

ally as far as he can go in originating a communication. The auditor who fails to pick this up fails to inform the preclear thus that the preclear is permitted to originate a communication. This gasp, this gesture, should at once be noted by the auditor with a "What's happening?" or, "What's the matter?" or, "Something happen?" This gives the preclear the opportunity to originate a second cycle of communication. Remember that the gesture or the gasp was actually a communication. The preclear probably will not acknowledge the auditor's statement beyond starting out on the origin of a new communication, but the fact that he does originate a statement on the subject of what is the matter is, in itself, an acknowledgement of the fact that he has heard the auditor. This is so vital that many cases have stumbled, tripped, and bogged, simply because the auditor did not encourage the preclear to make a statement as to something which had occurred. Actually, the more often an auditor can do this the better auditor he is, and the more good will be done by auditing.

Now, of course, there is an opposite side of this where the auditor can give credence to an obsessive or compulsive outflow on the part of the preclear to such an extent that the auditing is entirely interrupted. An example of this occurred recently where a preclear outflowed at an auditor three days and three nights without the auditor recognizing entirely that this, was simply obsessive communication in action. But this is not communication. This is not pertinent to the situation, and the definition of compulsive or obsessive communication is "an outflow which is not pertinent to the surrounding terminals and situation." In other words, compulsive or obsessive communication is an outflow which is not in reality with the existing reality.

We see, then, that an auditing session really does include two-way cycle of communication, but it does not include it, ever, unless

the auditor invites the preclear to comment upon what is going on as he does processing.

Just as a side comment here, the way to handle an obsessive or a compulsive communication is to wait for a slight break in the flow and interject an auditing command. Remember that an obsessive outflow is actually not a communication. A communication is on the subject and is in agreement with the environment. It is also in agreement with what is occurring.

Now it doesn't happen to matter what process is being done, the basic of that process is two-way communication. In auditing, as in living, communication is existence. In the absence of communication we have silence, and where we have silence we have no time. Time is manifested in communication lag to the extent that the preclear has been subjected to silences, or such a thing as an obsessive or compulsive outflow which had nothing to do with communicating on the subject at hand. This is again a sort of silence. Somebody talking obsessively and continually about things which might or might not exist, and to no one in particular without expecting any cycle of communication to take place.

A communication lag is handled by an auditor by repetition of a question or command which elicited a communication lag. Here is an example. Bill: "How are you, Joe?" Joe: silence; silence; silence – finally a grunt. Bill: "How are you, Joe?" Silence, silence – "O.K., I guess." Bill: "How are you, Joe?" "I'm all right, I tell you!" Bill: "How are you, Joe?" Joe: silence _____ "I'm O.K." Bill: "How are you Joe?" Joe: "All right, I guess." Bill; "How are you, Joe?" Joe: "All right." Bill: "How are you Joe?" Joe: "Oh, I'm all right."

This is an example of flattering a communication lag. At first we have silence and no very intelligible reply, then we have silence and

a reply, and then other manifestations, each one of which demonstrates a changing interval of time until the last couple of commands – three, in actual auditing practice – where the same interval of time was present.

Flattening a communication lag requires only that the preclear answer after a uniform interval of time at least three times. This uniform interval of time could, for practical purposes, be as long as 10 seconds. Thus we get lengths of time required to answer an auditing question as follows: answer requires 35 seconds; answer requires 20 seconds; answer requires 10 seconds; answer requires 10 seconds; answer requires 10 seconds. To all intents and purposes, with these three last 10 second intervals the auditor could consider that he has to some degree flattened this particular auditing command because he is getting a consistent response. However, with such a long lag as 10 seconds, the auditor will discover that if he asked the question two or three more times he would recover a changing interval once more.

This is the mechanical formula of flattening communication lag. Give the order, as in Opening Procedure of 8-C, or ask the question, as in Straightwire, and then continue to give that same order or ask that same question until the preclear executes it after a short interval three times the same.

There is an entirely different manifestation for a completely flattened communication lag. We get extroversion. The preclear ceases to put his attention on his mind, but puts his attention on the environment. We see this happen often in the Opening Procedure of 8-C where the preclear has the room suddenly become bright to him. He has extroverted his attention. He has come free from one of these communication tangles out of the past and has suddenly looked at

the environment. This is all that has happened. On a thinkingness level this happens quite often. The preclear is doing the process very well, and then begins to remember odds and ends of appointments he has, or some such thing. Just because he does this is no reason the auditing session should be ended. It simply demonstrates an extroversion. You have, in one way or another, pulled the preclear out of a communication tangle and put him into present time, when he extroverts

Communication lag as a subject could be a very large one. We have all manner of communication lags in evidence around us. Probably the most interesting one is the shock reaction after an accident, which one occasionally sees. At times it takes the body 36 hours to find out and reply to the fact that it has received an impact. It is quite common for a body to suddenly manifest the impact half an hour after it. This is communication lag. There are many humorous angles to communication lag. Sometimes you ask somebody "How are you?" and you get a reply from his social machinery. He says, "I'm fine." Then, two or three hours later, he is liable to say to you, "I feel terrible." This was the preclear, himself, answering. This was the awareness of awareness unit awakening to this communication lag.

This universe could be called a consistent and continuous communication lag. One is trapped in it to the degree that he is lagging. If there were no remedy for communication lag I would never bring up the subject. However, there is, and it is a remedy which is easily undertaken in auditing today.

Entrapment is actually communication lag. One has waited for communication which never arrived, expected something to answer so long and so often that he becomes fixated upon something, or in

some things, and so does not believe he can escape from it. The first and foremost factor in communication lag, of course, is time, and the next factor is waiting. This is also dependent upon time.

As has been commented earlier, the only things which float on the time track are the moments of silence when no communication occurred. These are "no time" moments, and so have no time in which they can live, and so they float forward on the time-track. It is an oddity that an engram behaves in such a way as to put all its silent moments in present time with the preclear and leave its talking or action moments back on the track. When we took a person back to birth and ran out birth, we took out the action moments. If we did not take out, as well, the silent moments in birth, we did not take out the very things which pin themselves to the preclear in present time. In other words, the birth engram did not move at all, but the silent moments in birth might have a tendency to come up into present time. These silent moments in engrams and facsimiles do, themselves, compose the matter extant in the preclear. This matter is not so much composed of action moments as silent moments. Thus we see that an individual, the longer he lives in this universe, the more communication lag he runs into, the more upset he is about existence, the greater his communication lag, the more he is silent. Of course, obsessive or compulsive communication is just one grade above silence. It is the last frantic effort to keep things from going entirely quiet. It is not communication and is actually silence of a sort, particularly since very few people listen to it.

Now we are studying about communication, and we are communicating about communication, and you have every opportunity here to get yourself beautifully snarled, so I would ask you to look around your environment and check a number of manifestations of communication lag. You are not controlled by the subject. You can

easily control it. The dangerous thing is not to know the answers and simply go on in these consistent and continual communication lags imposed upon us by the lack of communication in this universe.

It is of great interest to note that imagination as a function of existence becomes drowned in an absence of communication origin. An individual can become so dependent upon others for entertainment and originating communications that he himself does not. Indeed, it is very unpopular in this society at this time to originate communications. One should always say that somebody else thought of it first, or that it goes back to the ancient Ugluks, or that it's happened many times before, or that one has just dug up the information after it has been buried, or one is really taking directions from the Archangel Smearel, rather than stand up and plead guilty to originating a communication. Unless one can originate communications one's imagination is in bad shape. The reverse does not happen to be true. The imagination is not that thing which is first imperiled and then results in failure to originate communication. Failure of communication origin then results in failure of imagination, so the rehabilitation of communication origin rehabilitates as well the imagination. This is very good news, indeed, for anyone in the creative arts, particularly, but who is not in the creative arts?

Examining the whole subject of communication one discovers that there are very few people around him in this day and age who are actively communicating, and there are a lot of people who think they are communicating who are not.

CHAPTER XI

PAN-DETERMINISM

An entirely new concept in Dianetics and Scientology is that of Pan-Determinism.

In Book One we talked about Self-Determinism. Self-Determinism meant, in essence, control by the awareness of awareness unit of that which it conceived to be its identity. Some effort was made in Book One to move Self-Determinism out into the remaining Dynamics.

Pan-Determinism is a word which describes determinism all along the Dynamics. Actually, Self-Determinism attempted to do this, and our earlier idea of Self-Determinism was a sort of Pan-Determinism.

We have to remember here that the Dynamics involved in Dianetics are the first four. The Dynamics involved in Scientology are the last four of the total set of eight. The Eight Dynamics are as follows:

Dynamic One is the urge towards survival of self.

Dynamic Two is the urge towards survival through sex, or children, and embraces both the sexual act and the care and raising of children.

Dynamic Three is the urge towards survival through the group and as the group.

Dynamic Four is the urge towards survival through all mankind and as all mankind.

Dynamic Five is the urge towards survival through life forms such as animals, birds, insects, fish and vegetation, and is the urge to survive as these.

Dynamic Six is the urge towards survival as the physical universe and has as its components Matter, Energy, Space and Time, from which we derive the word MEST.

Dynamic Seven is the urge towards survival through Spirit and would include the manifestations or the totality of awareness of awareness units, thetans, demons, ghosts, spirits, goblins, and so forth.

Dynamic Eight is the urge towards survival through a Supreme Being, or more exactly, Infinity. It is called Dynamic Eight because it is Infinity turned up on its side.

The urge towards survival through self, sex, children, groups and mankind is the proper province of Dianetics.

Now let us examine the concept of Pan-Determinism. Pan-Determinism would be the willingness to determine or control self and dynamics, other than self, up to the eight listed above. Like Self-Determinism, Pan-Determinism is self-elected or self-determined, in that one does it knowingly and directly, not from obsession, compulsion or inhibition. An undetermined individual, of course, does not exist, but an other-determined individual definitely can exist. Where we have Self-Determinism, and we interpret Self-Determinism as determinism on the First Dynamic, we have only willingness to control self and no willingness to control

anything beyond self. If this is the case, in Self-Determinism we have as other-determinism sex, children, groups, mankind, and going on into Scientology, animal life, vegetation, the physical universe, spirits, and God – or whatever else might compose Infinity. In view of the fact that Self-Determinism was interpreted in this fashion it left an individual in the state of mind of being willing to be determined on all other Dynamics and by all other Dynamics except his own personal dynamic. In view of the fact that all auditing is the Third Dynamic, and in view of the fact that a personal dynamic cannot exist, and that an individual as we see him, a man, is actually a composite and is not a First Dynamic but a Third Dynamic, we see we are in difficulty with this definition of Self-Determinism and continued use of Self-Determinism. It is necessary, then, to investigate further and to assign more precision to this concept of willingness to control.

When we say control we do not mean the "control case" where control is obsessive or other-determined, or where the individual is controlling things out of compulsion or fear. We simply mean willingness to start, stop and change. The anatomy of control is just that – starting, stopping and changing things. Now it is not necessary for a person to start, stop and change things just to demonstrate that he can control them. He must, however, to be healthy and capable, be able to start, stop and change things.

Here we come immediately to what we mean by ability. It would be the ability to start, change and stop things, and if we have an ability to start, stop and change things, we of course must have a willingness to start, stop and change things. Those people who are unwillingly behaving in some direction so as to start, stop and change things are very sick people, and in this last category we discover the bulk of the human race at this writing.

The basic difference between aberration and sanity, between inability and ability, between illness and health, is the knowingness of causation by self opposed to unknown causation by others or other things. An individual who knows he is doing it far more capable than one who is doing it but supposes something else is doing it. Psychosis is itself simply an inversion of determinism. A psychotic is entirely other-determined, a sane man is in good measure Self-Determined. Pan-Determinism would mean a willingness to start, change and stop on any and all dynamics. That is its primary definition. A further definition, also a precision definition, is: the willingness to start, change and stop two or more forces, whether or not opposed, and this could be interpreted as two or more individuals, two or more groups, two or more planets, two or more life-species, two or more universes, two or more spirits, whether or not opposed. This means that one would not necessarily fight, he would not necessarily choose sides.

This is in total controversy to some of the most cherished beliefs of Man, but may I point out to you quickly that Man is not an entirely sane person, and thus some of his beliefs must be somewhat aberrated. There is such a thing as courage, but there is not such a thing as sanity totally opposed.

People who are afraid of control are liable to be afraid of Pan-Determinism but if they will see this as a willingness to start, change and stop any Dynamic they will see that a person must be assuming the responsibility for any of the Dynamics. A conqueror, in his onslaught against society, is fighting other-determinism. He is starting, changing and stopping things because of an unwillingness to associate with or support other races or customs than his own. Therefore, what he is doing can be interpreted as "bad".

In support of this we get all of the earlier religious teachings, but these have been grossly misinterpreted. These have been interpreted to mean that a person should not fight in any way, or defend anything, or have anything, or own anything. This is not true. A person who is willing to be other identities besides himself, other individualities besides himself, does not necessarily harm these other individualities. Indeed, we cannot make the complete distinction of other than himself, since we are saying in this that he clings to something he calls self and supports and defends it without being willing to identify himself with others.

One of the most maddening debaters is one who moves at will between the viewpoints of himself and those who have elected him as an enemy.

There is an important scale down from Pan-Determinism. It does not lead along a dwindling Dynamic path, but it could, of course. One could simply see as Pan-Determinism dwindling the falling off of one Dynamic after another until one is down to First Dynamic, but that is not a particularly workable picture and an auditor does not use it.

The Scale down from Pan-Determinism is: Pan-Determinism, Fighting, Must and Must Not Happen Again, Repair and Association. These are actually processes. At the bottom we find an unwillingness to associate with anything. Just above this is an unwillingness to repair anything, but a willingness to associate somewhat. Above this is a willingness to associate and to repair somewhat, but no willingness to let certain things happen again. Above this is a willingness to fight things, and above this is Pan-Determinism. These are arranged in this fashion because this is the ladder a pre-clear climbs if he is run on a certain type of process. This is some-

thing like the old Emotional Scale, which went: Apathy, Grief, Fear, Anger, Antagonism, Boredom, Conservatism, and Enthusiasm, only in this case it is a scale of behavior manifestations. Where an individual who is unwilling to associate with various things is certainly a long way from being Pan-Determined and definitely is not even Self-Determined, he has to come up a ways before he is willing to repair anything, but in this frame of mind he can repair quite generally but is unwilling or unable to create or destroy. An oddity here is that a person who is unwilling to associate is only able to destroy, and a person has to be very far up the scale before he can create. In fact, he has to be up around Pan-Determinism to adequately create. Above this level of repair we find an individual frozen in many incidents which he is preventing from occurring once more and is holding the facsimiles or engrams of these incidents so that he will have a model and so know what mustn't occur; and above this level we discover an individual fighting and being willing to fight almost anything; and above this level we discover an individual willing or able to be almost anything and so may be at peace with things and does not have to fight things. An individual at the Pan-Determinism level can create. An individual at Association, as I have said, can only destroy. An individual at Repair or Must and Must Not Happen Again is making a very, very heavy effort – and I do mean Effort – to survive.

Let us take for our example of Pan-Determinism the Second Dynamic. Here we find such a thorough effort to have other-determinism that Freud picked this out as the only aberrative factor. It is not the only aberrative factor, but in view of the fact that it is a desired inflow it can be considered with many other things to have some aberrative value. Let us look at it in terms of Self-Determinism and Pan-Determinism. Here we have an individual

believing himself to be a man, who believes that his only sexual pleasure can be derived from remaining very solidly a man and having sexual relationships with a woman, and being very sure that he is not the woman. On the other hand, we find a woman determined to be herself and experience as herself, and to experience a sexual inflow from a man. In the case of the man, as in the case of the woman, we have an unwillingness to be the other sex. This is considered natural but do you know that when this is entirely true, when we have complete determinism to be self and not to be to any slightest degree the other person, there is no sexual pleasure interchange of any kind whatsoever? We get the condition known as Satyrisms and Nymphomania. We get a tremendous anxiety to have a sexual flow.

Probably the only reason you can see the universe at all is because you are still willing to be some part of it. Probably the only reason you can talk to people is because you can be the other person you are talking to. Probably the only reason you can really let people talk to you is because you are willing to let the other person be you, somewhat, and he is willing to let you be him to some degree. In view of the fact that space itself is a mock-up, is a state of mind, it can be seen that individuality depends to some degree upon the law that no two things must occupy the same space. When we get this law in action we have a universe. Until this law goes into action there is no universe, and one would be hard put to differentiate entirely. Two things can occupy the same space to the degree that you are willing to believe they can. It is a very easy thing to talk to an audience if you are perfectly willing to be an audience. It is a very difficult thing to talk to an audience if you are unwilling to be an audience. Similarly, it is very difficult to be an audience if you are unwilling to be on the stage. One could con-

ceive that a person who had a considerable amount of stage-fright would be incapable of enjoying a performance of actors. And so it is. We discover the person who is in the audience and has, himself, considerable stage-fright, writhing and feeling embarrassed for every actor who makes the slightest slip on the stage. In other words, we find this person compulsively being on the stage although he is in the audience.

Things of this nature have led more than one philosopher to assume that we were all from the same mould, or that we were all the same thing. This is a very moot question. Processing demonstrates rather adequately that we are all really individuals and that we are not the same individual, and indeed, people who believe we are all the same individual have a very rough time of it. But evidently we could all be the same individual, at least if we were entirely sane.

The physical universe is a sort of hypnotic trance where the individual believes himself to be capable of viewing from various points. The illusion is rendered very excellent by the fact that other individuals believe that they are viewing the same things from the same points as they occupy. We are all, as awareness of awareness units, basically different. We are not the same "pool of Life," and we are all evidently differently endowed, no matter what the Communist Party would like to believe.

One of the most significant differences from man to man is the degree to which he is willing to be Pan-Determined. The man who has to forcefully control everything in his vicinity, including his family, is not being Self-Determined, usually, much less Pan-Determined. He is not being his family. If he were being his family, he would understand why they are doing what they are doing and he would not feel that there was any danger or menace in their

going on executing the motions or emanating the emotions which they do. But, anchored down as one person, rather obsessed with the damage that can be done to him or those around him, an individual is apt to launch himself upon a course of heavy, solid, super-control of others. Now let's take the person who is Self-Determined and Pan-Determined in the same situation, and we discover that he would have enough understanding in the vicinity of his family and others' families, and with this understanding would be willing to be and experience as the remainder of the family, and he would find out that he actually could control the family with considerable ease. The oddity of it is that force can control down into entheta* – to enturbulation – but that a Pan-Determinism controls upward into greater happiness and understanding since there is more ARC present. You have seen individuals around whom a great deal of peace and quiet obtained. Such individuals quite commonly hold into sanity and cheerfulness many others in their environment who are not basically stable or Self-Determined at all. The individual who is doing this is not doing it out of obsession, he is doing it simply by knowing and being. He understands what people are talking about because he is perfectly willing to be these people. When he falls away from understanding what they are talking about he has also fallen away from being willing to be them. The willingness to understand, the willingness to be are, for our purposes, synonymous.

Now how does this Pan-Determinism tie into communication?

We have seen that difficulties arise on the cycle of communication and on the two-way cycle of communication where origins of communication, answers and acknowledgements were scarce. It must be, then, that the individual becoming aberrated through communication, must have conceived the necessity of another deter-

minism. In other words, one has to fall away from Pan-Determinism to get into any of the traps of communication at all.

It is a very fortunate thing for us that Pan-Determinism exists, otherwise there would be absolutely no way whatsoever out of this maze of mis-communication that a person gets into. The only way out of it would be to have other people come around and do enough talking and go to enough movies, and seek out another Self-Determinism which could communicate and make it communicate until one were sane. However, it doesn't have to be worked out in an unlimited sense in this way. The oddity is that it works out in "mock-up." Further, it works out best in mock-up, for in mock-up we introduce the idea of Pan- Determinism.

When we ask somebody to get the idea that somebody else is present, who is not, and then have him make this person give him answers, we discover after a while that some major aberrations have blown out of our preclear. In the first part the preclear is actually remedying the scarcity of answers – or, if these were being processed, originals or acknowledgements – and is so disentangling communication lines. The sense of what he would mock the person up as saying would have nothing to do with it. The communication could be almost pure gibberish as long as it was an answer. This would straighten out the bank to a very marked degree. The other factor which enters into this is Pan-Determinism. We are making the individual actually mock up somebody else and make somebody else say something. In other words, we are making our pre-clear take over the control, the start, change and stop of another communication medium. And with further test and experiment we discover that we can do this for all the Dynamics, and when we have done this for all the Dynamics we have brought our preclear up to a point where he is willing to monitor communications on all

the Dynamics. And when he is willing to do this, and get origins, answers, and acknowledgements along all the Dynamics, we find that we have a very serene person who can do the most remarkable things. Anything you have read concerning the potential abilities of the Clear, and a lot more, comes true when we follow this course. So it is a very fortunate thing for us that Pan-Determinism exists. Otherwise there would be no processing anybody.

Remember, when you are explaining this to people, that it is willingness to control on any and all Dynamics, and that it is not an obsessive or compulsive control to own, protect, or hide on any Dynamic. All the ills of Earth come from an obsession to own, control, protect and hide on other Dynamics than Self. The true enlightenment of this world has come from Willingness to be along any of the Dynamics.

One of the things which gives truth to Pan-Determinism is the savageness with which the aberrated attempt to drive an individual away from anything resembling Pan-Determinism. This is simply an obsessive action on the part of people to climb up to Pan-Determinism by force. Pan-Determinism cannot be climbed by force. The ladder to that height is not made of pikes and spears, spankings and police forces. It is made of Understanding, Affinity, Reality and Communication.

CHAPTER XII

THE SIX BASIC PROCESSES

Today's auditor must be conversant with six Basic Processes and must be able to get results with these processes before he can expect to get results with higher levels of auditing.

These six processes form a roadway for more than the auditor. We discover that they compose a tone-scale. This tone-scale is as follows: at its lowest and highest reaches, whether by mimicry, words, or mock-up, we have two-way communication. Next above this, occupying a position from about 1.1 to 1.8 on the Chart of Human Evaluation as given in "Science of Survival," we have Elementary Straightwire. Above this we have, from 1.8 to 2.5, Opening Procedure. Above this, from 2.6 to 3.0, we have Opening Procedure by Duplication. Above this we have Remedy of Havingness, from 3.1 to 3.5, and above this, from 3.6 to 4.0, Spotting Spots in Space.

An auditor, in auditing these six basic processes, becomes sufficiently capable in observing and communicating that he can handle (or, can bring the preclear up to the point where he can handle) the "subjective process" which remedies communication, or the other one which is the "One-Shot Clear."

The problem of psychosis never rightly belonged in Dianetics but it has been solved there. Opening Procedure of 8-C and the Mimicry techniques as given in the PABs resolve psychosis. They resolve it rapidly and care for it adequately, and we have no real worry on that score. The only reason we would enter the field of

psychosis at all would be to find out how far South our techniques worked.

Chart of Processes

Where they are on the ARC Scale

Exteriorized	
Spot Spots in Space	4.0
Spot Spots in Space	3.6
Remedy of Havingness	3.5
Remedy of Havingness	3.1
Opening Procedure by Duplication	3.0
Opening Procedure by Duplication.	2.6
Opening Procedure 8-C	2.5
Opening Procedure 8-C	1.8
Elementary Straightwire	1.8
Elementary Straightwire	1.1
Two-way Communication	1.0
Two-Way Communication	-8.0
"One-Shot Clear"	4.0
"One-Shot Clear"	2.5

As covered much more fully in "*The Creation of Human Ability*," these Six Basic Processes form the background to all processes. Through them we find two-way communication everywhere. It can be said with honesty that there is no auditing without two-way communication.

The process, Two-way Communication itself, could be subdivided into verbal and non-verbal processes. The verbal processes would include questions about the present time environment and the preclear's life, interests, and so forth, and would get a direct answer to every question, no matter how long the communication lag was. In other words, a two-way communication would be entered upon so as to actually bring the preclear to talk to the auditor. In the case of people who have great difficulties in this line, we have non-verbal techniques such as Mimicry, wherein the auditor mimics the preclear and persuades the preclear to mimic the auditor. Various processes are used, such as passing a ball back and forth between them, nodding, shaking hands, sitting down, standing up, walking across the room and back and sitting down, all of which are effective.

Much of this book, "*Dianetics 55!*" is on the subject of two-way communication, and the totality of auditing is bringing a preclear into excellent two-way communication, and it is conceived a little difficult by instructors to relay the "process" called Two-way Communication. However, it is actually simplicity itself, for all that is necessary is to get the preclear to actually volunteer communication and answer the communications volunteered to him. There is always something the preclear will talk about.

Mimicry, particularly when used on psychotics, is a precision subject. Mimicry is not a new process, it is almost as old as psy-

cho-therapy, but it is spotty when used without an intimate knowledge of validation. It can be said that that which one validates comes true. The only force or strength Life has is that which derives directly from the upper echelon of Understanding. When Life gets down to a point where it is incomprehensible it cannot relay any understanding. Understanding this is essential for an auditor. He must realize that he gives power to everything he validates. We made some thing important out of the engram, and by validating engrams, we actually, where they were audited poorly, gave force and power to engrams. Thus it is with the psychotic. To mimic the strange, peculiar, bizarre and unusual things he does is to give force and strength to those things. It cannot be said with sufficient emphasis that the auditor must never mimic the strange, bizarre and unusual manifestations of the psychotic. The only way that the auditor can make mimicry work consistently and continually and rapidly, is by validating what the environment considers the agreed-upon, the usual, the routine, the ordinary. Perhaps the psychotic is twisting his hands madly, and occasionally nodding slightly. The auditor, to mimic him, would not twist his hands, but would nod slightly, since a nod is the agreed-upon manifestation in the environment, not the twisting of hands. If the auditor does this, the preclear will begin to nod more and twist his hands less. If the auditor were to begin to mimic the psychotic by twisting hands, he would discover that the psychotic would probably stop twisting his hands, but would do something else more bizarre. And if the auditor mimics this much more bizarre thing, the psychotic will simply go on to something even wilder or might become entirely motionless, for the one fear the psychotic has is becoming predictable. The psychotic is under the control of entities, demon-circuits. He does have a grain of sanity present, otherwise he would not be able to function at all. Therefore, those things which he does which

are sane must be mimicked and so reinforced. If an auditor knows this thoroughly and practices it smartly he will discover that psychotics can be brought into two-way communication and moved immediately into Opening Procedure of 8-C, the proper process for psychotics. 8-C, while not a psychotic process, does work on psychotics. However, in working Opening Procedure of 8-C on the psychotic, the auditor must be very careful not to go beyond part "a" for a long, long time.

From the process known as "Two-way Communication" we move on to the process known as "Elementary Straightwire." Elementary Straightwire has two basic commands. One of these commands is used continually, over, and over, and over, and over, until the communication lag is entirely flat on it and then the other command is used over, and over, and over until the communication lag is entirely flat, at which time it will be discovered that the first command will now give communication lag. And so it is used over, and over, and over, and then the second one is used over, and over, and over. In other words, what we do here is to use this process of Elementary Straightwire with just two commands, continually, one command at a time, flattening each communication lag encountered. While one is doing this, of course, one maintains two-way communication. He acknowledges the fact that the preclear has recalled something and is in general alert to receive from the preclear an originated communication, answer it, and give further orders. The two commands of Elementary Straightwire are: "Give me something you wouldn't mind remembering," "Give me something you wouldn't mind forgetting." This can be varied with: "Tell me something you wouldn't mind remembering," "Tell me something you wouldn't mind forgetting." This Elementary Straightwire is a standard form. If it is varied it should be varied towards simplicity.

A simple form of Straightwire is "Remember something," over and over, again, and again, and again, and again, and again. Do not use, however, "Forget something," since this is far too rough for the preclear. Another even simpler form is to apply "Remember something" to the Dynamics, such as "Remember a man," "Remember a group." The only error that can be made in Elementary Straightwire is to get too fancy, for one does not believe that an auditor who has advanced this far in auditing would make an error in communication. There is an entire gamut which we call "The next to the last list in Self-Analysis" published in the original edition of "Self-Analysis" which has many times been known to break a person from a neurotic to a sane state. This is: "Can you recall a time that is really real to you?" "Can you recall a time when you were communicating well to someone?" "Can you recall a time when someone was communicating well to you?" "Can you recall a time when you felt Affinity for someone?" "Can you recall a time when someone felt Affinity for you?" By keeping this in the Understanding or Affinity line a case advances more rapidly than if misemotion and other factors are addressed.

Opening Procedure of 8-C is one of the most effective and powerful processes ever developed and should be recognized and used as such. The main error which is made in the Opening Procedure of 8-C is not to do it long enough. It takes about 15 hours of Opening Procedure of 8-C in order to bring a person into a completely relaxed and Self-Determined state of mind regarding orders. Opening Procedure of 8-C is a precision process. Step "a" of Opening Procedure of 8-C is "Do you see that object?" the auditor pointing. When the preclear signifies that he does, the auditor says, "Walk over to it." When the preclear has walked over to it, the auditor says, "Touch it." When the preclear does, the auditor says, "Let

go," and designates another object – a wall, a lamp – calls it by name or not, and goes through the same procedure once more. It is important that the auditor specifically acknowledge each time the preclear has executed the command given. When the preclear has seen the object, when he has walked over to it, when he has touched it, when he has let go – each time the auditor signifies that he has perceived and does acknowledge this action on the part of the preclear. This Step "a" is used until the preclear does it easily, smoothly, without the slightest variation or introduction of any physical communication lag, and has demonstrated completely that he has no upset feeling about the auditor or objects in the room.

When "a" has been run for a length of time necessary to bring the case up tone, Part "b" is run. Part "b" introduces the idea of decision. It is notable that the "One-Shot Clear" must be very strong on this power of decision. It is also notable that a person in extremely bad condition has no power of decision. The commands of Part "b" are: "Pick a spot in this room," and when the preclear has: "Walk over to it," and when the preclear does: "Put your finger on it," and when the preclear has: "Let go." Each time, the auditor acknowledges the completion of the command by the preclear, signifying "All right," "O.K.," or "Fine," making it very plain that he has noticed and approves of and is acknowledging the preclear in following each specific command. He approves of these one at a time in this fashion. The preclear is run on this until he demonstrates no physical communication lag of any kind in making up his mind what to touch, how to touch it, and so forth.

Part "c" of Opening Procedure of 8-C introduces further decision. It goes as follows: the auditor says, "Pick a spot in this room," and when the preclear has, the auditor says "Walk over to it." When the preclear does, the auditor says, "Make up your mind

when you are going to place your finger on it, and do so." When the preclear has, the auditor says, "Make up your mind when you are going to let go, and let go." The auditor each time acknowledges the completion of one of these orders to the preclear.

In doing Opening Procedure of 8-C the preclear must not be permitted to execute a command before it is given, and a two-way communication must be maintained. As I have said, Opening Procedure of 8-C is a very powerful process. If all auditors knew how to do this Opening Procedure of 8-C and could do this very well, we would right there have psycho-therapy licked. But we are not trying to lick psycho-therapy. It has never been a major problem to us. We are trying to bring people a long way further North than psycho-therapy ever dreamed of, and Dianetics and Scientology are not psycho-therapies, they are processes which increase the abilities of people.

Opening Procedure by Duplication has as its goal the separating of time, moment from moment. This is done by getting a preclear to duplicate the same action over and over again with two dissimilar objects. In England this process is called "Book and Bottle," probably because these two familiar objects are the most used in doing Opening Procedure by Duplication.

The first step in Opening Procedure by Duplication is to familiarize the preclear with both objects, as to their reality and his ability to own them. One makes himself handle them, and feel them, and acquaint himself with them, makes him describe them as objects he is experiencing in present time, not as something related into the past. A little time spent on this can be quite beneficial.

The auditor then begins what will become to the preclear before he is through with this some of the most hated phrases anyone

could conceive, but which, by the time the preclear is finished with this, become just like any other phrases. Many people believe that opening Procedure by Duplication induces hypnosis. This is because in running it hypnotism runs off: the preclear, while the hypnotism is running off, may feel quite hypnotized. It is the exact reverse of hypnotism. Hypnotism is an effort to persuade the individual to do nothing, to sit still, and to accept fully the inflow. Opening Procedure by Duplication contains two-way communication, and indeed does not work unless two-way communication is done with it. The main liability in doing two-way communication on Opening Procedure by Duplication is that the auditor, in introducing two-way communication to it, may stray considerably from the pattern laid down. He must not do this. Although he is maintaining two-way communication he must adhere very sharply to the process. He can make the preclear tell more about them, he can make the preclear describe various things which are manifesting themselves to the preclear; he can be insistent the preclear really knows he has just picked this up, but he must stay with this sequence of auditing commands, and may not vary from them even vaguely. He can interject other conversation, but not other auditing commands, into Opening Procedure by Duplication.

The auditing commands are: "Do you see that book?" says the auditor, pointing. When the preclear signifies that he has, the auditor says, "Walk over to it." When the preclear does, the auditor says, "Pick it up." When the preclear does, the auditor says, "Look at it." When the preclear does (usually he was looking at it but now looks at it more closely) the auditor says, "Give me its color." When the preclear does, the auditor says, "Give me its weight." When the preclear does, the auditor says, "Give me its temperature." When the preclear has, the auditor says, "Put it back exactly

as you found it." This action sequence having been completed, the auditor points to the bottle. "Do you see that bottle?" When the preclear does, the auditor says, "Walk over to it." When the preclear does, the auditor says, "Pick it up." When the preclear has, the auditor says, "Look at it." When the preclear does, the auditor says, "Give me its color." When the preclear has, the auditor says, "Give me its weight." When the preclear has, the auditor says, "Give me its temperature." When the preclear has, the auditor says, "Put it back exactly as you found it." Then the auditor says, pointing out the book, "Do you see that book?" and so on, back and forth, using this exact sequence of commands. The auditor can interject "Describe it more fully." The auditor can sometimes, but not oftener than once every 15 minutes, point to the book, have the preclear go through the full sequence with the book, and then point to the book again, and have the preclear once more go through the full sequence with the book. This will break down the automatic machinery a preclear is bound to set up to compensate for this process. We want to keep the preclear doing it, not his machines. By asking the preclear to describe the object, or describe its temperature more fully in its proper sequence in these commands, machines are also broken down and the alertness and the awareness of the preclear is increased.

The auditor must not omit letting the preclear give him the preclear's reaction. The preclear will pause, seem to be confused. It is up to the auditor at that moment to say, "What happened?" and to find out what happened, and then to continue with the process, having acknowledged the communication of the preclear. An auditor must never be afraid to let a preclear emanate a communication, and an auditor must never fail to acknowledge the completion of an auditing action, no matter how minute.

The Remedy of Havingness is an extremely effective process for it remedies the ability of the preclear to have or not have at will. Sometimes auditors interpret this process as inflow, only. That is because the physical universe is an inflow universe, and it is all too easy for an auditor to assign to auditing and all other actions inflow characteristics only.

The modus operandi of the Remedy of Havingness is to have the preclear mock up something, pull it in, or mock up something and throw it away. It does not matter what you have him mock up. The item can have significance or not as the case may be. Preclears who are low in tone, if this is run on them, have a tendency to make everything they mock very significant. It is not the significance, it is the mass that counts. However, to keep the preclear interested, or to assist his mocking up, an auditor may designate specific things, and does so.

It will be found that the acceptance level and expectance level of the preclear very definitely monitor what he mocks up, and what he can pull in and what he can throw away. As covered in the Professional Auditor's Bulletins, acceptance level processes can be combined with the Remedy of Havingness.

The commands of Remedy of Havingness are as follows: "Mock up a (planet, man, brick)." "Make a copy of it." "Make a copy of it." "Make a copy of it." And when the preclear has from five to 15 copies, "Push them all together." "Now pull them in on you." When the preclear has done this for some time, the last command is varied by saying, "Throw them away and have them disappear in the distance." In other words, we have the preclear mock up something, and when he has we have him make a copy of it,

make another copy, and another copy, and another copy, one at a time, push them together and pull them in or throw them away.

We keep up this process for some time until we are very certain that he can actually throw things away or pull them in on himself at will. This is the Remedy of Havingness. Remedy of Havingness does not mean stuffing the preclear with energy. It means remedying his ability to have or not have energy. Run with particular significances such as money, women, et cetera, one could remedy specific scarcities on the part of the preclear. But remember that at first they may be so scarce that at first he may have to waste a large quantity of them before he can have one.

On an awareness of awareness unit exteriorized we run Remedy of Havingness, but a little differently. We say, "Put up eight anchor points." We describe to him how we want these put up. We want them put up in such a way as to form the corners of a cube. In other words, these eight anchor points are not put in a group in front of or behind the preclear, they are to be distributed around him. When the preclear has done this we say, "Pull them into you." We keep this up for a long time. We also have the preclear exteriorized mock up eight anchor points and send them away from him. A pre-clear exteriorized can be very unhappy about his lack of havingness and this last process is used to remedy this upset.

Remedy of Havingness is an exteriorization technique. If it is run on an individual long enough, say eight or ten hours, he will probably exteriorize at the end of that time. If you kept on running it as an exteriorized process, given in the second part above, he would then have his visio clear up, and he would finally get into very excellent condition. This is quite a process. However, remember this process depends upon the preclear following the auditor's

orders. Unless the auditor has guaranteed this by Opening Procedure of 8-C and Opening Procedure by Duplication, the chances of the preclear's actually following his orders (although pretending to do so) are very slim. We discovered in old-time Dianetics that the breakdown was in the preclear failing to follow the auditor's orders. Preclears would pretend to follow an auditor's orders but actually would not.

The process known as Spotting Spots in Space is not to be attempted on somebody who is having a difficult time, and when it is attempted it should be accompanied with Remedy of Havingness. One makes a person spot spots in space for a short time, then remedies Havingness, makes them spot spots in space, then remedies Havingness, then spot spots in space. These two processes, Remedying Havingness and Spot Spots in Space actually belong together, however the preclear eventually emerges up in a higher band where he can spot spots in space without remedying Havingness.

The auditing commands are: "Spot a spot in the space of this room." When the preclear has, the auditor says, "Spot another spot," etc. When the preclear gets well into the process in this fashion we say, "Spot a spot in the space of this room." "Walk over to it," and when he has, "Put your finger on it." When he does, "Let go."

The auditor should ask the preclear when he starts this process if the spot has any mass, color, temperature, or any other characteristics, or "How big is it?" The auditor asks this to make sure that the preclear is actually spotting a spot, a simple location, not a spot that has a mass, temperature, or characteristics. A location is simply a location, it does not have mass, it does not have color, it does not

have any temperature. When we ask the preclear to spot a spot at first his spots are liable to have mass and temperature. We do not object to this, we simply ask him frequently, once we have discovered that his spots do have this, how his spots are getting along, and we remember, on such a preclear, that we must remedy havingness. Eventually he will move out to a point where he is simply spotting locations.

These are the Six Basic Processes that an auditor must know. They are all of them very powerful processes, and each and any one of them can accomplish the goals which were envisioned in "Dianetics: The Modern Science of Mental Health." The essence of these processes is to do them as given, to do them "purely," all the while maintaining a two-way communication with the preclear. Auditors get into minor variations on this set of processes, but these processes were evolved first in theory by myself, were developed in practice by myself, and were then given to many auditors to do, and many auditors were trained in them, and then these processes were refined and inspected until they represent a very broad agreement, and we have found that these commands, as you have them here, are the best commands which can be used in processing a preclear. The failure of an auditor to duplicate, his unwillingness to duplicate, his upset about duplication in general will quite often lead him up the blind alley of varying a process compulsively or obsessively. When he does he can expect to lessen the results. Auditing today, by the experience of a very large number of auditors, is a very severe discipline on the individual. It is not an art, and it never will be an art. It is a precision science. In the old days, all this talk about art and intuition and instinctiveness cost a lot of preclears the benefit of auditing. Auditing in the long ago was tremen-

dously complicated but it was none the less precise. Now that it is very simple it is still very precise.

Amongst these processes an understanding of communication lag and Opening Procedure of 8-C were chose as the two processes to be taught to a very large area which contained a large number of auditors. This area had been noteworthy, heretofore, for the strange results "obtained" by auditors and the strange techniques which were used in it. A couple of auditors were sent into this area to teach everybody communication lag and Opening Procedure of 8-C. Actually these two auditors were originally from this area. They did so, and several lives have been reported saved to date, and a great many cases have been salvaged, and the entire science is looking up in that particular area simply because the area was taught nothing but communication lag and the Opening Procedure of 8-C and did nothing thereafter but this. Out in the outskirts of this area a couple of auditors varied Opening Procedure by Duplication and were reported to be having very good luck with the variation, but these two auditors were not part of the crew who were taught Opening Procedure of 8-C and communication lag, and the results they are obtaining are very junior to the results obtained by their own fellows very close by.

It could be said that the only real danger in auditing was failure. Auditing is the start, change and stop of aberration, or the creation of ability. Today creation of ability takes prominence to a point where aberration drops out of sight and is forgotten. But the auditor who does not obtain results is demonstrating to himself that he cannot control human aberration and human ability, and a demonstration of his failure to himself is sufficient to make him slightly incapable in handling his own difficulties. Thus it is a tremendously important thing that we have processes which, when used

exactly as given, and used with skill, produce uniformly good results on preclears. An auditor using these on preclears gets better, and better, and better, and better even when he doesn't have any auditing himself – a thing which was not the story in 1950. When you can control aberration in others, when you can increase the ability of others, you certainly do not worry about your own. An auditor who has consistent failures will eventually drop back to self-auditing, but these processes will cure even that. Self-auditing, of course, is the manifestation of going around running concepts or processes on one's self. One is doing this because he has been made afraid, through his failure on others, of his ability to control his own engrams, facsimiles, thoughts and concepts, and he seeks to control them through auditing. It is not necessary for an individual to audit himself in order to control his own machinery.

Before anyone should adventure in the direction of testing the "One-Shot-Clear" or doing anything about exteriorizing the awareness of awareness unit and so making a Clear, he should be entirely conversant with these processes. Actually, any of these processes run long enough would probably result in an exteriorization. There are faster ways to achieve an exteriorization than these processes, but these processes are preliminary to them. The preclear who cannot follow the auditor's orders will not sit there and do a subjective – which is to say, an out-of-sight, in his own mind – process without varying it. The trouble with the preclear is that he cannot duplicate, he cannot follow the orders of the auditor, and when the auditor tells him to run a concept or a thought, the preclear probably pays token nod to this and runs entirely something else. A very close E-Meter review of a number of preclears who were not advancing under "subjective processes" disclosed that each and every one of them had never run what the auditor told them to run. They

were afraid of obeying the auditor, they were afraid of what the auditor was doing, they were afraid of his skill. Opening Procedure of 8-C remedies this fear and brings the inability and unwillingness of the preclear out into the open where it belongs.

In Opening Procedure by Duplication we very often get a pre-clear "blowing the session" where the auditor has run an insufficient quantity of Opening Procedure of 8-C. When a preclear "blows the session" on Opening Procedure by Duplication, the auditor has missed. He has not run enough Opening Procedure of 8-C. How much is enough Opening Procedure of 8-C? Until the person is in very good condition as homo sapiens.

Remember that whether the command is physical or mental, the auditor must observe communication lag. In Opening Procedure of 8-C he simply repeats the process command all the way through, and then again, and again and again and in such a way flattens any lag that shows up. He does not repeat the command on which the preclear got the lag. It is easier to do this way, it is a more orderly process when it is done this way. By very close theory, the actual command on which the preclear lagged should be repeated again, but this is not done.

These are the six basic processes which we must know before we can constitute ourselves auditors. These are the processes which are getting results. These are the processes which are making able men and able women.

These processes can be varied into specific uses where ability is concerned. One of the uses of these, for instance, would be to raise the ability of a pilot to fly a plane, or a person to drive a car, simply by having him approach, touch, and let go of various parts of the object to be controlled. The exact procedure as given above of

Opening Procedure is run, except that the object to be controlled is used. Typists have learned to type better, people have learned to drive cars better, and many other abilities have been recovered simply by running 8-C. One could envision a pianist who was getting tired, run-down, or upset by his music, coming into full awareness of it once more simply by running 8-C on his instrument or instruments.

If we wanted to increase the ability of a salesman, it would only be necessary to run any of the above processes in their proper position on the tone scale to increase his ability. Abilities increase, in general, when these are run.

When does one run what process? One should have a copy of the Chart of Human Evaluation from "Science of Survival" and know that chart well in order to understand exactly where one starts. In general practice, however, an auditor simply starts with two-way communication, and when he is getting answers to his questions and is taking rather freely with his preclear he goes into Elementary Straightwire, and from Elementary Straightwire he goes into Opening Procedure of 8-C.

There is a variation on two-way communication. If you have a difficulty in getting a preclear started in two-way communication it is a very easy thing to get him talking on problems, and from problems to run this one, "What problem could you be to yourself?" "What problem could you be to others?" running one and then the other each time until the preclear understood he could be an infinity of problems. Many people are so thoroughly scarce on problems that they will not let any go until they know that they can create problems for themselves. When a case is stalling, he is generally finding it very hard to give up a pet problem because he knows he

can't have any more. Of course, all this is basically situated on answers. He can't have any answers so he has to have problems, then from problems he finally gets to a point where he can't even have these.

Anyone desiring to be a good auditor should follow this chapter very closely, should provide himself with a copy of "The Creation of Human Ability," and should also procure "Science of Survival" and study them. The best way to become an auditor is to be trained as an auditor. We have found this so much the case that while we offered an examination to anyone who wished to take it to the grade of Hubbard Certified Auditor, or Hubbard Dianetic Auditor, we never expected them to pass it – for they never had, even though it was on the most simple elements as you see before you. There is no substitute for good training.

CHAPTER XIII

THE PROCESSING OF COMMUNICATION

If you will examine the Six Basic Processes you will discover that they are communication processes. The efficacy of 8-C derives from the fact that it places into the realm of knowingness communication with the physical universe. The physical universe does not give us back answers, but the Opening Procedure of 8-C remedies to a marked degree the liability of this no-answer situation by making the individual aware of the fact that walls are simply walls, that chairs are chairs, and floors floors, and ceilings ceilings. Opening Procedure by Duplication is processing another facet of communication: Terminals, the object (terminal) at Cause interchanging flow with the object (terminal) at Effect. Elementary Straightwire is simply a communication with the past, and securing of answers from the past, in other words, using the past as a terminal. Havingness, in itself, describes the mass at a terminal, or masses, and Spotting Spots in Space improves the tolerance of an absence of a communication terminal.

These Six Basic Processes, as designed, bring an individual up a gradient scale of tolerance for more and more communication. Once a preclear has been pressed through these he is ready for the direct processing of communication. He is not ready for the direct processing of communication until he has been put through these Six Basic Processes.

The ability of an individual depends upon his ability to communicate. The first and foremost of mechanical abilities is this communication ability. An individual who cannot communicate with

something will become the victim of that something. That which a person withdraws from in this universe becomes, to a marked degree, his master. That which one fears becomes one's master. If an individual were willing to communicate with anything and everything in the entire universe he would then be free in the entire universe. Additionally, he would have an unlimited supply of distances and terminals. A barrier, perforce, is something which an individual cannot communicate beyond. When we see space as a barrier, its total operation as a barrier is the inability of the individual to be at the other extreme end of that space or outside that space. When we see energy as a barrier, we simply see it as something which will not permit the egress or ingress of an individual. When we see mass, walls or time as a barrier, we mean "imagined impossibility of communication." If you do not imagine that you cannot communicate, then there cannot be a barrier.

At the same time we are placed up against this conundrum: in the absence of communication, in the absence of interchanges of communication, in the absence of other terminals, flows, and terminals to which others can communicate, an awareness of awareness unit is not, by its own consideration, living. Livingness is communication. Communication is livingness. We add to this the variant degrees of Affinity. We add to it Agreements and attain Reality, but still these are only significances entered into communication. Any and all types of significances can be entered into communication in order to "give a reason for" communication. These "reasons for" are simply reasons for a game, reasons to have communication.

In the light of the concept of Pan-Determinism we see that an individual has to assume that he cannot know what another is talking about if he wishes to communicate with and depend upon the

communications of that other. In other words, he has to pretend he cannot communicate. An individual who has some sort of barrier around him must pretend that he cannot communicate beyond that barrier. Actually this is nothing more nor less than a pretense. These barriers are the shadows through which the fish would not move. They could have swum through these shadows except for the fact that they did not believe they could penetrate beyond the shadows. It could be said that belief alone is the reason for any entrapment.

However, there are the mechanics of entrapment and we discover that an entrapment must be a communication barrier. An individual becomes entrapped in something because he does not believe he can communicate outside of it, or he becomes fixated on a terminal as a terminal himself.

To be very precise, the reason why an individual is entrapped has to do with scarcity of communication. An individual is still waiting, is still looking towards something, expecting it to communicate to him. It has not, and he has eventually turned his attention slightly off of this onto something else which he expects to communicate to him. And when this does not, he expects communication and so finds it elsewhere, but each time he sets up one of these expectancy lines he is to that tiny degree trapped against the terminal from which he was expecting but did not get communication. Thus, we have the entire bundle known as the reactive mind, the entire anatomy of ridges, and any other enturbulative mechanism, and even problems themselves, being a seemingly endless chain of communication scarcities.

What are the specific scarcities in a communication line? There is no scarcity of silence. Anyone has far too much silence. Silence

might be conceived to be the native state of a thetan – an awareness of awareness unit – but it is not, for obviously a thetan is alive only to the degree that he is communicating, is action – concentrated only to the degree that he is living. We discover that the tiny cells of the body consider themselves to be the very mirrors of truth when they are the most silent. There is an interesting and peculiar test here where the auditor has the preclear mock up in any area which contains a somatic a great many answers or originated communications from these "dead cells" and we discover this somatic-ridden area coming to life, waking up, becoming active once more. This in itself is a specific for all types of somatics. All one has to do is to have the preclear mock up answers in these dead cell areas. An ultimate truth, which is studied to a far greater extent in "The Creation of Human Ability", is a Nothingness, but this ultimate truth is not Life. Life is composed of this pretense that one cannot communicate, that one must communicate. It is composed of this intricate tangle of communications and self-erected barriers which give us games. When we get too deeply immersed in this game, when answers get entirely too scarce, we forget that we were the one who interposed the idea that no answers were to be given.

Silences do not process. There is entirely too much silence on the track. Remember that: it does not process. You can fill silence, but silence itself is death. When you process silence you process the preclear down towards death, not upward towards life. The way to process him upward towards life is by supplying abundance of communication. We find the preclears who are in the worst condition are the preclears who are the most silent, the most out of communication. These are the closest to death, closest to aberration. The way to get them alive again is to remedy some of the scarcity of communication. For a preclear who is in very bad shape, or in

common practice, any preclear you would encounter, you would use first the Six Basic Steps in order to bring the individual up to something approaching a livable communication strata. And then you would go immediately into the remedy of scarcity of communication by having him mock up himself, even if just as ideas, the various parts of a two-way cycle of communication.

The parts of a communication cycle that have to be remedied are: (1) originated communications, (2) people to communicate to, or other awareness of awareness units to communicate to, (3) answers, (4) acknowledgements, and additionally, but not as important, (5) arrivals, (6) departures.

It is not necessary that the preclear have the ability to mock up or put out and hear back sound. In other words, sonic and visio are not necessary to this process. The entirety necessary is the idea of communication. You might say you have him mock up a "verbalizing idea."

A preclear will sort through, himself, pads (2), (3), (4), (5) and (6) if the preclear is simply told to "mock up some people speaking." He will, in rotation, get people answering, people acknowledging, people greeting him, and people saying good-bye to him. Because the preclear is usually far down the Tone-Scale on origin and ideas, and because "necessity level," other determined forces, have been necessary to get him into communication, it is likely that he will not, himself, spot the origination of communication, and the auditor will have to call his attention to this.

Remember this is not done on a preclear who has not first been put through his paces on the Six Basic Processes, for an auditor sitting there asking the preclear to mock up answers, or acknowledgements, or originated communications could not otherwise be

sure that the preclear is doing this at all. Further, the preclear's attention is very likely to stray into various portions of his own bank, for his bank starts to come to pieces under the impact of all these communications.

The preclear must be kept at his job. His mocking up of communications must be kept at a simplicity and out of deep significances, and if his attention seems to fixate upon flows and he begins to "wrestle with mass," the auditor should get him back into mocking up communication as fast as possible.

What degree of originality is required of a preclear in mocking up any of these originative communications, answers, or acknowledgements? The answer to this is "none." No variety is necessary whatsoever. Simply the idea of communication, with some sort of a specific idea being communicated, is all that is necessary. Having the preclear, silent himself, mock up before him something saying "Hello," and saying "Hello" again, and saying "Hello" again, and having him mock this up behind him saying "Hello," and saying "Hello," and saying "Hello," would be quite adequate for an originated communication. Having the preclear mock up any banality such as "All right," or "O.K.," serves very well for both answers and acknowledgements. We are not at all concerned with the significance of the communication. We do not want long and involved communications. The preclear will try to get off into them. He will also try to get into his prenatal bank, his early childhood, and eight lives ago. We do not want him to do this, we want him to go on mocking up originated communications, answers, acknowledgements. We are validating ability, we are not trying to get rid of inabilities in his past. We are trying to increase his ability to communicate in the present, and originate communications, and take a Pan-Determinism out of all communicating terminals. We are not

trying to get him to run out anything in the past. I know that an old Dianeticist is going to have a very hard time restraining himself from running out the prenatal which immediately appears after the preclear has made something say "Hello" to him 15 or 20 times. It is the auditor's job to make the preclear go on having the preclear or something say "Hello" or "Okay," or "I did it," and to ignore that engram. The number of engrams which will blow into view and beg to be run are countless. The auditor is not interested in these. Of course, if the preclear wants to ten the auditor about these, the auditor must permit the preclear to originate communication and must answer it simply to get the preclear to originate communication. He should not let the preclear go on, and on, and on discussing what has occurred, once the preclear has told him the essentials of it. The auditor wants to get the preclear back onto mocking up originating communications, answers and acknowledgements. The auditor is also making the preclear mock up something to talk to while he is doing this, a point which is cared for automatically and which is not addressed actually and actively in auditing. Naturally, if there is a spot in the air out there saying "Hello," or "Okay," or "I did it," the preclear is assuming that there is something alive there that can say "Hello" to him.

All manner of thinkingness machines, large black masses, white and green fire, purple spheres, falling stars, shooting rockets, may appear in the preclear's bank while he is undergoing this process. The auditor is not interested in this phenomenon, he is merely interested in getting the preclear to mock up further communication.

It does not matter if the preclear says these communications himself aloud or simply does them quietly to himself. The necessity here is not sound. Sound is a by-product of communication. It

is the carrier wave of communication and is not itself communication.

Some interesting variations can be worked on this, but they are not advised, and indeed they violate the terms of this process, but they demonstrate how much power this process has. One has the preclear say aloud, "Okay, Mamma," a few hundred times. He will be amazed at the amount of variation which will occur, the communication lags, the impatience, the anger, the amount of data which will jump up about Mamma. But this data that is jumping up is simply the bank which is triggered to agree with what the preclear is doing at this moment. In other words, that is stimulus response. Restimulation is stimulus-response and is covered in great detail in "Dianetics: The Modern Science of Mental Health." We could clear away an ally, we could do almost anything we wanted to do in Book One with this process of remedying the scarcity of communications.

Another point immediately arises, as to whether or not Havingness has to be remedied on the preclear. It has not been found necessary to remedy havingness on the preclear if one is actually remedying the scarcity of communication. This is a great oddity, for the preclear's bank, being composed of tangled and unfinished communication lines, starts to come apart the moment you begin to remedy the scarcity of originated communications, answers, and acknowledgements. Some of these black masses which the preclear has fondly held before his face blow into forever, and yet the preclear does not need his mass remedied. The reason why he had to have mass was to compensate for the lack of communication. Where you have had a lack of communication you are liable to have a mass. As an example of this, an individual loses an ally and then keeps close by him a ring which belonged to that ally. The

ring is a substitute communication terminal for the ally. After a while one begins to believe that he really has to have mass; he doesn't have to have mass at all. The remedy of the scarcity of communications cures a person of having to have mass, having to eat obsessively, or do anything else obsessively.

Along with the remedy of originated communications, the preclear's imagination rises quite markedly, and thus he is able to imagine new games and new ways of communication with sufficient rapidity to compensate for the old games which you are taking away from him. Actually the preclear, being a preclear, is a game, perhaps even the last last-ditch game in which the individual could engage.

When the auditor has the preclear run acknowledgements, the wording is: "I did it." This will remedy responsibility difficulties. All automaticity comes about through lack of acknowledgements (absent players, secret players).

In view of the fact that Pan-Determinism is control on all Dynamics, and in view of the fact that control is start, change and stop, one can have the preclear stop making things communicate for a moment, and then change the communication, and then start anew. This gives the preclear practice in starting, changing and stopping.

The auditing command which would go with this is simply, "Mock up some answers," "Mock up some original communications." "Mock up some acknowledgements," with enough guiding talk to give the preclear the idea that you do not want new, startling, difficult action but only the simple placing of communication ideas such as "Hello" in the vicinity of the preclear over, and over, and over, and over.

The exact auditing commands to process communications are:
Originated Communications: Auditor: "Have somebody out there," (indicating a spot in the air) "start saying 'Hello' to you." The preclear does so, is himself silent. When the process is long run: Auditor: "Start saying 'Hello' to a live spot out there." The preclear aloud, or as himself, does so.

Answers: Auditor: "Have a spot out there start saying 'Okay' to you." The preclear does this many times. Auditor: "Start saying 'Okay' to a spot out there."

Acknowledgements: Auditor: "Have a spot out there start saying 'I did it'." When the preclear has, many, many times: Auditor: "Start saying 'I did it' to a spot out there."

The command that turns on a somatic, repeated often enough, will turn it off.

When in doubt, remedy havingness.

This is the processing of communication directly. Remember that it is done after one has already done the Six Basic Processes. Remember that a two-way communication is maintained with the preclear while it is being done, and remember that the preclear must be audited in full understanding and practice of the Auditor's Code, 1954.

CHAPTER XIV

THE ONE-SHOT CLEAR

The goal of the "One-Shot Clear" has been with us since the earliest days of Dianetics. By "One-shot Clear" we meant one phrase or one action given once, or repeated, which would bring into being the Clear as described in "*Dianetics: The Modern Science of Mental Health*," chapter II.

It should be understood by this time that the Clear described in "*Dianetics: The Modern Science of Mental Health*," chapter II, is actually the thetan exterior* of Scientology. The way to clear somebody is to get him out of the influence of his reactive bank and his analytical machinery. When a person is so cleared, his level of knowingness is sufficient to overcome the need of machinery, and the need of stimulus-response mechanisms as contained in his reactive mind.

Long since we have had a "One-Shot Clear" for 50 per cent of the human race. All we say to the individual is, "Be three feet back of your head." If he is, he orients himself, he knows that he is not his body, he knows he does not have to be up against his reactive mind, he has been gotten out of the trap. Of course, there are many other things which you could do to further increase his ability and orient him in this position, but this is not immediately in our province in Dianetics. When an individual is so exteriorized he also can look over the body and patch up pinched nerves, black areas, rearrange the anchor points which create and hold the space of the body, and so repair a body quite excellently. However, it is not the

purpose of exteriorization simply to get a person to square away the machine known as the body.

"Be three feet back of your head" is a strange and interesting combination of words. Evidently this simple combination has not been known before by Man. It is notable that one does not say, "Move three feet back of your head," since an awareness of awareness unit does not move, it appears and disappears from locations.

If one uses this "One-Shot Clear" technique, he should be advised that he must not ask or expect of the newly exteriorized person a number of strange or impossible things. He must not ask him to go chasing around finding things. He must not ask him to prove that he is exteriorized. The individual says so – that's the end of it. In Scientology, of course, on Route 1, as contained in "*The Creation of Human Ability*," we go on to improve the ability of this exteriorized awareness of awareness unit up to a point we call "Operating Thetan." We do this by running many drills and exercises which improve his perception. However, the process of Answers, or even the Six Basic Processes could be run on the individual after he is exteriorized and his exteriorization will markedly increase, and he will get into even better condition as an exteriorized person. If you were to say "Be three feet back of your head" to somebody, and he was, the next thing to do would be to go into Elementary Straightwire and then into Opening Procedure of 8-C, then Opening Procedure by Duplication, then Remedy of Havingness, then Spotting Spots in Space, and then Answers, or, as the last chapter gives forth, "Remedy of Communication." If you did these things just as given in this book you would have something like a stable Clear. You would pay no attention to the fact that he was Clear. As a matter of fact, if you were to run any of these Six Basic processes long enough, and certainly if you were to run answers for any

length of time after you have run these Six Basic Processes, you would have somebody exteriorized. It is a peculiar thing that there is no argument about exteriorization. Any argument which has been in existence was born out of the psychiatrist's observation of "compulsive exteriorization" by an individual who so detested his body that he stayed outside of it. Psychiatrists have been known to give people electric shocks and other "treatments" to get them to get back inside their bodies. This level of punishment, trying to get a person to accept something under duress, does not work. But then, nothing in psychiatry ever worked, except bank accounts. This "compulsive exteriorization" is a manifestation which we call in Scientology "doing a bunk," in other words, "running away." You will occasionally encounter this, but you will not encounter it if you run the six Basic Processes before you go in for exteriorization.

There is, astonishingly enough, a "One-Command Clear" for the remaining 50 per cent, even if it has to be repeated many times. I have been developing and testing this for some time, and have kept it back on the shelf against a time when we had enough competent auditors to use the process intelligently.

This is a "One-Shot Clear" technique in that one uses one command and so achieves clearing, and after clearing to the stage of exteriorization has been accomplished, one simply goes on using the same type of command. It is a highly effective process, a very violent process. Theoretically it should work on any level of case. In actual practice psychotic, neurotic cases, or people badly out of communication receive it with considerable difficulty and it is not recommended for them, but it would work on them if it could be communicated to them. (On such people use Opening Procedure of 8-C, only.)

The basis for this process is the observation that the MEST universe is a game. One can have a game and know it. He can be in a game and not know it. The difference is his determinism.

Games require space and havingness. A game requires other players. Games also require skill and knowingness that they are games.

Havingness is the need to have terminals and things to play for and on.

When a game is done the player keeps around tokens. These are hopes the game will start again. When that hope is dead the token, the terminal, is hidden. And it becomes an automaticity – a game going on below the level of knowingness. Truthfully, one never stops playing any game once started. He plays old games in secret – even from himself – while playing or not playing new ones. The only real game one can have is in present time. All others are in the past. Anxiety for a game takes one into the past.

The command is, "Invent a game" and when the preclear has, again, "Invent a game." Then: "Mock up somebody else inventing a game."

Having established the fact that an auditing session is in progress, and established some slight communication with the preclear, the auditor says, "Invent a game." When the communication lag on this is flat the auditor then uses the command, "Mock up somebody else inventing a game." This is the only phrase he utters, but he of course engages in two-way communication with the preclear when the preclear has something to say to him. An auditor has to be a good auditor in order to use this process. Just because it is a simple "one-command" process is no reason why it will work for an auditor who is not cognizant of the Auditor's Code, cogni-

zant of a two-way communication and has some experience in more basic levels of processing.

We use this process as a remedy for the scarcity of games and we use it in full awareness of the processes involved in two-way communication.

It is a murderous process and requires five or ten hours in rough cases to bring about an understanding of existence.

This is not necessarily a recommended process. It is a workable process, it does function, it is fast, but remember that it has the frailty of the ability of the auditor himself. It has the frailty of failing when a two-way communication is not maintained with the preclear, it will fail if the preclear in volunteering information finds no attention from the auditor, it will fail if the auditor does not acknowledge the fact that the preclear has done this. But, if these things are considered, it will work.

This process can be abused by the preclear. He can wander from it. He can sit there in the auditing chair doing other things, but we depend upon the skill of the auditor to see that the preclear is not doing other things, and that he is actually doing the process.

The preclear will "pick his bank clean" rather than invent, he will have doubts that he is inventing. But we persevere – and we win.

CHAPTER XV

ARC PROCESSING

If we examine communication we will discover that all communication lag is the introduction of Matter, Energy, Space and Time into communication. The more time has been introduced into communication, the less communication there is.

As an example of this let us say that a star in some other galaxy explodes, and then let us trace the length of time necessary for a small amount of that explosion's particles to reach earth across great space. Almost countless light-years elapse before this communication line has been completed. This is a very, very long communication. Not necessarily a communication lag since the progress of the particles is not interrupted. There are no **vias**. Actually, MEST itself does not have a communication lag, it is totally a communication lag.

The more of this sort of thing enters into communication, the worse off is the preclear. Thus we can see that the subject of MEST itself is the aberrative factor.

As we examine barriers, we find that they are Matter, Energy, Space and Time. We discover that we can overcome the barriers of Matter, we can climb walls or go through them. We can somehow or other brave or get on the other side of energy barriers. We discover that even space has its limitations even when it appears as limitless as the space of this universe (and the space of this universe appears as big as a person supposes it is big, whereas actually it is, to a thetan who can get outside of it, about the size of a

matchbox to a child). The one barrier which we discover difficult to get around is Time.

The basic definition and understanding of Matter, Energy, Space and Time are not particularly germane in this place. They are taken up on a much higher theoretical level in Scientology, but the essence of time is that it is measured or marked by the motion of particles in space. Space and energy particles are necessary to have mechanical time, but what is time, basically? Time is actually a consideration. There is time because one considers there is time.

You must examine the physical universe very closely to discover that the reason it is always here is because it is, each particle of it, each cubic inch of space of it, in forever. The physical universe is not moving through time, it is stuck in time. Each and every part of it is fixed in a now which lasts forever. The only real changes which take place in the physical universe are those introduced into it by Life. We can argue about this if we want to but we are interested there in a concept which leads towards a workable process.

We discover that time exists for the individual to the degree that the individual makes time. Time is an other-determined thing to nearly everyone alive. He depends on clocks, he depends on the rising and setting of the sun, he depends on all manner of mechanisms to tell him what is the time. Actually the more a person is told what the time is, the more he gets into a dependency upon some other consideration, and so he drops into forever. When he stops considering that he is making time, when he stops making time by considerations, he is dropping himself into a foreverness. He has less and less motion, he has less and less determinism. Time is a very insidious barrier because its apparency would tell an indi-

vidual that time is created by the movement of things. Actually it is not, it is created by a consideration that things are moving.

The remedy of the barrier of time produces an astonishing effect upon a preclear. When the auditor is auditing one of these two "One-Shot Clear" commands (the one given in the last chapter and the one given in this chapter) he will stumble across quite a bit of complication on the subject of time. An individual told to have some complications by decisions will eventually move out into the fact that the most complicated thing he can get into is time, and so this is a very satisfactory game. We can process this factor directly.

This process is the essence of simplicity. It has one command. The command is "Make some time." This is all the command there is. One does not advise or teach the preclear how to make some time. One accepts whatever the preclear decides makes time as the answer. One maintains the two-way communication with the preclear, and answers comments which the preclear has on it. One carefully does not evaluate for the preclear and tell him how to make some time. One does not set an example in making time. One simply has the preclear make some time.

This process on some cases has to be run many hours before the preclear comes into partial control of the barrier of time. When he does this he of course comes into some control of his engram bank and his considerations.

The making of time naturally puts into motion all those silent or motionless masses which are hanging to the preclear and which actually pin together his reactive bank.

This is an enormous joke upon the preclear by himself and the universe that he makes all the time he will ever perceive. He cannot possibly get out of phase with "forever" if he is in contact with the

foreverness of the space and energy mass of which this universe is composed. When he starts to protest against the universe at large he starts to protest against the foreverness which includes all time, and so he withdraws into earlier times when he was making time in order to have some time himself.

"Make some time," is a process of astonishing ramifications.

But remember, time is a barrier. One could also say, "Make some space," "Make some energy," "Make some objects," "Make some terminals," and have gains in a preclear. But these are barriers. Although a game requires barriers, the preclear already has too many in the past, too few in the present.

Barriers are not life.

We must use three cardinal rules in processing:

- 1) Process towards truth;
- 2) Process towards ability;
- 3) Process towards life.

Auditing commands must emphasize truth, ability, life.

Don't process towards entheta, chronic somatics, difficulties. Ignore them.

The only thing wrong with the preclear is that his attention is fixed on barriers – MEST. His freedom depends upon putting his attention on freedom or present time. Here are two auditing commands. Which is correct?

- 1) "Find some things you can't do."
- 2) "Find some things you can do."

The second is correct. The first will almost spin a preclear. Why? Because it concentrates on a lie. A preclear can do anything!

A preclear has a bad leg. Which is the right process?

- 1) "Touch the back of your chair."
- 2) "Recall a time when somebody hurt his leg."

The first is correct. It is faster. Why? Because it processes towards ability.

We have a preclear who is apathetic. Which process is the right one?

- 1) "Who used to have headaches?" or
- 2) "Feel the floor beneath your feet."

The second is correct because it processes towards life, not illness.

That which the auditor concentrates upon in auditing comes true. Hence, the processing of MEST gives us new barriers. The processing of life gives new life.

Processing barriers gives us *limited* processes. Processing life gives us *unlimited* processes. Life is composed of Affinity, Reality, Communication. These make understanding. Modern ARC processing processes communication as given earlier in this volume. ARC processing includes the following powerful processes:

- 1) "Tell me something you might communicate with."
"Tell me something that would communicate with you."
- 2) "What might you agree with?"
"What might agree with you?"

3) "Tell me something you could like."

"Tell me something that might like you."

These are present time, not past or future processes. They produce very strong reactions. They solve very rough cases. They are summed up in a simple process which does not dispense with them:

"Tell me something (someone) you could understand."

"Tell me something (someone) who could understand you."

Note - Of course a very basic process which resolves chronic somatics, eye difficulties, any specific item is to have the affected part or bad area of energy say "hello" and "okay" and "All right" until it is in good condition - not that an auditor should address specific conditions - H

CHAPTER XVI

EXTERIORIZATION

The auditor will be confronted with a great many problems in exteriorization once he has exteriorized his preclear. The things not to do and to do are as follows:

- 1) Do not require the awareness of awareness unit to again put its attention on the body.
- 2) Do not make the person prove that he is exteriorized.
- 3) Do not make the newly exteriorized person discover, find things, read the future, or do other nonsensical tricks.
- 4) Maintain the Auditor's Code more severely than before.
- 5) Continue the process on which the preclear exteriorized.

If the auditor knows these things he will not get the preclear and himself into trouble. The auditing command "Be three feet back of your head" sometimes gets the auditor into more trouble than he is equipped to handle. The preclear may do a compulsive exteriorization, "do a bunk," and drop his body limp in the chair and give from that body no sign that he is hearing any of the auditing commands given by the auditor. One such case was pleaded with for half an hour by an auditor along the lines that the preclear should remember her husband, should think of her children, should come back and live for the sake of her friends, and found no response from the preclear. Finally the auditor said, "Think of your poor auditor," at which moment the preclear promptly returned.

A limited "compulsive exteriorization" is the preclear going out of the body and getting plastered against the ceiling, or falling in terror upward into the sky (an inverting of gravity). This manifestation is equally upsetting.

If a preclear has been given the command "Be three feet back of your head" and if he "does a bunk," or if he "falls out of his body upward," all the auditor has to do is to get into a two-way communication with the preclear. Actually, he should have, as an auditor, an excellent command of the *Chart of Human Evaluation* and "*Science of Survival*." He would not then tell a preclear below 2.0 on the Tone Scale to "Be three feet back of your head," for when they do, at these lower levels of the Tone Scale, it is on a compulsive or obsessive level, and all the preclear can think of is to try and get away.

Another remedy, if this untoward and strange occurrence happens, is to ask the preclear to "Reach from your position to your body," "Withdraw from the body," "Reach for the body," "Withdraw from the body" or "Decide to run away and run away," several times. Remember, such things as this occur only when the auditor has not placed his preclear on the Tone Scale before he began to audit him.

The way to get away from these entirely is to audit the Six Basic Processes on the preclear, and then audit either or both of the "One-Shot Clear" processes of Remedying Communication and Time Processing until the preclear exteriorizes and then simply go right on auditing the process which exteriorized the preclear. Remember that a preclear exteriorized is simply an awareness of awareness unit which has been taken out of a trap, and the awareness of awareness unit had not changed any from the basic individual, but

now recognizes itself to be out of the trap and is quite happy about it.

A very funny manifestation occurs on some very low-toned preclears when they talk about exteriorization. They say, "I'm over there." This, of course, is impossible. An individual is always here. It is here where you are. Lord knows what this individual who says "I'm over there" has exteriorized – a circuit, a mock-up, some such thing. He himself definitely is not. Another manifestation we have is "battered all over the universe." A preclear who is battered all over the universe is one who does not know where he is and if we ask him many, many times, over and over and over, each time making him get a spot with certainty, "Can you find a spot where you are not?" we will gradually narrow down his area. What has actually happened in such a case is that the preclear has used remote viewpoints, and has left remote viewpoints located all over everywhere to such a degree that the preclear thinks he is any place rather than where he is.

The main thing one has to know about exteriorization is that it takes place. If one uses the Six Basic Processes, remembers the Auditor's Code, and the two "One-Shot Clear" processes, he is then quite safe on exteriorization, for it will occur when it occurs, and the thing to do after it occurs is to do the same process one was doing when it did occur. Of course, one should acknowledge the fact of the preclear's mentioning it and one should certainly permit the preclear to discuss it, but one should continue with the process which exteriorized him, unless, of course, one is very well trained in exteriorization exercises.

As exteriorization drilling, as an activity, is most germane to the realm of Scientology, further knowledge of it and about it is written

up in "The Creation of Human Ability." Here are given the Route 1 steps which should be run after an exteriorization takes place.

The creation of a Clear undertaken in 1950 actually was this manifestation of exteriorization happening at some random moment and not being adequately cared for after it occurred. Nobody remarked upon the fact that he was a distance from the body because most of the people who were thus exteriorized had very good visio on their own banks but very poor visio on the immediate environment. A little more exteriorization work and any one of these clears would have suddenly found himself out in the room looking at the room directly without the aid of his eyes.

We wanted Clears in 1950. We still want Clears. We now have the way to make them, the way to make them stable, and the way to make anybody you process far more able.

The by-word on this is not to address specific errors or difficulties, but to validate abilities and process immediately towards the acquisition of further and higher abilities. We are not in there to pay attention to all of the bad things in the world, since these are composed only of the imaginings of the individual. Let us increase the ability of the individual to create, to be, to perceive, and increase his ability to associate all along the dynamics. If we could do this it would be a far, far better world.

ABOUT THE AUTHOR

Lafayette Ronald Hubbard was born on March 13, 1911, in Tilden, Nebraska. He spent his childhood on a ranch in Montana.

Following his family's move to the Far East, Hubbard had the opportunity to study Eastern philosophies at an early age. His rich grandfather allowed him to travel to Asia and broaden his horizons. The impressions he gained as a teenager at that time had a lasting influence on him.

His life was driven by his tireless spirit of research and his great thirst for knowledge. The central theme was always to understand the nature of Man, and to analyze the particularities of his behavior, in order to be able to draw conclusions on how to eliminate his mental barriers, so as to allow mankind to have full access to its capabilities.

At the age of 19, Hubbard returned to America and studied at the University of Washington where, among other things, he participated in one of the first nuclear physics courses. During his study period, he made a living as a writer, but his passion was always his research into the human spirit.

The Second World War also influenced his life; in 1944, he was assigned to the Philippines region. The injuries sustained during this period only made him further develop his research, and did not prevent him from pursuing his projects. On the contrary, he used his own condition to test the methods he had worked on, and thus restore his own physical and mental health.

In 1950, he published the book *Dianetics: The Modern Science of Mental Health*, a book on the anatomy of the human mind with detailed guidelines for the treatment of traumatic experiences. A very important key step. In this book, he presented the results of nearly twenty years of research, and simultaneously a working method applicable by everyone. The book was a great success.

The Dianetics Research Foundation was created to be able to continue the research, which paved the way for Scientology, and also furthered the development of Dianetics. Both totally dedicated to improving the capacities of human beings. Dianetics and Scientology were then in full expansion and everywhere groups emerged that worked with these methods. Over the years, an organization was created on a worldwide level: the church of Scientology. Hubbard explicitly refused any cooperation with organizations wishing to use Scientology to manipulate people. Its objective was to develop a possible path for all human beings, leading to the liberation from undesirable spiritual barriers, and allowing each individual to become himself again. It was not to create a perfect man, but to allow everyone to be themselves and to reach their full potential.

In 1966, Hubbard retired from any official position at the church of Scientology to focus on his research. He transferred more and more responsibilities to his replacements, which eventually led to the weakening of his organization.

The absence of L. Ron Hubbard at the management level had serious consequences. A gradual process began, leading to changes in fundamental methods, a continuous increase in prices and ever more severe restrictions for its members. From the late 1970s to the mid-1980s, many highly qualified practitioners were excluded and expelled by the church of Scientology, or left the organization on

their own, despite the fact that it had been their spiritual home for many years.

In 1984, the “Free Zone” was founded by Captain Bill Robertson; an association of Scientologists, who wanted to freely use Hubbard’s original methods, for themselves and others, without the oppressive control of the church of Scientology. They sought a friendly gathering of people, without hierarchy, designed as a network. Within this network, Ron’s Org is a community of many people using the path developed by Hubbard to bring people towards greater spiritual freedom and self-determination.

Hubbard had not appeared in these last years, the connection to him had broken off. His cause of death and the year of death are not really known. Probably he died in the 70s, the Church of Scientology puts his year of death with 1986.

Like every important person who has ever existed, and who has brought progress and change to the world, there are many myths and legends about the life history of L. Ron Hubbard. Without first-hand or second-hand data, we really cannot be certain what is true or false.

But what is certain and is really important is that Hubbard has given us a huge wealth of knowledge and a way to use it, and that is our current goal!

As he writes so well:

The first principle of my own philosophy is that wisdom is meant for anyone who wishes to reach for it. It is the servant of the commoner and king alike and should never be regarded with awe.

The second principle of my own philosophy is that it must be capable of being applied.

The third principle is that any philosophic knowledge is only valuable if it is true or if it works.

His intention was that this knowledge would really be used for the benefit of all:

“FOR I KNOW NO MAN WHO HAS ANY MONOPOLY UPON THE WISDOM OF THIS UNIVERSE. IT BELONGS TO THOSE WHO CAN USE IT TO HELP THEMSELVES AND OTHERS.”

GLOSSARY

Ally: A person from whom sympathy came when the preclear was ill or injured. If the ally came to preclear's defense or his words and/or actions were aligned with the preclear's survival, the reactive mind gives that ally the status of always being right – especially if this ally was obtained during a highly painful engram.

As-Is: (verb) To view anything as it is, without any distortions or lies; to duplicate; to perform an as-isness. The general rule of auditing is that anything which is unwanted and yet persists must be thoroughly viewed (perfect duplication), at which time it will vanish. If only partially viewed, its intensity, at least, will decrease. (Ref.: Scientology Axiom 30, and Axiom 11, which gives the four conditions of existence, of which as-isness is one. See Scientology 0-8: The Book of Basics by L. Ron Hubbard, listed in the back pages of this book.)

Auditing: Processing.

Auditor: A person trained and qualified in applying Dianetics and/or Scientology processes and procedures to individuals for their betterment; called an auditor because auditor means "one who listens".

Awareness of Awareness Unit: Thetan.

Bank: Reactive bank; reactive mind.

Chronic Somatic: A somatic of long duration.

Circuits: Reactive patterns; apparent personalities or communications which are in actuality only engrammic content. Word derives by analogy from electronic technology. (See also Demon-circuits.)

Clear: (noun) Term originated in Dianetics by analogy to an adding machine from which old answers have been cleared (by pushing button marked "Clear") so that new sensible answers can be obtained. 1) Dianetic Clear is today referred to more usually as Dianetic Case Completion. 2) The term Clear today normally refers to Scientology Clear, resulting from standard technology for levels up to and including the Clearing Course: a being able to be at cause over mental matter, energy, space and time as regards the First Dynamic (survival for self). *Note:* In this book Clear refers in some instances to thetan exterior rather than either Dianetic Clear or the full state of Scientology Clear.

Demon-Circuits: Stimulus-response mechanisms in the bank which mirror the personalities of persons antipathetic to the pre-clear and which act very much as if they were actual personalities; entities.

Dianetics: From the Greek *dia* (through) and *noos* (soul), thus "through the soul"; a system for the analysis, control and development of human thought which also provides techniques for increased ability, rationality, and freedom from the discovered single source of aberrations and psychosomatic ills. Introduced May, 1950, with publication of *Dianetics: The Modern Science of Mental Health* by L. Ron Hubbard.

Entities: Demon-circuits and similar phenomena.

Engram: A specialized kind of facsimile which differs from other mental image pictures in that it contains as part of its content unconsciousness and physical pain.

Entheta: From "enturbulated theta"; especially, destructive communications.

Facsimiles: Mental energy pictures, mental image pictures, but distinct from mock-ups; the contents of the reactive mind; continuously made recordings in mental picture form, unknowingly created by the individual of his perceptions of the environment, done by an involuntary intention not within the individual's awareness or control.

Lock: Mental image picture of a non-painful but disturbing experience, the force of which is derived from an earlier engram and secondary which the experience has restimulated.

Mock-Up:—We call a mental image picture a mock-up when it is created by the thetan or for the thetan and does not consist of a photograph of the physical universe.

"One-Shot Clear": Thetan exterior, when accomplished by a single ("one-shot") command.

Only-one: if an individual can discover that he is only playing on the first dynamic and that he belongs to no other team it is certain that this individual will lose for he has before him seven remaining dynamics. And the first dynamic is seldom capable of besting by itself all the remaining dynamics. In Scientology we call this condition the "only one." Here is self-determinism in the guise of selfish-determinism and here is an individual who will most certainly be overwhelmed. To enjoy life one must be some part of life.

Preclear: Pre Clear; a person not yet Clear, or a person being audited, who is thus on the road to Clear.

Process: A question or set of questions or directions used by an auditor in a session to help a person find out things about himself and life. The many processes in Scientology technology are used on a precise gradient which leads the person at each level easily to a specific major gain in freedom and ability.

Processing: Auditing; the application of Dianetics and/or Scientology technology to individuals for their betterment.

Reactive Mind: Reactive bank; composed of engrams, secondaries and locks, the reactive mind can be described as a collection of facsimiles (recordings in mental energy picture form) made and retained unknowingly by the individual of the universe around him, which are not under his volitional control and which exert force and the power of command over his awareness, purposes, thoughts, body and actions. Resolved by processing, using standard Dianetics and Scientology.

Restimulation: Mechanism whereby the environment reactivates a facsimile, which then acts back against the body or awareness of awareness unit.

Restimulator: Any part of the environment sufficiently similar to a facsimile in the reactive bank (specifically, in an engram, secondary or lock) to bring that part of the bank into con fusion with present time ("drawn out of the files"), producing stimulus-response behavior in the individual.

Ridge: A ridge is essentially suspended energy in space. it comes about by flows, dispersals or ridges impinging against one another with a sufficient solidity to cause an enduring state of energy.

Scientology: Is an applied religious philosophy and technology resolving problems of the spirit, Life and thought; discovered, developed and organized by L. Ron Hubbard as a result of his earlier Dianetic discoveries. Coming from the Latin, scio (knowing) and the Greek logos (study), Scientology means "knowing how to know" or "the study of wisdom."

Secondary: Orig. "secondary engram"; a mental image picture of a moment of severe and shocking loss or threat of loss which contains misemotion (anger, fear, grief, apathy, etc.). It is called a secondary because its force depends upon an earlier engram, which holds it in place.

Somatic: Noun taken from adjective, somatic – bodily; means essentially any body sensation, illness, pain or discomfort; especially, those stemming from the reactive mind.

Thetan: From Theta (Life Static), a word taken from the Greek letter, theta, tradition symbol for thought or spirit. The thetan is the individual himself – not the body, the mind, etc.; it is that which is aware of being aware; awareness of awareness unit.

Thetan Exterior: An awareness of awareness unit able knowingly to be at a distance from the body.

Tone-Scale: A gradation of the various factors of behavior, thought, emotion, communication, etc., plotted on a precise scale of levels of survival potential; ARC Scale. (See especially "*Science of Survival*" by L. Ron Hubbard.)

