

## **BOREDOM, PACE OF LIVING, TRUTH**

A lecture given on  
5 January 1954

This is the afternoon lecture of the second day of the second unit and this is January the fifth, 1954. And today, right away quick here, we're going to give you an example of Opening Procedure just so that you know what it is, and if your auditor does something else, why, that's what your auditor's doing. You got that now? It's what your auditor's doing, that's the answer, because any such technique is very often varied a little bit here and there for randomness. The worse, worser variations, the more difficult ones of ... (loud noise) Too bad, too bad that you could just sound that at that moment, boom! (laughter)

Anyway, the worse fault in varying a technique is making it more complicated. The only reason you vary a technique is to vary the monotony. You say it another way, you do something else or you throw something else in, not to startle the preclear but to keep him from going mad with boredom. Now, the funny part of it is, that if you're going to handle boredom, don't handle it by being a boring auditor. You just start in and handle duplication.

And how do you handle duplication? Well, you just do Step 8 of SOP-8C, and you just do it and you do it preferably in a monotonous tone of voice, and you do it in the same place and you don't vary it at all, and you just do what you do and you keep on doing it, and the fellow begins to say, "I can't do it anymore because if I do it just one more time I just..." You say, "Duplicate it again." And he says, "Oh, mfmf mfmf."

The first thing you know, the reason why the fellow cannot stay in one place, the reason why he is afraid of remaining on a place on the track, the reason why he is stuck on a place on the track is because he's afraid he'll remain on a place on the track. You see that? What he fears, he becomes. What he resists, he walks into. All of these things add up to the reason why he's stuck on the track and why he has to change space hectically in life, that's why he can't remember 'cause if he can't stay in the same place, he certainly can't get the same datum again. It's why he has to be entertained and amused, it's why he finds life uninteresting, and all the rest of it, and it all remains to the fact that he conceives it dangerous to repeat. He conceives it both dangerous to repeat and to be repeated.

(loud whirring noise) Where's that fan? Switch off the blower... Let's turn it off. (short break in tape)

The thinking here is that duplication is to get rid of boredom. And we don't use auditing to get rid of boredom, because that doesn't, that just restimulates it. If you're going to get rid of boredom, or if the case gets frantically bored or he gets very upset or he doesn't want to do it twice or he doesn't want to repeat the technique or he has a lot of protest against repeating the technique, why don't you get smart and just shift to Step 8 SOP-8C and do it?

Now, how can you do that visibly with a body? You say, "Alright, choose a place and put your finger on it." OK, he does that. You say, "Alright, choose another place and put your finger on that." He does that. After he's done this fifty times, he'll be running out of places, without standing up, to put his finger on. And he gets that same frantic feeling.

Now you can do, in other words, duplication with a body but it's making him duplicate the same act again. You could theoretically take a preclear and have him stand up and have him, have him take his hat and have him put his hat on and take it off, and then put his hat on and take it off, and put his hat on and take it off. And you would begin to hit right straight toward the center of one of the ugliest, nastiest sensations an individual can get, and you will run it right straight through and on out. And all of a sudden he'll be perfectly willing to stand there and put his hat on and take it off, not because he's an idiot, but because he conceives all of a sudden that repeating a motion won't kill him. He gets happy about it.

The only reason people are afraid of repeating the motions, the only reason why they have to have everything new, the only reason why they can't enjoy life, which actually isn't composed of a lot of new things but it's composed of pretty much the same thing, the reason they can't enjoy life is because they don't have enough new things or enough drama or something, that's all "can't remain in the same place." That's because places get dangerous which means the preclear is no longer dangerous to the environment, the environment is now dangerous to the preclear. And so, he has to run and he has to go away and he has to come here and do there, and on with this and he's off of this point and onto that point and around the block and, and somewhere, and he's got to leave and he can't stay. Well, that means also he must forget, he can't remember, because remembering is bringing something to you and forgetting is putting it away from you. So if you have to resist forgetting something, then you remember it and when you have to resist remembering it, you have to forget it and, you know, I mean it, it just gets too unutterably scrambled. All from what? The fellow can't be in the same place.

Now, when we get to the second Dynamic, we find out that this goes so far as inhibiting the individual from procreating or enjoying the sexual act. And it goes even further than that, it inhibits him from enjoying children. Children to him become too much motion, too much noise, everything, everything, everything, but actually basically he just can't duplicate. He can't have a kid, so the kid's a very upsetting child. He just can't have a child. So he wants to stop the motion of the child, which is to say kill the child. What's the gradient scale of killing a child? Stopping its motion. Stopping its noise. Do you follow me very closely there?

Now, that all comes from duplication. And what basically is duplication? It would be making the same space twice, that would be duplicating or, in any other way, the same geographical set-up twice. And a man who has been taught to run away then gets all sorts of squirrely notions. They become very peculiar and he becomes very peculiar in his thinkingness because he can't remember what he wants to remember, and he can't forget what he wants to forget. The biggest trick there is, if you will look over 16G, you will find is "it's so bad over there." Well, people start him running, he thinks, by telling him it's so bad over there. Well, if he can't stay in the same place he can't duplicate. If he can't duplicate, he hasn't got the eight Dynamics.

So, what happens when this individual starts to get frantic and bored? This is all we're talking about right now, we're not talking about anything else but your preclear in the session which you are about to commence upon, we're talking about your preclear being bored. What you do if your preclear's getting too frantically bored, you get more repetitive. Calm, gentle, non-argumentative, as far as you're concerned, but get repetitive. And the cruellest thing you could do is to get repetitive and then forbear, and say, "Well, this is getting too much for him. After all, I haven't got the right to bore him like this." Well, that's just YOU not wanting to get the restimulation of boredom yourself. So you just not-look and you want to run away, too. So, one of the first things you will solve in all cases present, and what you should really try to concentrate on in group auditing is just that.

By the way, there's an old Chinese legend, just to get colorful here this afternoon a little bit, there's an old Chinese legend which is an interesting one. It has to do with a young man who decided to learn. We've kind of turned cycle on this here just for an instant on this one point. There's a lot more to duplication, but, where it goes and so forth. But there was a young man and he was raised on a farm in China and he, all the years of his early life, he wanted to be trained by a great philosopher. And he'd heard of this wise man and this wise man was at some distance away. And the young man, by much pleading, finally got his family to let him go and study under this very wise man. And when he got there, he introduced himself and the fellow took him over to the forge. It was a, it was a big blacksmith's shop, and there were all kinds of pupils there and so on, and they were all doing blacksmithing of one kind or another. And so the teacher, the philosopher, took him over and put his hand on the bellows cord and by pulling this cord, you kept air going into the forge, and he didn't say another word to him and he just motioned him to continue pulling the bellows cord. And a year went by and the young man was still standing there, you know, he was just doing this until he could get a chance to speak to the great philosopher, and he started to say something and the philosopher waved him back to the

bellows cord. And in such a way, although he tried every few months, he just never got a word in edgewise and he spent seven years pulling this bellows cord up and down. At the end of that time, why, the philosopher came over to him and he says to him, "Young man, you have now learned the greatest lesson that man can know and that is patience. You are now graduated."

Right, but there's one thing about that I want to call your attention to very much. You're not pulling parallel, don't think I'm giving it to you for that reason. I want to point to you a hole in the philosophic structure of Earth, Galaxy 61, and I just want to point to you a nice big hole in its philosophy. You have to learn patience, which is learn repetitive motion, on an apathy basis. Obviously, a repetitive motion is something you have to force yourself to put up with, so that makes you fight a repetitive motion until you yourself discipline yourself until you will endure it. And this is the exact curve in how somebody gets into endurance and into the effort band. He learns patience. The hell with learning patience!

Get the big difference here because you're going to get this with the preclear and you're going to find this in the preclear's bank, you're going to find some semblance of the story I just told you. If he's in the effort band, some time or another, he has busily learned patience. You don't even vaguely care about his learning patience. What the devil has patience got to do with being able to duplicate on eight Dynamics prolifically, endlessly and in all directions, huh? Not a thing. And so we're right on the center boobey trap of all religious and philosophic training of Earth, Galaxy 61. Here we are.

That's the major thing that has, that really has interrupted philosophic progress. You had to have patience to study philosophy, which enforced patience upon you by its verbosity. You had to have patience to learn and wait and watch and observe. You just had to discipline yourself until you could endure enough training or enough experience, and endure long enough so that you could then live. And all perfection and all schools of thought begin with patience and so, you've got your poor preclear, anybody in this room to some degree slightly, is going forward toward self-perfection, out of the enormous volcano of criticism leveled against him, down through the ages. He has come to believe that there, he has to do something before he can engage upon something else. That's the biggest lesson he's learned. He has to prepare to go.

The Boy Scouts of America and the UK have the motto, "Be prepared." Boy Scouts are a wonderful organization. The fellow who chose that motto for them ought to be kicked. Their motto ought to be "Live," not "be prepared to live," because they're right there in the middle period of their livingness. There's the most vivid imagination, there is their biggest action, there is their most joy of eating, here's everything suddenly turned on full and somebody says they've got to be prepared. To what? Live. So they keep expecting they're going to live some time or another, so they never get started living. So, the biggest philosophical boobey trap is, "Well now, alright, we'll teach you how to live someday, but first you must learn patience." ECNEITAP, you learn to spell it backwards, you learn it so well that you know it backwards or forwards.

I don't know if any of you know of many of the cults of Earth as such, but all their trainings go in toward a self-discipline which is some effort to put the individual into some kind of a state without kind of telling him about it first, see, in which he can be relatively easily controlled, and they give to him the goal of self-perfection. The mystic is hard for the auditor to handle because the mystic will sit there endlessly going forward on the goal of self-preparation. For what? Never occurs to him to live. Do you see that? We've got self-preparation, self-perfection, and these things are learned by expressing, in one way or another, long study, which is another way of saying patience. So we got patience and we got endurance all mixed up with survival. And the cases that are in the effort band are enduring. The only reason you find a communication lag there is because the fellow has learned to wait. He's learned to think twice before speaking once. He has learned all sorts of odds and ends of bric-a-brac which mean slow down, slow down, and when he slows down enough, he'll be dead.

Now, what we're trying to do is speed up, speed up, speed up enough so that a guy will live. And if there is any confusion in your mind as an auditor or preclear which direction we're

going, let's resolve it right now. We're going on opposite vectors, and when you suddenly glom on, to be colloquial, to the, some datum in Scientology, and you say that this is a parallel to something or other, be careful that you aren't getting a parallel a hundred and eighty degrees different direction. Now, you examine things from that standpoint, and you'll have a much closer grip both on what you're doing and on beingness itself. You see that? We've got a hundred and eighty degree vector. We say "live" and we're trying to go toward more life, more motion and a greater ability to create energy and the substances of games. We're not trying to go in the direction of creating the, a big control set-up so the game can't be played quite so fast, so that we can keep up with it, too. That's a sort of a little kid attitude you know, let's get the game a little slower so we can play, too.

Well, there've been too many disabled players around talking to us for some time trying to get us to run a little slower, so let's run a little faster. Well, it may mean that we come out at the top, running more or less our own game. It might even mean that if we don't concentrate on it and keep it manned a little bit, it might mean that we'll completely run away from an awful lot of the broken pieces which we set out to have set to rights, and, all of a sudden, we'll have a game and we'll be using those broken pieces in that game with perfect aplomb. Well, that's too bad.

But it's time some livingness entered the universe again or it's time some universe un-entered this universe or it's time something happened, in other words. This change of survival is actually a change of pace. So, we're not trying to indoctrinate our preclear toward an endurance of anything that comes up, to harden him so that he can be indifferent to life, so that the things which are said to him in anger and meanness will not effect him anymore. No, we want them to effect him a LOT more. We want things said to him in anger and meanness to effect him right straight up like you'd effect a, a pile of cotton-soaked gasoline. We don't necessarily indoctrinate him as to how it should effect him, but we want to give him at once the ability not to be effected and to be effected at will. So this is, hasn't anything to do, then, with training in some kind of a protective screen, does it? It doesn't have anything to do with this screen business whereby we fend everything off. That hasn't anything to do with, with "Let's protect ourselves, we're all delicate. If we're very careful we won't die."

And neither does processing or duplication have anything to do with patience. I told you that story because it's a classic. And that's in its earliest form and that form appeared approximately 4800 years ago, in Tungsharng. Alright.

Where are we going, then, with duplication, because one of the first things you're going to do is hit monotony. Monotony is a great study, it outranks algebra. The thing to do with it is don't play with it, the thing to do is to run it out. When your preclear starts to show the stress and strain and he begins to sigh a little bit, and he feels that this session is awfully damn dull, and really, during the session, you as an auditor tried to be entertaining, you know, and it, it's pretty dull. What's he running into?

Well, during the war an awful lot of young men had a lot of fun. They went around carrying guns and shooting people and getting shot at and a lot of them didn't consider it a lot of fun but whatever they considered it, they were in a high state of motion. There's nothing like getting threatened with death at least three times a day to keep somebody in present time. But then all of a sudden nobody's threatening you with death three times a day. Nyao. No, it's just, the guy's out of gear. You wonder what's wrong with the veteran's hospital down here? Well, add it up that way. Add it up just this way and have pretty well the right answer. Why is it the right answer? Not because I say so, because it works.

And that is, the same phenomena's noticed on a battlefield. The infantryman is shot, he's drug back to a first-aid station, a first-aid man looks at him, notices the bone is clipped, notices he's in pretty bad shape, loss of blood and so forth, and yet, he throws a pint of plasma into him and he winds him up, he bandages him up, he sews him up and, by golly, there's such a heck of a roar and push on that they, they just can't even maintain really the perimeter of the first aid-station. And this infantryman, completely forgotten about, goes into the action again. He's right back there swanning bullets left and right bang bang thud crash grenades charge counter

charge and bombings. And about two months later, somebody picks him up and says, "Say, you should have been sent back to base hospital, it's here on your record." Well, he isn't doing too well but he's doing alright. He was doing OK, he was carrying his pack, one of his pals helped him out a bit, and he kind of got himself dragged over the mud and he got himself fed, and he did a lot of fighting in that period. But they look him over and, by golly, the wound is healed and he has no, as the Freudians used to call it, "psychic trauma." He doesn't have one. What happened to it? Alright.

Now, let's take this fellow, he comes in, he falls over the door jamb at headquarters while carrying a hot water bottle for the captain and barks his shins. He is immediately rushed over to a first-aid station, they put a bandage on the shins, there happens to be an ambulance going out at that moment, so they throw him into the ambulance, take him back to base hospital. Base hospital, he's there for two months, he has developed an infection of the shin, although it's been wrapped in clean bandages, and he has a slight quote "psychic trauma."

What's the matter with this boy? What's the difference between these two cases? This by the way is, I'm talking straight out of clinical records now, I'm not talking out of hazy this or that. This has been the most ASTOUNDING thing to medicine. Why is it nobody went crazy during the Battle of Britain? Everybody had every reason to go crazy and nobody went crazy, nobody took time off, also the suicide rate dropped to nothing. Well, it's just we had enough commotion to suit anybody's palate, and we didn't have anybody studying for self-improvement, all we had was action. And we didn't have anybody able to lie around the base hospital and study his shin. Never had a chance to, so here we went. Nobody went crazy.

Well, where patience has entered into it, endurance and no duplication, do you actually concede that there is a great deal of difference toward jumping up on a stone wall and firing a rifle at four o'clock, and jumping up on a stone rifle at six o'clock and firing a rifle? Think there's much difference between these two things? Do you think there's much difference in being on green beach one and throwing a flock of grenades into a pill box, and being on green beach two and throwing a flock of grenades into a pill box two hours afterwards? No there sure isn't. There's nothing like the monotony of being shot at. It's very monotonous, but it's terrifically attention getting, and your attention comes off of the things which just shot you very rapidly. That is to say, you know, if somebody shot at you and now somebody else is shooting at you, well you just don't have time to invest this attention. And attention isn't particularly scarce, it gets more and more plentiful really. There's nothing more aware than a combat soldier.

Now, he gets all geared up to where he knows where every driver on every automobile is within five blocks of him, he's really geared up. In other words, his knowingness has had to step up, his necessity level, he knows all over the block. Why is it that of the last forty soldiers of the regiment become unkillable? This is also a clinical fact, they become unkillable people. Why? Well, they know where the bullets are of course, I mean there's, let's not be obtuse about the answer, let's just throw that one in as the answer. Well, they know where the bullets are going, and they aren't there. Well, that's obviously the answer because they're unkillable. And yet you throw, you throw in with these forty guys who started out in 1914, you had thrown in by this time at least twelve thousand men as replacements that have gone through this regiment, and you've still got the forty. One of them has dropped out because he's been made a captain. This is the kind of silliness that goes on.

Well, his training level came up, he, they call him all sorts of things, "survivor type." There's an awfully good phrase by the way, it came out of Poland, a "survivor type." Anyway, what's, what's the difference then between one pitch of existence and another pitch of existence? Well, I hate to have to give you this answer but it's the pitch of existence, that's what's the difference. And the individual who is unable to change, from one pitch of existence to another pitch of existence, is actually unable to duplicate. You see, here's... Now, that sounds non-sequitur, doesn't it? But what a person resists, he gets trapped in. So if a person resists the duplication like mad, eventually he gets into obsessive, compulsive duplication of something, doesn't he? So, that puts him into a state where he can't change. Well, he's got to duplicate the last minutes

that happened and he's got to keep on duplicating minutes and duplicating minutes. Well, you can move him artificially in there by making him patient.

You can get him into a state of mind where he will not duplicate by his own volition but will duplicate obsessively, just by teaching him carefully that he must learn patience and endure and wait. And if we teach him these things, then we've got him in a state of where he can't change his level of survival. So, the only difference between the soldier in the first-aid station and the soldier in the base hospital is the soldier in the first-aid station wasn't even vaguely asked to change his level of survival. Now, it sounds dramatic that this was happening, but we've never, we always look at the dramatic and avoid the important. The soldier in the base hospital who was assigned there for guard duty, does all right, month in and month out. And when wounded in the base hospital by a nurse dashing out of surgery with scissors in her hands, recovers quite normally and uniformly right in the base hospital, but wouldn't even vaguely be able to recover well in that first-aid station up there at the first lines, after having been wounded in the base hospital.

Just look at this, the two ways now, instead of looking at it dramatically the way it appears in the, in the Army medical record books. The Army medical record book only cites the case of a soldier in combat who is wounded and is then shipped back to the base hospital and then doesn't heal up. But the soldier wounded in combat, pitched up in the first-aid station with practically the same wound and shoved back into combat again, survives very well and lives and doesn't develop any quote "psychic trauma." They don't give you the other case. The soldier wounded in the base hospital, they can state it this way, the soldier wounded in the base hospital, you know, he's wounded by a nurse's shears or he drops his gun butt on his toe standing out at the gate as he hastily starts to salute a new second lieutenant, knowing how vicious they are about salutes and, and they throw him in an ambulance and ship him to the first-aid station next to the front, to recover. Well, they don't cover this case, mostly because they don't do it. There's no flow going from the base hospital to the front, it's all from the front to the base hospital.

So, they just completely overlook the matched data. So make sure you don't start overlooking matched data, too. Change of survival level, it tells you that these people have had their survival pitch, pace, let's call it a survival pace, huh? Alright. He's had his survival pace changed on him radically, whether he was shipped from the calm base hospital with hot and cold running nurses, to the front, or from the hectic front back to the base hospital. Either way he's had his survival pace shifted at a critical moment and this shift at the critical moment has, of course, wound him up with a quote "psychic trauma" because somebody, in a moment when he's rather unable to, has asked him to change pace.

Well, this sudden moment when he can't change pace, he's, it's been demanded of him that he change pace and he can't change pace. Well, that's survival pace. So, a person and your preclear will obsessively go on at the survival pace he's going on at, if duplication isn't solved on him. He only has a survival pace because he obsessively is duplicating exactly what has happened before. You see, it's an obsession with him that things have got to be the same. This is his training. It's also, it sometimes becomes an obsession with him that while he is busily maintaining things just exactly the same, he's talking all the time about having to change things. And that is your average preclear. He's working madly all the time to remain and retain the same survival pace, while talking about shifting it. He wants a change of existence and so forth, but he's madly, he's keeping on at the same survival pace he's been on for years. He isn't going to get any change of pace. Why? Well, because you, by changing his pace, are risking him, you're, you're kind of shifting him back to the hospital one way or the other.

(glitch in tape) ...one time when you lay a trauma into a preclear and that is when you get him in a moment when he's a bit down, in other words, unconscious or something of the sort, and suddenly change his pace or change the process you're using on him, suddenly and without explanation. And you'll leave him hung right there and I'll come around afterwards wondering why this guy has run into the wall three times while he's trying to leave the class room, and we will go straight back to change of auditing, change of space in auditing rooms, and we'll

suddenly find out that the auditor has gotten him three-quarters unconscious and has suddenly changed auditing pace. That's all that's happened to him. There is nothing more deeply significant than that about a case hung up in an auditing session, or the auditor started to explain something to him.

You see, the auditor, it doesn't matter what, how you change the pace, the auditor can change the pace this way. There's the preclear, he's doing alright, he's quite alert. The auditor shifts to another process, shifts to another process, does two processes wrong, goes out the wrong end of the technique, makes three errors, shifts again, comes back, stumbles, gives three commands without getting one obeyed, and the preclear survives all this very beautifully, with no change of pace. See, I mean, he's just got more or less the same kind of stuff going on and he's just slightly alert for it, but he's aware. It's, it's no change of pace to him, because he's just sitting there, he's doing these things, he is aware, he's perfectly able to adjust to these shifts and changes. See, it isn't anything radical that's happened to him, no, because it didn't surprise him or take him unawares. Now, he can only be taken unawares when he's unaware. See, he's unaware, so he's only taken unawares when he's unaware. Alright.

Let's get this fellow to a point of where he's doping off with a comm-lag which has suddenly stretched out to about forty-five seconds, which is good and plenty. And this good long comm lag, you say yes, and you say, "What did you say?" And you get forty-five seconds later what he said, the second time. I mean, he actually isn't answering the question directly, except with a forty-five second lag. And now all of a sudden you, you've just been processing, "Give me three people you are not. Now let's have somebody else getting three people that he is not." You've been going along like this all right. Now he's got him with a forty-five second comm-lag, he was quite alert for a while and then he sunk on this one. And now, all of a sudden, we say, "Alright, now let's put up eight points of space around you. And now let's have somebody else putting up eight points of space around you." And he heard you about the third time, see, that you, you're about three commands deep.

Now the preclear is in a total state of confusion. The technique has changed on him, something else has altered and shifted on him, and he's waking up in a different world. He's either on the front lines or base hospital, but he was in the other place just before this happened. And, he'll stick. This should tell you a lot about the human psyche, and it tells you that a human psyche that is well aware doesn't have much happen to it, and a human psyche that isn't aware has an awful lot of things happen to it. Automobile goes by, it's a lock. Yeah, I mean, you will find preclears around like this, an automobile goes by and it's a lock. He steps on a crack on the sidewalk, this is no significance to you, but he goes home and weeps that night about it. You wouldn't necessarily think this fellow's crazy, I mean, he might be going on doing business down at some corporation and so forth. But as a little kid, why, he just never stepped on cracks because that was bad luck and now he knows he'll have bad luck, and he can't figure out the future for himself anymore so he has to depend upon omens, and he doesn't dare tell anybody about it because he's just in terrible condition. You'll be surprised how many guys that walk around like that. Alright.

Change of pace is the keynote of what you are doing. You want to change HIS pace. Well, you won't do it by shifting the devil out of yours, so, audit at a good smooth rate and change the technique when he is alert. We'll save more preclears this way. (Is that equally true in group processing?) Yes, indeed. That is sure true, why thank you, that's very true in group processing. If you've got the whole group doped off, and suddenly shift the technique on them, you've got the whole group stuck. It doesn't matter what the technique was or what they doped off on, just let them dope off some more and keep giving it to them 'til they alert. Now, if you find the whole group is pretty dopey and you've got to end the session, that's something else. You do it on a smoothly gradient scale, you give them a little less of what you were doing and a little less. You take them on an easy ambulance trip to base hospital. Don't give them any, any strain or trouble on it. OK.

Now, our main concern here is not necessarily with the preclear. Our main concern is what you ought to be watching for when you're training auditors. So, you keep your eyes open, as you

see this go along and you'll see where duplication and survival pace fit together, because they fit together very intimately. They aren't cousins, they're brothers. Just figure out this way again, if you resist that wall hard enough, you will become the wall. You got that? You resist the wall hard enough, you'll become the wall. If you resist duplication hard enough, if it's always got to be change, change, change, and you're resisting doing the same thing, resisting doing the same thing, resisting doing the same thing, you know, we mustn't have monotony, we mustn't have monotony, why, we eventually wind up with a survival pace which is unchangeable, practically. Why? Because we're going to get an obsessive duplication and that is usually the state you find the preclear in.

And that is, incidentally, the state you find your auditor trainee in, to a large degree. He has been going along at a certain pace level and he's been doing a certain combination of errors in auditing, and now you're going to try to shift him out of this rack of errors into at least a few less, or something of the sort. Well, you're trying to change his survival pace.

And again, this is, he's doing this. You know, let's take some fellow and teach him how to fly an airplane wrong, an awfully good test, we teach him how to fly an airplane wrong. We teach him that the seat of the pants is the main thing to watch, and that the air meter doesn't mean much, and that the seat of the pants uniformly should have a little less, less pressure on the left side than the right side. Well, you know, by golly, you'll pick up that fellow two or three years later and, by golly, he'll still be flying the airplane that way, not because he wants to but because he fought doing so when he finally noticed he was doing it wrong and he fought it hard enough so that now he does it. That's a habit pattern, that's why it's unbreakable. See, the fellow fights it and then he closes terminals with it and then he's got, he's in it and it's him, so of course he does it. He obsessively has to BE it.

Well, with a preclear, you're trying to change his survival pace, you try to pick him up to a point where he'll live, where he'll breathe and everything. That's what you want, you want him way up and so, your problem is to change his survival pace upwards. Well, every time you change pace on him suddenly while he's doped off, you're going to change his page downwards. So, the time to change pace on him and to get speedier is when he's alert and awake, that's when you shift pace. That's when you, that's when you start giving new razzle-dazzles and giving him terrific mock-ups and big complications and once in a while slap him with a failure, not because you want to but just because you just over-estimated what he could do and so on. That's the time to do that. The time to get real careful is when you start seeing him go rararwarwraw. Slow communication lag. Now how, how fast will they go into this kind of a thing with SOP-8C? Well boy, it's about the most beastly, butchery technique that you can get into.

Now, if you'll notice the, the congress there, I was auditing - and don't hold myself up as the perfect model on this by any manner or means, because standing up in front of a big group of people, you're pacing against that group, you're not necessarily making a tape that will be good for all groups for all time - but if you'll notice, there's confoundedly little change of pace. Darn little change of pace. That's, but if you were to play the first group auditing tape and the last group auditing tape side by side, you would say, "By golly, what a different pace." See, there's big difference between those two paces. Well now, after everybody was awake and they'd gotten kind of line chargy and so forth, I woke them up a little bit further by giving them something funny to do, and a little postulate shifting and moving around and so on, and gave them some animation. But I woke them up by moving. See, I move myself and I move myself slowly and I did it preparatory to the move, and then started moving a little more rapidly and then finally got animated.

My voice while I was moving was the same change of pace, and then they finally swung into it and the whole audience woke up and got brightened up quite a bit. You watch this sort of thing happening, you don't think there's any particular calculation behind it. As a matter of fact you do it, not on a feel or a half sense thing, you just say, "Well, this is what I'm going to do," and you do it. There isn't anything calculating or hard or arduous about anything, you just pace what you're doing against who you're doing it to.

Now, every once in a while, somebody'll give you a good, smart crack. It's, "Well, what they're doing is auditing techniques, not auditing a preclear." Pick out a gun, preferably one of the slower muzzle velocities, you know, that tear big holes slowly, and drill them good because that's as most inadequate statement I have ever heard. It describes nothing. Audit the technique instead of the preclear, this is, this is just dopey. It seems to think, it seems to infer that people who know techniques, thereby, in some strange fashion aren't auditing the preclear. That's actually what it adds up to. Or that if you do a technique by rote it doesn't audit the preclear. So let's put it this way. Let's audit, with techniques, the preclear. And we've got a better statement of it.

Now, there's an awful lot of hidden machinery sitting back of any of these techniques, they cover an awfully, awful breadth of span. Well that isn't, that doesn't say to you, "Don't touch, don't monkey with them," but normally they're monkeyed with to your sorrow as an auditor. The thing that you shouldn't be watching right now is, however, the mechanic of the technique. You shouldn't be watching this. What you should be watching is your performance as an auditor, as measured against the other fellow's survival pace as a preclear. You're going to change that survival pace upward. If you don't change it upward you haven't done a thing. Anybody can change it downward. I can show you how to change the pace, the survival level of a preclear downward, much more easily than standing up here and talking to you and giving you examples about auditing. He walks in the auditing room, you hit him over the head with a club, you change it downward. Well, that doesn't take much learning, easy and fast.

Now, thereby and therefore, you should get some kind of an idea of what's a good job of auditing. What's really a good job of auditing? Oh, there's probably something mysterious about it, you know? Now, maybe you'd wave a magic wand, kind of, at the end of the session or at the beginning of one. What's this, what's this terrific job of auditing? Well, I'll tell you what a terrific job of auditing is, and I can tell you very, very simply. A terrific job of auditing is a higher livingness in the preclear, and that's all a terrific job of auditing is. And if you can do it better by being graceful, by being soft spoken, by being pleasant, by being peppy, by being snappy, by being very clever, by feeding him randomness, by interesting him in life by the tremendous number of phenomena that you could suddenly yank out of his brain and parade in front of him, however you do this, you do it.

Now, it doesn't say that there's anything mysterious about doing it, because the parts of the machine are lying right in front of your eyes. Here's an individual, you're trying to change his survival, what we're calling now survival pace, OK? You're trying to change this survival pace without wrecking him, and the way you change his survival pace is give him more awareness. And the only way you'd really give him more awareness is providing his greater awareness doesn't produce more pain. You know, you know why people aren't aware? It's because they, they'd hurt if they were. See that? So, they've cut down their awareness and they get tired of looking. There's a whole host of processes which dedicate themselves just to the rehabilitation of lookingness, and you can take off people's glasses with them and do all sorts of strange things with these processes. They're not necessarily part of any technique.

Now, I'm not asking you to put a technique away, or I'm not asking you to be slavishly obedient to a technique, either way. I'm asking you to do a job. It's much easier from experience which has gone by already to do that job with such a tool as SOP-8C. It's easier to do it, that's why SOP-8C is itself. It's developed by experience and test and by theory, process. It's awfully close to theory, I mean, the technique itself is awfully close to theory itself, right on down the groove. So therefore, that the closer a practice comes to theory and the more accurate the theory is, why, the better things go. So, we're making the theory more accurate and closer and better stated, and the process more closely approximating the theory, and suddenly it starts to unwheel in front of your eyes. Alright.

We talk about technique, we talk about the deeper significance of all this. Right now, all I want you to, to really get is, is just get yourself kind of oriented about "wither thou art going." And it's just a nice, a nice thing to know that there is a point of arrival, even though you only want to know so you mustn't arrive there. We could say a lot of clever or snappy things about these

about preclears and so forth, go ahead, well, that's fun. But remember this, basically underlying all of this, you're simply trying to change somebody's survival pace. Well, you can change it in 80,000 departments if you want to, if you start selectively. Well, let's get the department that is the closest level of change, and you'll find out those categories. When you're pitching the hottest, you'll be pitching on duplication, and next to the hottest on truth, and next to the hottest on ownership.

Yeah, you'd be surprised what truth is merchandised as. "It's true." "No it's not." "Yes it is." "Now look, I'll prove to you it's true. Aah, go on, admit it's true, pow!" "OK, it's true. It's true." Merchandising. Merchandising of truth is most cunningly accompanied by a light tap on the nose or a kick in the shins. And if the kick in the shins or a tap on the nose is in itself truth, then we have all the truth there is in a world war. But people, unfortunately, aren't happy in wars, they're bored. They're bored with staying around the base hospitals when they ought to get gallantly wounded in first-aid stations. So the main, the main thing that we're up against, then, all the way along the line is the impact versus knowingness. People get so immersed in impacts that they begin to believe at length that impacts themselves are knowingness, and they aren't. They're NOT-knowingness. That's how you put together barriers, but the fellow can at least know the impact. You see how mild it gets after a while? He'll settle for at least knowing he was hit. You know, before that moment he knew an awful lot about politics, but right after he was hit he settled for being hit on the subject. If you hit him hard enough he'd know nothing about politics.

There's a planet right nearby here, well six, there's six planets right nearby here where the practice on a criminal is to bop him from below and above with two electronic cones. And it certainly extinguishes him, but it's an impact of such magnitude that he gets total amnesia. Total. And he just knows the impact then, you see he's had to settle for the impact.

Well, of course, he knows he's a piece of energy, he's been educated into knowing that. And he knows he's a mass, so he can't exteriorize from the vicinity of the impacts, so he can't regain any other knowingness than he has had, and he "knows" all these things now. And of course, the more he knows in that category, the more data he has, the more comm lag he has, the less he remembers, the less he really knows. The fast way out of all this is exteriorization. Exteriorization, change of space and so forth, that is exercises in this department, and as far as concepts are concerned and up along that level, when we get knowingness, see, we've got a very embracing thing, we get knowingness, certainty and so on. But when the techniques are concerned, those techniques that hit into truth first, those techniques hit into duplication, those techniques that hit into truth and those techniques which hit into ownership, you know, "it's mine, it's somebody else's," are the hottest in production of perception changes. They're real hot. They really smoke, because truth is used as comm line material here.

You have two little kids arguing, that's all they argue about is truth and, of course, their ideas of truth, "I'm Tom Mix, no I'm not Tom Mix." "Yes you are." "Well I'm, I'm..." Here we go, I mean, a big argument, the truth of identity also, true beingness and so on, truth. And ownership is the guy can't see what he doesn't own some part of. He must, you find this out in processing ownership, and they're are special processes to go with these, but we're not worried about these processes right now. We got 8-C. And don't think that tomorrow, we're all going to shift and change gears and it's all going to be different and so forth.

Now, I've been going over this for quite a while and the main thing I've been doing is just picking up, picking up mainly a better integration of the theory as expressed by the technique. And the theory has been sort of just sitting there for a long time now, it's just been coasting, and for about a year, I've just been trying to fit the technique a little closer into the theory and add a little bit more to it. And 8-C now has been some little time in development and is pretty darn static. And the number of factors which I was talking about a few weeks ago to the second unit, I was talking about a certain set of factors that were important factors and actually, I was talking about four factors in terms of theory and we haven't had any occasion to alter these things at all. I've found another way to express certainty is about all since then, I just, it's just that, TRUTH. People get certainty and truth all confused, and impacts and truth all confused, and then they go

by the boards. Well, I wouldn't even bring it up now if there wasn't a very fast way to run it. You just run, it is true and it isn't true, three things that are true, three things that are not true, in brackets. It's that idiotic and gets a fellow off the maybes of knowingness just by the carload lot, up to the time when the symbol "truth" itself wears out. And it wears out when the impacts go, so he's quite happy when this happens.

Well, let's not belabor this too much or worry about it, our main concern here is with auditing and my main caution on this is do the expected, not the unexpected, and don't change pace on your preclear when he's boiling. If you're going to be spectacular, be it when he's wide awake. And if he starts to get bored, and let me lay this in with a club, when he starts to get bored, you shift off onto duplication, Step 8 SOP-8C. And it's right there, it says in the congress form exactly how you do it. There are other ways to do it, but these are kind of hot, those two. They're easily done. You'll be able to do them much better when you get a lot more theory or stuff like that behind you, but that'll serve.

You could run out by duplication this feeling of frenzy that a guy gets into, not by suddenly pulling off of it or running away from it or saying, "Well he's getting bored," you'd better intensify it and run it out, that's all. Well, how can you duplicate any more thoroughly than going through the same motion? Alright, go through the same motion. If you start to do it in terms of mock-ups, though, all the time, you'll practically spin a guy in doing nothing but mock-ups, without any variation of any kind whatsoever, endlessly, on the same subject. In the same mock-up and the same mock-up, you're only hitting one universe, you're hitting his.

So let him, let him duplicate in various fashions, let him duplicate by touching things, by going places, let him duplicate by going through the same motion, over and over, it'll be quite relentless, and he duplicates much more arduously if he has to do it on count, that is to say by unit time. Every two seconds he touches something, rrrrrr! That's a desperate thing, every two seconds he touches something and withdraws from it. And every, you know, every two seconds, then he touches something and withdraws from it. Now two seconds from the moment of his withdraw, and he touches it again and withdraws from it again.

If you don't believe that's spin-bin stuff, why, try to run it some time for a couple of hours, and by the time you've run it a couple of hours, boy, I tell you, you're about, about one-eighth of the way through, you're sure you're done, you're going to blow him to bits. And shortly after that, you're sure that there's no apathy anyplace, see, then you're resigning yourself to doing it, and then you decide, well, you'll be patient and humor it all and you'll get through it somehow. And then you decide it's something that you're just going through just to please somebody, and then after a while, why, you find out, duplication. Then your tendency is to set it up automatic so that you're not paying any attention to it again, at which moment the auditor watches for that and has the fellow, "Now decide that you're going to touch the ice tray. Now decide that you're going to withdraw from it." Nyaa! And there goes the automaticity, this guy can't set it up automatic.

And it's, it's an interesting process and you'll know much more about it when you run it, so why don't we? OK? You've got your, now your short break until the first auditing period.

(end of tape)