes, the instructor should always put the student back under his control by using control processes on the student until the instructor is thoroughly satisfied that the student is under control again.
- 18) The instructor will at all times observe the Auditor's Code during sessions, and the Code of a Scientologist at all times.
- 19) The instructor will never give a student opinions about Scientology without labeling them thoroughly as such; otherwise, he is to give only tested and proven data concerning Scientology.
- 20) The instructor shall never use a student for his own personal gain.
- 21) The instructor will be a stable terminal, give stable data, be certain, but not dogmatic or dictatorial, toward his students.
- 22) The instructor will keep himself at all times informed of the most recent Scientology data and procedures, and communicate this information to his students.

HIGH SCHOOL INDOCTRINATION

There are five levels of auditor indoctrination, five levels of skill in which he must be versed. One of these is High School Indoctrination.

Every auditor has, from time to time, found himself in difficult and peculiar circumstances while auditing a preclear. How about the PC who makes a perfectly frank sexual pass at you? What about the time you said, "Walk over to the, wall?" and the preclear looked at you intently and asked, "Are you a theta clear?" Then there's the PC who sits down, presumably to be audited, and launches forth: "Oh, what a pretty tie you're wearing today. I got one just like it for my husband—except it's green instead of blue, the one I got for him I mean. And it was supposed to be three-fifty, but I got it at wholesale for two-ninety-five because I know the owner of the store. I went to his daughter's wedding last week. My niece was supposed to be a bridesmaid, but right at the last minute..." Non-stop. Or perhaps you'll run into a "Tone Twenty": "Do I see that wall? Why, I can see right through the wall! I can see the entire MEST universe any time at all. Right now the Solar System looks about the size of a printed period to me." Unreality, unreality, unreality.

So what did you do? Did you get a trifle tensed up when the PC started to paw you affectionately? Did you get a little brusque, as you scraped him or her off with a putty knife? Did you get decoyed into a discussion of the history of your ca?? and current state of exteriorization by the chap who wanted to know if you were clear? A little huffy, maybe? And what about the preclear who talks, and talks, and talks, and talks? Ever sat there wondering, "Is this a 'preclear origination'?" Should I acknowledge? Should I ignore it? Is there any way of gagging her, till I can get 'Locate the ceiling' out? Maybe she's blowing locks. Or is this her present time problem? And if so, which of the sixteen items she's covered in the last three minutes is it?" Perhaps you've got the obsessive talker taped, but how do you make out with the fake Tone Twenty? A little baffled about how to have him find a wall without bringing forth torrents of anguished protest? "You're invalidating me! You ought to be running me on 8-C. You're just trying to stick me in my head, because you're a Black Five yourself. All my theta perceptics just turned off!" What do you do then?

Well, here comes the United States Cavalry to the aid of the stopped, badgered, and harassed auditor. It's called High School Indoctrination. And it should never happen to *homo sapiens*; he'd never survive it. Auditors, fortunately, are sterner stuff than homo sap. They come out of it, bright as a dollar, crying, "Bring on the lions!"

Here's how it goes. An instructor, who will act as preclear, leads a student-auditor to a large, secluded room. As soon as the words, "Start of session" are out of his mouth, the instructor-preclear may drop to the floor in a dead faint, burst into a wild grief charge, bolt for the door, or balk like a donkey with a glazed, blank stare. Or perhaps he may just stroke the student-auditor's hair, murmuring, "You're awfully cute, really. Why don't we drop this pretense..." Whatever the instructor-preclear elects to do by way of randomness.

If the student-auditor bogs utterly, a soft-hearted instructor-preclear might say, "End of session," and give him a couple of tips. Tougher instructor-preclears frown on this, and believe in letting the student-auditor work his own way out of the situation, though he plow through 76,000,000,000,000 years of track, year by year, to accomplish it.

The instructor-preclear may run from manic enthusiasm to deepest apathy in a fraction of a second, and if the student-auditor doesn't instantly detect the change in "case level", and handle it properly, he will be hearing from the instructor-preclear. One of the more unsettling things the instructor-preclear does is to like a nice, sane, high-toned preclear for minutes at a stretch. The student-auditor knows this state of affairs can't last for long. He will get thoroughly tensed up, expecting from instant to instant the next horrid outburst. It's like marching a lighted firecracker around the room. When the strain becomes obvious, the instructor-preclear will say, "End of session." And he may say, "What are you all tensed up for? Relax. Start of session." Three seconds later, he's throwing an epileptic fit on the floor, complete with froth.

There is a second step of High School Indoc which is run seated. By this time the student-auditor has a fair certainty that he can cope with a preclear's going out of control on a general physical level. The seated form takes a more insidious turn. Some very simple process, Locational, or "Look at me. Who am I?" is used. The instructor-preclear will go out of control much more subtly. He will try to get the student-auditor to change the process, on one pretext or another. The nastiest thing to most student-auditors on seated Indoc is an avalanche of highly personal criticism and button pushing aimed directly at the student-auditor. When he winces noticeably, the instructor-preclear pursues the same topic to the bitter end. "Your hands smell funny. Don't you ever wash them? There's a lot of dirt under the nails, too. Careful you don't scratch me, and start an infection." Or, perhaps, "If Scientology's so good, what are you still wearing glasses for?" In other words, the instructor-preclear opens up with both barrels on anything he suspects the student-auditor might actually be a little sensitive about. When a student-auditor has survived this phase of High School Indoc, and discovers that he can still give an auditing command and see that it is executed, he has achieved a nearly unshakable poise and composure!

It may sound inhuman, but it's not out of reach. Students are arriving at this goal every day—students who mumbled, and students who fidgeted. Students who couldn't confront or control a PC, and ran a process on the nth. level of abstraction. (You know, they were "running 8C on a preclear for an hour", not having this preclear walk over to that wall, right now.) They can make every minute of a session count now, because everything they do in session is **Auditing**. This is the routine expectancy for a present day ACC graduate. It can be taught to anyone who is willing to learn it.

(**Note:** One thing must be stressed here. Don't attempt to run High School Indoc-trination on anyone without being thoroughly trained as a High School Indoctrination instructor in an ACC course. And, conversely, don't allow anyone to give you any High School Indoctrination sessions without the person's being thoroughly instructed as an instructor-preclear in an ACC, or other authorized training center for it.)

OBNOSIS AND THE TONE SCALE

Somewhere in your possession, in your desk, or tucked into a bookcase, are two large pieces of paper. They are covered closely with data invaluable to an auditor. You have pored over them, and quoted from them many, many times. They are, of course, the Chart of Human Evaluation and the Chart of Attitudes. The data in them is a large part of an auditor's stock in trade, and every auditor in the world is, in some degree, familiar with them.

But how about getting the data off the charts and applying it to life, to some real person? It's not hard to do casually, for some acute tone. "Joe was on a 1.5 kick last night." Sure, he turned red as a beet, and threw a book at your head. Simple. Mary breaks into sobs, and grabs for the Kleenex. Couple of auditors on the scene exchange looks, nod sagely. "Hmm. Grief!" But how about chronic tone, with that thin, shiny veneer of social tone slicked over it? How sharp and how certain are you about that? Now, take a PC that you are familiar with. What, exactly, is his chronic tone? If you don't know, you had better read on. If you do, read on, and learn more about it.

The title of this article starts with an odd word: obnosis. It's been put together from the phrase, "observing the obvious." The art of observing the obvious is strenuously neglected in our society at this time. Pity. It's the only way you ever see anything; you observe the obvious. You look at the isness of something, at what is actually there. Fortunately for us, the ability to obnose is not in any sense "inborn" or mystical. But it is being taught that way by people outside of Scientology.

How do you teach somebody to see what is there? Well, you put up something for him to look at, and have him tell you what he sees. That is what is done in an ACC class, the earlier in the course, the better. A student is asked to stand up in the front of the classroom and be looked at by the rest of the students. An instructor stands by, and keeps asking, "What do you see?" The first responses run about like this: "Well, I can see he's had a lot of experience." "Oh, can you? Can you really see his experience? What do you see there?" "Well, I can tell from the wrinkles around his eyes and mouth that he's had lots of experience." "All right, but what do you see?" "Oh, I get you. I see wrinkles around his eyes and mouth." "Good!" The instructor accepts nothing that isn't plainly visible. A student starts to catch on and says, "Well, I can really see he's got ears." "All right, but from where you're sitting can you see both ears right now as you're looking at him?" "Well, no." "Okay. What do you see?" "I see he's got a left ear." "Fine!" No conjectures, no tacit assumptions will do. Nor are the students permitted to wander in the bank. For example "He's got good posture." "Good posture by comparison with what?" "Well, he's standing straighter than most people I've seen." "Are they here now?" "Well, no, but I've got pictures of them." "Come on. Good posture in relation to what, that you can see right now." "Well, he's standing straighter than you are. You're a little slouched." "Right this minute?" "Yes." "Very good." You see what the goal of this is? It is to get a student to the point where he can look at another person, or an object, and see exactly what is

there. Not a deduction of what might be there from what he does see there. Not something the bank says ought to go in company with what is there. Just what is there, visible and plain to the eye. It's so simple, it hurts.

Along with this practice in observing the obvious about people, the students receive a lot of information about particular physical and verbal indications of tone level. Things very easy to see and hear, by looking at a person's body and listening to his words. "Thetan-watching" has no part in obnosis. Look at the terminal, the body, and listen to what's coming out of it. You don't want to get mystical about this, and start relying on "intuition". Just look at what's there.

As examples: You can get a good tip on chronic tone from what a person does with his eyes. At apathy, he will give the appearance of looking fixedly, for minutes on end, at a particular object. Only thing is, he doesn't see it. He isn't aware of the object at all. If you dropped a bag over his head, the focus of his eyes would probably remain the same. Moving up to grief, the person does look "downcast." A person in chronic grief tends to focus his eyes down in the direction of the floor a good bit. In the lower ranges of grief, his attention will be fairly fixed, as in apathy. As he starts moving up into the fear band, you get the focus shifting around, but still directed downward. At fear itself, the very obvious characteristic is that the person can't look at you. Terminals are too dangerous to look at. He's supposedly talking to you, but he's looking over in left field. Then he glances at your feet briefly, then over your head (you get the impression a plane's passing over), but now he's looking back over his shoulder. Flick, flick, flick. In short, he'll look anywhere but at you. Then, in the lower band of anger, he will look away from you, deliberately. You know, he looks away from you; it's an overt communication break. A little further up the line, and he'll look directly at you all right, but not very pleasantly. He wants to locate you—as a target. Then, at boredom, you get the eyes wandering around again, but not frantically as in fear. Also, he won't be avoiding looking at you. He'll include you among the things he looks at.

Equipped with data of this sort, and having gained some proficiency in looking at the isness of people, the ACC students are sent out into the public to talk to strangers and to spot them on the tone scale. Usually, but only as a slight crutch in approaching people, they are given a series of questions to ask each person, and a clipboard for jotting down the answers, notes, etc. They are public-opinion poll-takers from the Hubbard Research Foundation. The real purpose of their talking to people at all is to spot them on the tone scale, chronic tone and social tone. They are given questions calculated to produce lags and break through social machinery, so that the chronic tone juts out. Here are some sample questions, actually used: "What's the most obvious thing about me?" "When was the last time you had your hair cut?" "Do you think people do as much work now as they did fifty years ago?" At first, the students merely spot the tone of the person they are interviewing—and many and various are the adventures they have while doing this! Later, as they gain some assurance about stopping strangers and plying them with questions, these instructions are added: "Interview at least 15 people. With the first five, match their tone,

as soon as you've spotted it. The next five, you drop below their chronic tone, and see what happens. For the last five, put on a higher tone than theirs."

What does an ACC student gain from these exercises? A willingness to communicate with anyone, for one thing. To begin with, students are highly selective about the sort of people they stop. Only old ladies. No one who looks angry. Or only people who look clean. Finally, they just stop the next person who comes along, even though he looks leprous and armed to the teeth. Confrontingness has come way up, and he's just somebody else to talk to. They become willing to pin-point a person on the scale, without shilly-shallying. They say, "He's a chronic 1.1 Social tone 3.5, but real phony". That's the way it is, and they can see it. They also become quite gifted and flexible at assuming tones at will, and putting them across convincingly. Very useful in many situations, and lots of fun to do. They grow adept at punching through a comm lag in an informal situation. At sorting out apparencies from realities. The rise in certainty of communication, and in ease and relaxation of manner while handling people, in the students who have been run through this mill, is something which must be seen or experienced to be believed. The one most often repeated request in every ACC Unit is: "Can't we please have some more obnosis this week? We haven't had enough of it yet." (This statement is very funny to the ACC instructors, because these same students said at the beginning, "If you make me go out there, I'll walk out on the course.") Obnosis is quite important, and should be learned as thoroughly as possible by all Scientologists.

ASSISTS

An assist is any process or processing which removes a surface difficulty.

An assist is normally not done in a formal auditing session. The way the assist has normally been used is a very simple processing activity to relieve an immediate troublesome difficulty. An assist would be used in an incident like somebody burning his hand, and an auditor grabbing him and telling him to do some process or other, and then asking him "is that better" and patting him on the shoulder and letting it go at that.

An Assist is much more specifically and definitely anything which is done to alleviate a present time discomfort. It is differentiated from auditing at large by defining auditing as "an activity directed toward the rehabilitation of the entire individual." An Assist merely takes care of a discomfort or difficulty.

It will surprise you to know that the first moments of every formal session are an "Assist". Before one undertakes more formal auditing, a good auditor usually performs an Assist. If he is very, very clever, he always does in every session. He performs an Assist by scouting what has happened between sessions. Or if the preclear has a present time problem. Therefore, handling a present time problem in an auditing session is really not formal auditing, because it is addressed to a certain difficulty and would be an Assist.

Say a preclear has been in a certain difficulty many times, he has been married 8,262.5 times, it being a conservative estimate of the number of marriages for this preclear to have undertaken on the whole track, and he finds himself in marital difficulty. That's not strange or odd; it seems awfully novel to him, and so we handle the difficulty, which is uppermost and foremost in his mind

He says, "Oh, my wife and I had a fight last night"; "she threatened to commit suicide, and she is now home with a violent headache". Well, now you say, it's her headache that is causing the trouble in this session and we can't cure her headache—that's the wrong way to look at 'it. The trouble in the session is his worry about her headache. So, we run "Invent a Problem of Comparable Magnitude" to the appropriate terminal and so relieve his mind to the point where he is quite comfortable about this and we can get along with the auditing.

That is actually an assist, and at this place, beginnings of sessions, we are not sure whether we are talking about a session or an assist since they seem to overlap. We have established a formal auditing session, and we're all ready to go, and here we are at the start rendering an assist. Well, we aren't fully ready to go, since we really don't have the preclear under very good control, nor do we have him well oriented in the environment. Then this technical question must be asked. When does an auditing session begin? An auditing session, in the ultimate, begins when you have a preclear and when he knows he has an auditing environment, and an auditor. Now that is really when a session begins.

Some auditors have audited a preclear for say seventy-five hours trying to start an intensive, without ever realizing they were trying to start an intensive. The intensive never began. No auditing session was ever established. A few minor things happened, but not

very much. So, we have a gradient scale. We have auditing which is tackled on a relatively loose basis which might be out in the street, in the kitchen, the coffee shop, (coffee shop auditing, is, by the way a technical term). Coffee Shop Auditing is someone trying to show somebody else that he knows something about Scientology by running a process on him that will cause an effect upon him which he doesn't intend to flatten. Say, for instance "You know I learned something funny today." "Let me show you about this". "Mock-up your mother". "Got that?" "Now, mock-up your mother," now "Have her raise her hand threateningly". "Can you do that?" "All right"; "that's good", "now you see?" and the fellow goes on eating his lunch. Sometimes people will render an assist in a coffee shop and erroneously call it coffee shop auditing. It's not, it's just an assist and an assist can happen anywhere.

Don't call an assist a formal session—call it an assist. Tell the preclear that it is an assist, you aren't intending anything very strenuous. When you show somebody how to do a process, always say to them two or three times, "You know we're just trying to ease the pain in your hand a little bit, and then I'm going to stop."

Now, the handling of an assist as an auditor is a little bit different than the handling of a formal session once it's been established, since the factor of control is notably slackened. Sometimes it's almost completely missing. Some fellow has just been in an automobile accident, he's lying there, and you are going to render an assist, and you don't even consult him; you tell him to do something or other, and so on. (Maybe he does—maybe he doesn't). You're still trying to render an assist. An assist has as a large part of its anatomy, trying to help. Just remember, you are just trying to help, and don't get your heart broken by the fact the fellow's broken spine didn't heal instantly.

Remember about games. It's the game someone doesn't know he's playing that is wrong with him. The games he knows he's playing are really not terribly aberrative—so the rendering of an assist is further differentiated and defined as addressing the game he knows he's playing. Now what techniques would comprise an assist? Anything that would help, of course. And what are these? One of the easiest ones to render is locational processing. You just tell the person "Look at the chair", "Look at the ceiling", "Look at the floor", "Look at your hand", "Look at the chair", "Look at the ceiling", "Look at the floor", when he has, say, an injured hand. The pain would drop.

Here is another assist, and this is the one you should tell people to do. They don't have to know anything about Scientology. Anybody can do this one and even a dog has this instinct. You can expect homo sapiens to respond to it, although his instincts are not always as reliable as good old Robbers, but he will do this. It works like this. Say, a fellow has a bad shoulder, so you touch his hand of the same arm and say "Close your eyes, and look at my fingers". You touch him on the shoulder and you say, "Look at my fingers." He's still got his eyes closed. You touch him on the elbow, and you say, "Look at my fingers". Or anywhere on his body—you touch him and say "Look at my fingers." And what is this? This is a communication process which eases his attention over from a concentration on the injury to something else which is almost always quite near the injury and thus doesn't result in much of a shock. The rest of the pain that he's putting in abeyance will

suddenly pour through, break through the dam and he will respond. It reduces having-ness, it is not a very good process, but it normally gets very positive results, and it can be done by an untrained person. But, if you ask him to control the preclear he would balk at doing so. You haven't asked homo sapiens to do anything more than he can easily do, which is the laying on of hands, trying to help out.

That is a very interesting assist from the standpoint that you could teach this assist to almost anybody. You say to them, if somebody has a bruise, or an injury, the way to handle this is to tell the person to close his eyes, and then you touch the area near or distant (if you want to get technical, so they know that you've gotten technical, you could say, "You alternate it near and distant"), the vicinity of the injury, and ask them to, with their eyes closed, look at your fingers, and you contact them this way many times and they finally experience sudden pains in the area, and you will discover that the "psychic trauma" has been discharged. It's doubtful if a psychologist could be brought to do this. He would have some attitude or figure, figure on it and his own restraint against physical contact would be too great. The normal person doesn't have too much upset about physical contact and touching somebody who is injured, they think that is the thing to do, they're almost sure of this. A dog knows this; if you get hurt and you have a dog, (he likes you) you're going to have an awful hard time keeping that dog's tongue in his teeth, because he'll come over and try to lick the wound or bruise. Now, let's be a little more positive. We'll say a very, good auditor wanted to render an assist on somebody who had a very indefinite difficulty. (That's the hardest to render an assist on, the fellow hurts, but he can't say where). He doesn't know what has happened to him, he doesn't tell you what has occurred, and so on, he just feels bad. Well, you can be just as indefinite as the difficulty, and that is simply locational processing, just as such. You'll find out this will win many times, when much more significant definite positive processes will lose.

An assist carries with it certain responsibilities. If you give an assist casually out in the public and do not shove something that resembles a ministerial or professional calling card in his pocket, you are making an error. He will know there is help somewhere, and should know from where he got it. Therefore, an auditor walking around without a pack of cards is doing a foolish thing. There's many a person that probably passed under your hands, the future of which you have no knowledge of at all.

Kipling and other poets of even more nostalgic lines speak of ships that pass in the night and shadows that pass in the day, and an auditor goes through life and he casts his shadow or his lightness upon many, many people, and they have really no cognizance of what has happened at all, if he is rendering an assist. He says do this, do that, do this, maybe he wins, maybe he loses, because this is the type of session least calculated to procure orderly results, but in the main these people have been helped. They don't even know he's an auditor, they don't know anything about it at all. The assist does carry with it an additional responsibility of showing a person on whom it has been successful where he can obtain further assistance, and by whom it was given.

Now, this goes further, it goes into processing. If they do not know an auditor is present, they do not respond as readily. We've known that for quite a while—apply it if

you please. Before, during, and after the assist. The way you apply it is a very simple way—be yourself, be positive, be professional, be definite. Hand them your card—make sure the card is easily enough understood. Don't ask them ever for permission. Just do it. No reason to wander around and give them funny notions. If you're going to help some stranger out, just help him out. Don't explain to him or any bystander. And, what do you know? You always then are able to help him out. Otherwise you're liable to stand there explaining, waiting for somebody's permission. Don't bother with that. You act like you are the one in charge, and you will be in charge. This is part and parcel to how to do an assist. You've got to be the person in charge. This has to be so good as far as you're concerned that you overcome the informality of the session to a very marked degree. If you do extremely well, then you will totally overcome the informality of the session and the assist will amount almost to auditing.

Say there was a big accident, with a bunch of people pressed around, and a cop is trying to push them back. Well, push the people back, give him a hand, then push the cop back. Say "officer, keep these people at a distance." Kneel over the victim and snap him back to life. One of the ways you could do this is always have your silver cross handy and hang it on your collar. It's very much an open sesame. Nobody will much argue with you. If you are enough there, everybody else will realize that you are the one that is there. Therefore, such things as panic, worry, wonder, upset, looking dreamily into the distance wondering what is wrong, or what should be done are no part of your makeup if you're rendering an assist. Cool, calm, and collected—you realize that to take control of any given situation it is only necessary to be more there than everybody else. That's about all you can say for it, there is no necromancy involved. Just be there. The others aren't. And if you will be there enough, then somebody else will pull himself out of it and go on living. If you're not there very much, this person you're auditing won't pull himself up much higher than you. It is then understood that an auditor to some degree when rendering an assist must make up with presence what he lacks in surroundings and agreements. It all comes under the heading of willingness to be there and willingness to control people.

All right, now let's discuss intensely effective assists.

Auditors have rendered assists that have looked like miracles with exclamation points and the people always thereafter thought they were miracles. You do not have to identify yourself by name so much as personality. Never much bother to identify yourself by name. Names are labels. Don't care about their use in assists. An identity only vaguely supports your own feeling of beingness, and that is what gets you across.

That's merely, then, a pertinence. That's like the silver concha on the Spanish saddle—it's the saddle that you ride, not the concha, and the name is just a silver plate. It is dazzling, flashy, something that people think you need, but if you're going along through life leaning on a name, you're going to be in for difficulty sooner or later, because if you lean all the way you'll find that a name is merely a syllable. And you are capable of being alive and granting life. Beingness is necessary. One of the ways of convincing people of beingness and one of the ways of being there, is to exercise control. Of all the ways of being there, this is the most important. Positive, undeniable exercise of control. That is a

fabulous thing. You start to control the situation, with high enough ARC, good enough presence and factuality, and there's nobody present but will step back and let you control the situation. You're entitled to in the first place because of the senior know-how.

Now, the control of body attention or thought comprises the majority of your knowledge. The majority of Scientology simply points in this direction as far as its effective application on this planet at, this time. That goes up into creativeness, and up into other things above this level, but the observable thing is control of attention, objects, thoughts. Where you have good confidence in being able to do that, you can do it a lot better. And when you know positively how to do that, you make sure in that wise that everybody else knows you can do that too, and you just make them know by you doing it. Very simple.

So you have all of these things available in the rendering of an assist. Now, you probably never thought of a riot as being a situation which necessitated an assist, or an assist as applicable to a riot, but a riot is simply a psychosomatic momentary injury or traumatic condition on the third dynamic.

Could you settle a riot? Well, if you can settle a riot, you can certainly settle one person who is in a riot. He's inside himself, and with himself, and so forth making a confusion. The antithesis of any pain, disturbance, tumult, is order. The thing which controls tumult is order, and conversely, the thing which controls Border is tumult. If you know those two things, you can become the world's best. You need only bring order in a confused situation, and bring confusion into an orderly situation to control everything in the field of motion, action, and Objects. Now, that is a fantastic simplicity, and one which takes some grasping. Conceive as order merely a fixed position, idea and attitude.

As an example, take a policeman. He knows what he should do with an accident victim. He tries to keep the people away and keep everything stopped. You can aid or abet the order he is creating. If you were to accuse him of having a confused accident scene, which is by now not at all confused, and ask him to straighten it out, you would channel his attention in the direction it is already going and so you control his attention. These people are still moving a little bit and they're still breathing, and there's still a tiny bit of motion going on, and then if you were to ask him something on the order of "can't we have it a little quieter and more orderly here," he would at once perceive that there was far too much confusion and everybody ought to be standing there still as rocks. He would simply, then, come under your direction, because you have simply channeled his attention in the direction it was already going. Therefore, you've taken control to that degree of his attention.

Let us say that some young girl is going to be put in an institution and you as an auditor very well may face this situation someday. She's perfectly all right, there's nothing wrong with her; her parents get a bee in their bonnet and think somebody around there has got to be crazy and they are being adamant and orderly. They think they have the situation in control. If you create further fixed positions and ideas you only aid and abet their fixed idea in the direction it's already going, but it's going in the wrong direction isn't

it? They're going to put somebody in the institution. All right, you as a minister need only create enough confusion in their minds to completely upset this fixed order of things.

If you ever want to upset a fixed order, create confusion. If you ever want to upset confusion, create a fixed order. You pick out of a scene those beings in the scene whose attention is channeled in the direction you want attention to go and then you aid and abet that tension and strain which already exists, or, where you have too many fixed positions and fixed ideas to overcome, you simply take those turbulent individuals in the scene who are creating the confusion against those fixed ideas and channels, and you make their confusion much more confused—at the same time yourself imposing another order in another direction.

The mechanics of taking over any confused scene are simply the mechanics of trying to get a preclear to see through the morass of crossed purposes, commands, ideas, environments in which he has lived. And whether that applies to the third dynamic or otherwise, these laws are still there and it tells you then that the imposition of order on a preclear comes foremost in an assist.

Now, you always count on something. You always count on the fact that the thetan himself would, if he could, do the right thing. And if you work on that postulate, you'll never be wrong. You work on the postulate of something else trying to do the wrong thing, not the fellow, therefore, the key note of a thetan is order.

So in an assist, where you're treating one person, you put things in the environment into an orderly state as the first step, unless you're trying to stop all the blood his body has from pumping out of his arteries, but that's not an assist, that's first aid, and first aid may very often precede an assist—something that you should understand. We've had to drive this home with spikes, occasionally to auditors.

First aid always precedes an assist. Always.

Look over the situation from the standpoint of how much first aid is required here and when you have solved that situation, then render an assist. You'll find somebody that has got a temperature of 104—it very well may be that he needs to lie down and cover up and even be better off with a shot in the hip, although antibiotics are much overrated—than with an assist. Auditing will not shut off a pumping artery, but a tourniquet will.

If you're going to be in the vicinity of a great deal of destruction and chaos, you are very foolish not to have your Red Cross first aid certificate. They have classes all the time, go down and get it. Before an auditor is permitted to become a social worker in the ASCDR, it will be required of him that he have a Red Cross first aid certificate. They're not hard to get. The best text book is not the Red Cross textbook, but the Boy Scout's merit badge textbook on first aid. Very fine textbook. It wasn't written for medical doctors, it was written for kids, and therefore it communicates.

The M. D. is somebody for you to use, and when you find an M. D. opposing you, directly, you have two choices—control him, or confuse him. The first is so adequate, that you'll find yourself almost never called upon to use the second. It would only be where you couldn't get in contact with him, where you couldn't even talk to him directly,

that you would have to resort to the second. You start walking an M.D. around and directing his attention, telling him what to do, and what not to do, and the next thing you know he'll be asking you what to do. M.D.s are pretty well submerged in the mechanics of the situation and they do give an aspect of a windup doll when they're really directed in a sensible direction. It's a deadly thing. You go into an M.D.s office—you're a Scientologist—it's a remarkable thing, that if you handle and direct his attention as a physical object or his thoughts that you always wind up with what you want. I don't care what M. D. it is. You want two pounds of strychnine. He'll give you a prescription for it. It doesn't matter—it's your belief that you can't control him and the number of traumas you have of doctors hanging over your bed of pain controlling you ("now lie still while we snap this bone together"). The number of lies and bad control which have been exerted against this body by M.D.s has brought into the state of being that an M.D. is very hard to control, and that great consequences will pursue if you do not obey the M.D. because M.D.s exert this much control unknowingly all the time, and this much bad control, and operating under this much games condition, can be marched around like automatons and don't ever think otherwise. It's fantastic. So, sometimes, you will run across in an assist the necessity of running the session first on the medico.

Since in an assist you are handling attention to a degree, this should be covered a little. Run "stop" only on attention, and you've got hypnotism. Don't run S-C-S. That makes people well. Just run Stop. One of the ways to hypnotize somebody is to take a pistol and tell him it's loaded and fire it square into his face, and he'll be in the most hypnotic trance you ever saw—there's no cartridge in it—you might singe him a little bit, but his eyes will dilate all the way out. What have you done? You've stopped his attention—you didn't shift him around or lightly direct it—you stopped it, and that brings out an hypnotic level.

Often you may have to find some method of controlling, handling, arresting, directing, personnel who get in your road before you can render an assist. You just might as well realize that an assist requires that you control the entire environment and personnel associated with the assist if necessary.

Now, by this time you should understand that an assist is something else than auditing. It is auditing on several dynamics. And therefore, it's much harder to do than auditing in a formal room.

It requires presence.

There have been some chaps around who were terrifically good at assists. **Very good**—one of them was a carpenter down in the middle east, a few centuries ago. But, he didn't get good enough, because he actually had guys come along who did not use his ability, but used his identity, so he didn't bring everybody up in tone enough. What was he doing? He was curing illnesses. And he was doing it all by himself. But he had to control a very large number of people and dynamics while he was doing one of these things, and out of this we get what is known as a miracle. A miracle is only a surprising change of occurrence. That's all a miracle is. In the dictionary it says not done by physical means, which is a completely unworkable definition. There aren't anything but physical means if

you have to do with communication, and you're going through physical relays and you could do just as well as that fellow down there in the middle east without any real trouble, if you could just bring yourself to face the fact that you have to have enough presence, enough control on the dynamics to snap the environment into a compliance with your postulate. If you postulate somebody's going to pick up his bed and walk then you have to be also willing to and capable of moving around the people who are going to watch him pick up his bed and walk. That's where these miracle workers miss. They always do it for a period which they think everybody's going to say "isn't that wonderful?" They always put in audience, and they themselves can't stand surprise, unknowingness and awe, so the audience eventually robs them of their ability to perform a miracle.

An example of a good assist is, say your wife or husband's washing dishes in the kitchen and with a horrendous crash they come down off the sink and hit the floor, and as they are going he grabs and he grabs the butcher knife as it falls. You go in, you say, "Well, let me fix that up".

One of the first things you'd have to do to fix it up is wind some bandage around it and stop the bleeding. Part of the first aid would be to pick up the dishes and put them back on the sink and sweep the pieces together into more orderly semblance. It is the first symptom of control. You relieve the anxiety that all his blood is going to pour out, and your first attention to the case is attention to the environment—the least you would do would be to make him sit down somewhere, but don't remove him from the scene of the accident right away. That is directly contrary, perhaps to what you believe, but it's true.

You unstick him from the location first, then move him. You want to show him that you can bring order. It is just as easy as that—the guy messed it up, you put it together again. You dispose of the person by sitting the person down, making him comfortable, and telling him to do something. In other words, you position him. Then're you're ready for techniques. And, only when you've done these things in an accident, are you ready for techniques. You've produced order in a much wider sphere than a cut hand in order to bring about a healing of a cut hand.

If you understand that your responsibility always extends much wider than the immediate zone of commotion, you never miss when you bring order to a wider environment. You are able to bring it to a narrow environment and vice versa. It's a gradient scale of how much order can you bring.

When you have done all this, what would you do in the way of technique? Control, or direct the attention, objects, person, or thoughts of the injured person. And if you're a real killer on the subject of assists and you are in the auditing room, you will direct an additional thing, you will direct his knowingness.

People know their way out of games, unknow their ways into them. You can actually control a man's knowingness rather easily—but it's rather hard to see it.

About the first thing that you can observe about somebody is he is a person. Now, you're trying to straighten out his person. Even though you have him sit down, you haven't straightened it out because it's still messed up. But there is something that is messed

up that you can straighten out easily, and that is his attention. If you could heighten his attention and his knowingness at the same time, you would really be in wonderful shape. You can always shift and direct his attention—henceforth, locational processing.

If he was a Scientologist with his case in pretty good shape, you could run trio with considerable success, by directing his attention, but you wouldn't run trio by using "Look around the room and find something you could have" you say, "You look at that chair"—"Now decide you can have it", a very low order sort of trio, isn't it?

Now, you could run an injury in this fashion. Look at that chair—decide the injury can't have it. This is directed attention—positively controlled and directed attention. There's no permissiveness connected with this in any way whatsoever. Because he's injured, you're not going to move his person around, that's one of the biggest bars to it, but you have got his attention. You're not going to try to shift his thoughts around because you can't see them. They are disbursed and chaotic, so skip them. This leaves you his attention.

This would be a satisfactory assist, if it were not for the fact that later assists have been developed which were more powerful which included the significance of "Keep it from going away." For example, a bruise turned utterly black and covering a person's entire hip passed away in forty-five minutes of good auditing. It was done by keeping the right hip from going away and then the left hip from going away.

If you run one side of the body, run the other side. If you run the right eye you run the left eye. If you run one thing, you run another. You always match. If you run his head, run his knees too.

The master of all these is the direction of attention, but now "Keep it from going away" is tremendously workable. He has a cut hand, so we direct his attention for a little while, we make him look around and then we make him look straight at the hand and we say to him "Take hold of your right hand with the left and keep your right hand from going away." "Now, tell me when you've done that."

Well, why didn't we do that at first? It's because we are partially controlling his thought, and this is not possible in the early stages of an assist.

Now, if he's in terrible, terrible condition, really writhing around, and you want to render an assist, don't wait till he stops writhing, he's liable to be dead when he finishes. What you do with him is again direction of attention. You could use shut your eyes and look at my fingers. Press your fingers hard enough so that he cannot help but put his attention on them, but don't hurt him. You'll straighten out banged ankles, knees, and so forth. Now, if you want it to come all the way out and no bruise to be left, then get him up to where he can control his thoughts. Use "Keep the ankle from going away". "Keep the other ankle from going away." "Keep the right—left, etc." If it doesn't seem to be flattening, direct his attention some more, because he's not keeping it from going away. In this wise you can always have a successful assist.

Assists all come under the heading of control and the beingness of the auditor and his presence at the assist part of control is always presence. You be the one who takes

charge, the one who has things under control. If you know these things well, you can do a terrific number of things.

Assists require that you direct the attention of the preclear and handle his person one way or another, and eventually take over control of his thoughts on the subject. By this time you've all these three aligned and he is in session. We have crossed the border-line between a formal session and an assist. If the preclear's there, he's in the auditing environment, he's under the auditor's control, he knows the auditor's there and you're in an auditing session, then you have a formal session.

SESSION TIPS

The first step of Processing is to talk to the PC about auditing, and the arrangements, and when he's supposed to be present at sessions, etc. This is the administrative part of auditing. After this is cleared up, you go on with the session.

"TIPS ON PRESENT TIME PROBLEMS"

Always start a session with the following inquiries. "Anything happen to you lately?" "What's going on in your life?" It's almost a social gambit. It's the most natural thing in the world to be interested in your preclear, and you should continue it at all times, but don't let him talk too much, or you'll run his havingness right out the bottom. Remember that! The first moment of the first session is critical, because you may as-is with communication so much havingness that you will shoot him out the bottom before you can do anything about him at all. You can watch a PC sink with too much talk. So this social response and gambit is only apparent. You're being just about as social as a bear. You silence him the moment that you get the information. The information you want is: have you got a present time problem? A brand new PC won't identify it, and it won't be understood, if you ask him that way. You want to know if anything's been happening lately, anything's worrying him. You don't want to know anything that used to worry him five years ago. Just the last few days. Is he undergoing any particular stress at this time? But remember: you're not going to let him talk very much. Be at ease, relaxed, and social about it. Don't let him ramble on for seven, eight, or even ten consecutive minutes of talk. If he does, and is giving you no information at all, the preclear is out of control, and you will get nowhere. If you are bad on control, and let him do so, you've started him on the downward spiral of loss of havingness and control.

Very adroitly, find out if he has a present time problem which has to be deintensified in order to get him into session properly. After discovering the existence of a present time problem, use the command on a new PC: "Can you think of a circumstance or situation as important as that one?" (To a Scientologist you'd say, "Well, give me a problem of comparable magnitude.") Now you've asked him to think of one, and he's going to search the back track. A new PC is seldom in a position to invent or dream up one, or understand why you want him to imagine one. So, you ask him to think of one. And one of the ways of steering him is to get most enthusiastic about the ones he has obviously dreamed

up. And don't get enthusiastic at all about it when the PC doesn't. A PC may say, "Well, five years ago, my brother was in a similar circumstance." You say, "Yes, yes. Well, your brother... hum. Now, can you think of a situation as important as the one you've just told me about?" Remember, you can chop your preclear off, you can steer a preclear most fantastically, if you want to, by using good control. You're just running Problem of Comparable Magnitude on him. After he's done this a few times, you can get into the subject of inventing. It's usually done very smoothly with a new, green preclear. He says, "Well, I could just dream one up." And you say, "Okay. All right, you invent one, then." You've got him going now. "Invent another one."

This is important: don't waste any time explaining techniques, Scientology, what you are doing, or giving him an HCA course in an hour. Don't try to educate him in any degree. The only thing you are trying to do is to deintensify a circumstance that will detract from the auditing session. Flatten it so you're satisfied it's flat.

When is the present time problem flat? When he doesn't care whether he does anything about it, or not. If you don't fully flatten the present time problem in this way, you will hang a preclear up in an intensive for a long, long time; two, three weeks of auditing will be wasted. For example, the PC said, "Well, you know, I think I could go back and tell my husband that it's all right if he goes away with the other woman." The auditor makes the error of sitting back and saying, "Well, I guess I've done it now. I've at least got it up to a point where she can do that. Now... let's get on with some auditing!" Two more weeks of auditing, and absolutely nothing will happen. Why? He put her in the doingness band on the subject. The PC was still in the problem. Sometimes, even, the PC is so apathetic he moves upscale into it. You should run it until the PC doesn't care whether or not he does anything about the problem. Make sure it isn't apathy, or a reactive "I don't care." Make sure the PC really doesn't care whether he does anything about it or not. How long can you run "Give me a problem of comparable magnitude", with whatever auditing command you use, without completely ruining the preclear? It's been tested up to about 150 hours. It's a long time for an auditor to sit there and chew on that one command. The 150 hours, however, didn't knock the PC's havingness out. The phenomenon you want is to get the problem to move out from the preclear's immediate environment and be more where it belongs.

There aren't any better processes that we've dreamed up for handling problems. A lot of them have occurred, but they've become subordinate to a Problem of Comparable Magnitude as time went on. The running of a Problem of Comparable Magnitude also include the command: "How could that be a problem to you?" Once in a while, ask, "Can you get yourself figuring on it?" If you don't, the PC will do nothing but sit there and run off a whole catalogue of similarities. PCs will almost always give you: first, a terminal of comparable magnitude; then a condition about it; and finally, a problem.

Problems of Comparable Magnitude is not a workable technique with psychotics. They're always worried about something in present time, but problems are unreal to them. You'd just go chasing all over the bank and the environment with them.

8-C has to do with a start, change and stop of the preclear. It is a manual, walk-about, move, touch, handle your preclear type of technique. 8-C is run just as itself but you now must run it with a level of control you never would have dreamed, of before.

Elementary 8-C is, "See that wall? All right. Walk over to it. Thank you. Touch it. Good. Let go. Okay." You make sure that he's not walking too fast, or too slow. He's not going to put his hand on it very diffidently, and he's going to keep his face turned toward it as long as you want it turned toward it. You see? **You** run the session at all times. You use good control. (A PC is liable to tell you sometime, "This is like being in the Army." At that time, you would allow yourself a quiet laugh. The Army never insisted on control like this! They have never dreamed of control at this level. They have people walk up and down, and stop, march, and sound off, squads east and west. But there isn't any sergeant there moving their legs. As an example, in the U. S. Marine there's a certain amount of push-around necessary to control. They're a very good control organization, but because of their mis-emotion, they do not do good control.) You jack up your sights on how much control with really high ARC you can put into 8C, and you've got it. Whatever you do, use a heavy, **positive** control with high ARC at 8C level with no further significance.

One point to remember. It doesn't make any difference whether the auditor says, "Let go of it," or not, because the auditing command was, "Take hold of it." Don't emphasize break of communication. Actually, the acknowledgement, "Fine," breaks the communication, very gently. Never omit acknowledgements. It is just that "Let go" is an omittable command. (Sometimes ask the PC, "Have you? Good." The PC gets the idea after a while, and you don't have to tell him to let go again.) He says, "Yes," and you say, "All right." Your acknowledgement told him he could let go of it. When you tell a PC directly to let go of things, you actually are running a little bit of a communication break. Don't worry whether you do this, or don't do it. You can tell him, "Let go of it," or let your "That's fine," tell him he can let go of it.

TIP ON THEN AND NOW SOLIDS

Have the preclear sit down in a chair. You sit down, too. You have him close his eyes, and you say, "What are you looking at?" He will say, "Nothing." "Oh, look around. You must be looking at something." "Nothing... nothing but all this blackness." Or, "Nothing but all this invisibility." That sort of thing. No matter wherever or whatever he sees—let's say he sees blackness—you say, "All right, can you mock up something black there? Do you think you can do that?" "Yeah, I think so." "Well, all right. Mock up a black object. Shove it into the body. Mock it up. Throw it away." You'll find out his blackness will dissipate. You could actually turn on a person's mock ups on this gradient scale. (There is a gimmick you can use on a person whose invisibility is getting in the way: just use a lot of glass objects, and have the PC keep them from going away. The invisibility will blow.) You can remedy a person's havingness with invisible masses, too.

Even if the PC goes anaten, which he ordinarily does while he's running black masses, you keep right on running it—even though the preclear can't grunt or groan any more, because the preclear will keep right on doing the process even though he cannot respond, or acknowledge, or make his body behave.

The goal for this process is to get the preclear to get up to the point where he can see facsimiles. And this is the easiest way you can do it. You may have some peculiar adventures in doing this. You may have to get down and sweat a little bit, but that never hurt an auditor. Turning on somebody's mock ups, and making them life size, and so on, takes the application of a good gradient scale on your part, and you will have to be smarter than a whip to do it. To give you a series of auditing commands that overcome and handle all of this would be an impossibility. Now, there is a very simple solution to it. When you tell them to mock up something, and they say, "Well, I can... I can't... It's this way... it's that way... it's very tiny." Something of the sort. Well, you had better remedy some more havingness, or, on a gradient scale, see if he can make one just a little bit bigger, and a little bit bigger, etc. When they can't have things go away easily, you can sometimes have them mock up an elephant and have the elephant walk away. And the same with a man. All kinds of peculiarities and variations. There's a lot of trickery involved here by the way. Smooth, smooth auditing. Don't give the preclear a sudden jump. Don't give him an impossibility. Give him something he can do that, just a little bit, strains his ability to do, and you'll lead him all the way, and win.

The next step is to have him mock up something and recover the ability to make things subjectively a little more solid. Now, this is quite important. You have him mock up, say, a man, and make him a little more solid. Mock it up enough times so that the significance of the mock-up itself doesn't hang something up on the track. You'd best choose some non-significant object; there's a great deal of choice involved here, because a chair, to a person who was electrocuted a life or so ago, is not a non-significant object. A wall, to a fellow that's been in jail quite a bit, is not a non-significant object. So, you have them mock up something that they consider to be relatively innocuous, and make it a little

more solid. All this demands a little bit of communication with the preclear. You never want to go out of communication with him. You want to keep talking to him one way or the other, but not a steady stream. You have by now adequately established making the room solid, when you ran 8C, Make it a Little More Solid. Next, you are overhauling the bank, so that it is in condition where it can be made a little bit more solid.

Thus, the next step is to tell the PC to get a facsimile, and make it a little more solid. Then, locate present time. Make it a little more solid. You want to get him into non-painful areas, if you can possibly manage it. You don't want him to get pictures of operating rooms. You get suspicious every time he gets a picture. You say, "Get a picture." And the PC says, "Yes, I have one." Then say, "Now, what is it a picture of?"

And he says "Oh, it's an operating room." And you say, "Well, can you get another picture?" "Oh, yes. Got a dog here." "All right, make it a little more solid." In other words, reject pictures which, if made a little more solid, would land him up in a stuck position on the track. It is not, however, terribly important. Somebody who can get pictures easily, you never have to worry about twice. So, they land in an operating room. So what? Make it a little more solid. But with a person who sticks easily, as witnessed by the fact that the fellow's bank was totally black visio, stuck, and so forth, non-present time circumstance, you use a bit of care. So, the auditing command is: "Get a facsimile. Make it a little more solid." "Locate the room," "your surroundings", "the auditing session"—say whatever is needed there to identify what you mean for the preclear. Sometimes you never have to identify it at all; you just say, "All right, look around here." It's very simple. Some preclears are so mixed-up that you have to designate, you have to say, "Look around the auditing environment. Now, make it a little more solid." And they say, "Yeah." They will get stuck way down the track someplace—the past is the present, is the future, A equals A equals A equals A—if you don't differentiate clearly on bringing them back. to present time. The essence of the thing is: you want them to get a picture of the past; have them get another one, or not as the case may be; make it a little more solid; get a look at the present; make it a little more solid. If you are suspicious of the preclear, and think he's going to get snarled up rather easily then you steer him on those pictures of the past so the PC doesn't wind up in odd and peculiar places. But, if he is that bad off, then you will have to be terribly, terribly careful; you would be far better off just to run the control processes, and review the present time problem. Do some Hand Contact Mimicry. Run 8C, Keep it from Going Away. Run 8C, Hold it Still. 8C, Make it a Little More Solid. And then, see if his subjective havingness characteristics have altered. You might then be able to run Then and Now Solids again. Then you will win all the way.

When he has flattened Then and Now Solids a little, don't think the process is flat. Time of flattening is when a PC can make as solid as present time any sector of the, past track at will, or mock up as solid as it will be any sector of the future track. Then, and only then, would you say this is a flat process.

SUMMARY RESEARCH PROJECT

In 1956 I asked all auditors in every part of the world to fill out a form which asked various questions about their favorite processes, what had the greatest reality on themselves, and asked them to give me a good idea of how Scientology was working in the world at large.

These auditors cooperated splendidly and returned to the HCO almost without exception the filled-out summary project report sheets.

After tabulation of these sheets, it was discovered that 8-C and Havingness, two Scientology processes, were leaders by a very long distance. This evaluation of Scientology processes fits exactly with theoretical and research advances in the central organization and gives us a very wide agreement on the proper direction processes should take.

Compiled by the HCO Secretary in Washington, Mildred Deen, HCA, these results are quite illuminating and are expressed in the following data sheets.

L. RON HUBBARD

SUMMARY RESEARCH PROJECT

Question No. 1 (best results on self)		Question No. 2 (best results on preclears).	
1 st place: ¹Havingness	118	1 st place: Havingness	144
Havingness, repair of	28	Havingness, repair of	42
Subjective	19	Subjective	22
Remedy of	18	Remedy of	21
Trio	63	Trio	56
		Tactile	3
2 nd place: 8-C	62	2 nd place: 8-C	77
Steps a, b, c	52	Steps a, b, c	63
step a	7	step a	12
step b	2	step b	1
step c	1	step c	1
3 rd place: ²Op. By dup	58	3 rd place: S-C-S, on body	38
(5 of which specified "old style")			
4 th place: S-C-S, on body	40	4 th place: Inventing problems	32
5 th place: Waterloo Station	32	5 th place: Op. By dup	30
		(3 of which specified "old style")	
6 th place: 2-way Comm	20	6 th place: 2-way Comm	28
& Creative Process	20		
7 th place: Prob. Of Comp. Mag.	16	7 th place: Location	25

¹ **Havingness** processes are lumped together for a total. Many listed "remedy havingness", many "repair havingness." Inasmuch as no particular process was specified in some instances as to how they "repaired" havingness, they are listed here as "repair havingness."

² In **Op By Dup**, most only put "**Op By Dup**"—few indicated old or new style.

SUMMARY RESEARCH PROJECT

Question No. 3 (process routinely used)		Question No. 4 (process auditor most enjoys using)	
1 st place: Havingness	158	1 st place: Havingness	59
Repair of	39	Repair of	23
Tactile	6	Tactile	2
Subjective	25	Subjective	5
Remedy of	26	Remedy of	12
Trio	62	Trio	17
2 nd place: 8-C	77	2 nd place: S-C-S (on body)	37
Steps a, b, c	62		
step a	14		
step b	1		
3 rd place: S-C-S (on body)	61	3 rd place: 8-C	32
		Steps a, b, c	30
		step a	2
4 th place: Location	59	4 th place: "Any process that produces the best results on preclear"	23
5 th place: 2-way comm	59	5 th place: Waterloo Station	17
6 th place: Prob. Of comp. mag.	39	6 th place: Creative processing	16
7 th place: Op By Dup (2 of which specified old style).	25	7 th place: STOP-C-S	13

Question 5: My own best answer to getting Scientology around is—

- The general trend and by far the one way most used, is by personal contact—communicating with people by word of mouth.
- Many listed "telling people about it, process them, and teach them."
- Many said, "Talk to them, then give them books to read."
- Many said, "Have your own case in good shape, then talk to them—be an example of what you're talking about."
- Other Answers: Personal contact—communicate with them on their own level.
- Book-selling
- Loaning and giving books
- PE Courses
- Basic Courses
- Group work—lectures
- Auditing—show good results on pc—they'll tell others.
- Auditing selected cases
- Local advertising in shop windows
- Local advertising in papers
- Circulars
- Live it—so that people notice your level of health and activity, then they'll want to know more about it—want to know "how" you do it
- "Practice what you preach."
- Put books in libraries.
- Tell people about it, process them, then teach them.
- Talking to business people and tell them how you can help improve their business; get different businesses working and helping each other.
- Have several Scientologists represent themselves as a Scientology group, go to different social gatherings and act as judges for various contests as well as a guide for teenage clubs including YMCA, Boy Scouts, etc.

**GENERAL INFORMATION—VARIOUS PROCESSES
SUBMITTED BY THE FIELD IN HANDLING
PROBLEMS AND UNIVERSES**

PROBLEMS	Question	# 1	# 2	# 3	# 4
Problems and Solutions		12	19	4	3
Problems (no particular process specified)		-	-	17	2
Inventing problems		13	32	14	7
Problem of comparable magnitude		16	16	39	5
Tell me a lie about (problem)		7	14	18	4
What problem could you be to _____?		-	-	6	1
What problem could _____ be to you?		8	9	-	2
Invent an individuality to cope with it Invent a worse situation.		-	3	2	-
		56	93	100	24
Universes					
Body can't have.		1	2	-	-
Universe can't have.		9	19	15	6
"Universe splitting".		11	17	13	7
Universe could have.		-	1	-	-
What could you say to _____?		5	9	1	1
What could _____ say to you?		0	2	4	1
Where would _____ be safe?		1	2	2	1
Create an effect on _____.		-	1	-	-
What effect could you create on _____?		-	1	-	-
What effect could you have on _____?		1	1	-	-
Tell me something _____ is not having an effect on.		1	1	-	-
Tell me something _____ can't effect.		1	-	1	-
Invent an effect you could be on _____.		-	-	1	-
Mock up a horrible fate for		4	2	-	-
Invent an identity that would attract X's attention		2	1	-	-

Get some distance between X and yourself	-	1	-	-
Mock up X, hold X still (or keep X from going away)	2	-	-	-
Mock up X, hold X still (alternated with permit X to be totally uncontrolled)	1	-	-	-
Mock up X—make X confront that(wall, etc.)	1	3	2	1
	40	63	39	17

Note: The above processes were sent in by auditors from the field in answer to our survey questionnaire. Listing here does not necessarily indicate approval.

DEFINITIONS

The following definitions are compiled directly from lectures and other material by L. Ron Hubbard.

This is by no means a complete list of definitions in Scientology. These definitions, however, are as complete as possible for practical purposes at this time. These are the latest and most explanatory definitions to date, April, 1957.

AFFINITY—Consideration of distance.

ALTITUDE—The trust and confidence a preclear has in his auditor, and also the degree that he respects the auditor and his judgement, and is willing to follow directions of the auditor.

ANALYTICAL MIND—That portion of the mind which receives and retains experience data to compose and resolve problems and direct the organism along the eight dynamics. It has differentiability and can think in similarities. It solves problems not by facsimiles in total, but by present time perception also.

ANCHOR POINT—Anything from which to view or perceive; and also, defines spaces, masses, and particles.

ASSESSMENT—An inventory, an examination, a calculation or evaluation of a preclear.

ASSIST—Any process which removes a surface difficulty, or alleviates a present time discomfort.

AUTOMATICITY—Anything which the thetan perceives, or not, which is not under his direct control.

AUDITING—Positive, knowing control of the attention, person, and thinking of another being (along well-conceived lines, for his betterment).

BLAME—The assignment of responsibility with the consideration; of wrongness.

CAUSE—Source point.

CHAOS—All points in motion; no point fixed.

CIRCUIT—A pseudo-personality out of a facsimile strong enough to dictate to the individual and to become identified with the individual.

COMMUNICATION BRIDGE—An application of two-way communication to minimize the potential effect of a change of process, command, or location during an auditing session.

COMMUNICATION LAG—The time intervening between the posing of a question, or a command, and the exact answer to that question, or the exact execution of that command.

CONFUSION—An unpredicted mass of particles, many points in motion, and only a few points fixed.

CONTROL—Positive, knowing direction in starting, stopping, and changing.

CONSIDERATION—A continuing postulate. Not necessarily one's own.

CRIMINAL—One who is not under control.

CYCLE OF ACTION, ACTUAL—Create, create-create-create, create-counter-create, no creation, nothingness.

CYCLE OF ACTION, APPARENT—Create, survive, destroy.

DED—An act done to any dynamic and considered harmful, with no justification for the act.

DEDEX—An act done to an individual, which he then considers as a justifier for a Ded which he himself committed against another. The dedex always occurs after the original ded.

DIMENSION POINT—Anything which defines dimensions.

DIANETICS—A science which embraces the first four dynamics; a psychotherapy; the positive, knowing control by an auditor of a preclear's somatic strip and bank.

DYNAMIC—The central drives of an individual.

EFFECT—Receipt point.

EFFORT—The physical force manifestation of motion.

EIGHT DYNAMICS, THE—1. Self. 2. Sex; children. 3. Groups. 4. Mankind. 5. Other life forms. 6. MEST. 7. Thought; spirit. 8. Infinity; Supreme Being; static.

ENGRAM—An energy recording of a finite period of time, containing pain and unconsciousness, with a real or imaginary threat to survival, and containing command value, and containing compulsory exteriorization.

ENVIRONMENT—The surroundings of a person from moment to moment, in particular or general; anything he perceives or believes he perceives.

ENVIRONMENT, OBJECTIVE—The environment everybody agrees is there.

ENVIRONMENT, SUBJECTIVE—The environment the individual himself believes is there, and not necessarily agreed upon.

EVALUATION—Any attempt by the preclear to impose his stable datum, or stable data, upon the preclear.

EXPLOSION—Particles going away from a common center; this also defines "DISPERSAL".

FACSIMILE—An energy recording of a finite period of time which can contain all percepts; a mental image picture.

FIVE-WAY BRACKET—You for yourself; you for another; another for himself; another for you; others for others.

GAMES CONDITION, OBSESSIVE AND UNKNOWING—No effect on self; full effect on others. Future for self; no future for others. Havingness for self; no havingness

for others. The individual is unaware that he is playing a game. Also called "the Only One" condition.

GRADIENT SCALE—Scale of differences between zero and infinity.

HAPPINESS—The overcoming of known, or not known, obstacles towards a known goal; also the contemplation of, or indulgence in, pleasure.

HAVINGNESS—The ability to accept, reject, and permit to remain, masses, spaces, and particles.

IMPLOSION—Particles going towards a common center.

INSANITY—Inability to start, stop, or change anything.

INTELLIGENCE—The ability to perceive, pose, and resolve problems, and to create solutions.

INVALIDATION—**Any** thought, emotion, or effort, or action, which overcomes the freedom of choice of the individual.

LOCK—An incident of greater or lesser enturbulence of theta which approximates the perceptics of an engram, or chain of engrams, and therefore becomes trapped due to the physical pain recorded in the engram, and remains as an encystment of theta.

MOTIVATOR—An act received from any dynamic and considered harmful, which is a justifier to commit overt acts.

NECESSITY LEVEL—This is a person's ability to key out his service facsimiles and to cease using the reactive bank for short periods of time, where there is an immediate and ominous threat to his survival, or the survival of those around him.

OCCLUSION—The part of a person's memories that are hidden on the track and are at the moment unknown to him, but have been known.

ORDER—Fixed positions and ideas.

OVERT ACT—An act done to any dynamic and considered harmful and justified.

POSTULATE—A conclusion, decision, or resolution made by the individual himself, on his own self-determinism, on data of the past or present, known or unknown. It is made upon the evaluation of data and/or perception by the individual, or on impulse without data or perception. It is a conclusion, decision, or resolution deciding on problems, solutions, or observations in the present or past, or sets a pattern for the future.

PRESENT TIME—The agreed-upon position of particles that form the MEST universe at any given instant for that instant.

PSYCHOSIS—Inability to accept direction of any kind.

PSYCHOTIC, COMPUTING—One who is running on a circuit.

PSYCHOTIC, DRAMATIZING—One who dramatizes one type of engram or facsimile, or continually plays one engram or facsimile.

RANDOMITY—The ratio of unpredicted motion to predicted motion.

REACTIVE MIND—That portion of the mind which files and retains physical pain and painful emotion, and counter-emotion, counter-effort and counter-thought, and seeks to direct the organism solely on a stimulus-response basis by using the above type of facsimiles to survive with, and to align data. It thinks only in identities; it has no differentia-tional ability.

REALITY—The agreed upon apparency of existence.

RESPONSIBILITY—Willingness to be cause, willingness to confront and willingness to control.

RIDGE—A mass of particles held in suspension, used by two opposing flows.

SCIENTOLOGIST—One who controls (and/or creates) people, environments, and situations.

SCIENTOLOGY—The science of knowing how to know answers; the science of making the able more able; Scientology embraces all eight dynamics.

SECONDARY—A lock of such magnitude that it must be run as an engram; a lock of great magnitude and entheta, but not an engram.

SECRET—A picture one can't show.

SELF-DETERMINISM—Being able to play only one side of a game, or to handle a dynamic for himself and by himself alone.

SERVICE FACSIMILE—A non-survival situation contained in a facsimile which is called into action by the individual to explain his failures; the non-survival action is considered by the individual to be the most optimum way to survive; it is the pattern which is the chronic psychosomatic illness of the individual; it is complete with all perceptions. It is used by a person to keep from becoming the effect of positive control.

STABLE DATUM—A datum, not necessarily factual, which an individual uses to align a confusion.

STRAIGHTWIRE—The action of creating a straight line of communication between the individual and his past, and the environment and people around him in present time.

SURVIVAL—Continuing effect into the future; its component parts are communication, control, havingness, mass, and games condition.

SYMBOL—Anything which has mass, meaning, and mobility.

THETAN—Awareness of awareness unit, and/or energy production unit.

VALENCE—An identity, complete with pictures and mass, other than one selected by self.

VALENCE—SYNTHETIC—A valence, described by a third person, which was never physically confronted by the preclear as an actuality.

VIEWPOINT—A point from which to view or perceive.