OPENING PROCEDURE BY DUPLICATION

A lecture given on
6 June 1954

This will take any case that has hung up and is having difficulty and will move him up through successive tone levels swiftly. One should not suppose that a case will not move on the scale. Auditors have been known to have had the goal, in an auditing session, of a good, quiet, orderly preclear. I never have had that goal particularly, but on the other hand I have scrupulously avoided techniques which merely produced an effect and did not produce a result.

Well, here we have a technique which produces an effect and produces a result, because when you get through with this, somebody's communication level has been raised. When you've done Opening Procedure by Duplication for any length of time above a half an hour you will see a change of tone in the case. Now this can be the change of tone of the G.E. (Genetic Entity: A composite of all the cellular experience recorded along the genetic line of the organism to the present body. It has the manifestation of a single identity. It is not the theta being or "I".) The G.E. can change tone, the thetan can change tone. But where we have a G.E. changing tone we can then be prepared to have a little bit of a skid in tone when we've been doing Opening Procedure by Duplication. Let's say we did it for one hour with considerable pyrotechnics. We laid off at that time and did not do it further. We did something else. The fellow seemed to be in fairly good shape. We can expect a few days later to have some semblance of all of this in view again, because the G.E. is in revolt, at which time we would simply do it again. This does not mean that a preclear slumps because he's run on this. He never returns to the same state he was in, but the condition deteriorates slightly which you attained if you did nothing else in the session but Opening Procedure by Duplication. So we shouldn't consider Opening Procedure by Duplication a finished and final thing with a case until we've done it several times.

It goes this way. We get into communication with the preclear. Naturally if your preclear is extremely low scale, getting into communication will require mimicry and other such activities on your part - anything that would be communication. We get into a two-way communication with this preclear, and we talk to him enough to keep up the communication and to get some idea of some sort of a present time problem - we see whether he has any. That is mostly in the interest of: you're interested in him and you are in communication now about something which is real to him.

Having proceeded that far, we would then tackle this problem bluntly and head-on. We would tackle any possibility that this individual was unable to duplicate a command many times. And we would go into Opening Procedure and we would do Opening Procedure just as such very lightly for a very short time. We would have him go over and put his hand on the desk, and locate something that's real in the room and go over and take hold of it, and withdraw from it, and we'd march him around the room for a very short time. I do mean a short space of time, because what we're getting down to is the reason he won't be able to perform Opening Procedure very easily.

We're going to find two locations in the room, and we'll have an object in that location. We will have a book on the table, and on another side table or windowsill or something of the sort we will have another object, preferably a dissimilar object. We might have a hat, or an ashtray - any kind of object. One object on the table, one object in some other location in the room - dissimilar. Don't use two books, for instance.

Now we ask the preclear to go to the first object, and we ask him to pick it up, and we ask him to describe it. We ask him its color, its temperature, its weight. Then we have him put it down. Of course a repetition of "put it down" looks possibly not good, being a sort of repeater technique in itself (Repeater Technique: This refers to the Dianetic technique using repetition by the preclear of a word or phrase in order to produce movement on the time track into an engram

containing that word or phrase), but the fact is that that command will work out in this process as the case proceeds.

So we have him put it down, and then have him go over to the window and pick up object two, and have him look at it, describe it - we have him describe it to keep him in two-way communication. We have him describe it verbally and have him feel the weight of it, and have him get its temperature, and then we have him put it down right where he picked it up. And then we have him go to object one, and we have him pick it up and describe it and feel its weight and feel its temperature and have him really ascertain this. We want to make certain that he did ascertain this, and that's the one thing we hound him about through this process is make sure that he really feels the weight of it you see, that he really gets what temperature it is, that he really tells you what the colors are and the appearance of the object is. And put it down, and go over to position two and pick up that second object and get what its weight, its color, and its temperature is, and we have him put it down in the same place he picked it up from - be very insistent on that - and then have him go back to position one.

How long do we do this? We do this until he can do it happy as a jaybird for about ten minutes without a single upset, until he can do this time after time and be just that cheerful about it.

How long is it going to take you to do this? Fifteen hours? Well, of course you realize that an individual knows he would die if he were asked to do this for fifteen hours, and that the auditor would shoot himself long before that time! You realize this to be the case, and then go right ahead and do it for fifteen hours if necessary. The shortest time in which I have been able to do it effectively has been one hour. I got the preclear all the way from apathy, tears - real tears (real apathy too by the way), a horrible stomach ache, feet fell off at one point - preclear was absolutely sure of this - through rage, antagonism, contempt, boredom, apathy again, fear, anger, antagonism, contempt, apathy, grief, fear, antagonism, enthusiasm, apathy, and so on up again to the first time the guy had ever been on the first level of the Know to Sex Scale, to sexual excitement, to symbols, to anger, to laughter, to apathy, to sex again, and eatingness showed up there just as plain as could be. "Well I suppose I could eat the book. I suppose that's what you want me to do now. Eat it. Well I won't eat it, so there." And another time - the other object, "I suppose I'm supposed to use this for sexual purposes now. That's what you want. Isn't it!" These various manifestations - until finally the case simply booted right up on the tone scale and stayed up there. He went through sex, and he went into effort, and then he said "Well, I don't know, it's exercise walking back and forth," and went up to emotion. He began to very interested in the fact that he had had emotions regarding this process, that this process would make him emotional was now curious to him. He became rather curious about the process, the first time we'd gotten into curiosity even vaguely, and went on up to - all of a sudden - tremendously brilliant visio (Visio: the ability to see in facsimile form something one has seen earlier so that one sees it again in the same color, dimension scale, brightness and detail as it was originally viewed) turns on, and then went on further until his sonic (Sonic: the ability to recall a sound so that one can hear it again as he originally heard it - in full tone and volume) picked up, and became intolerable, and then shut down again to a tolerable level.

And the longest I myself have done this on a case is five and one half hours. That's a long time. Actually, I didn't ever while I was running this have any real tendency to get awfully bored. It's enormously interesting how many kinds of reaction this simple process produces.

One of the things they ascertain immediately is that you are trying to get them under complete control. They're sure of this. They become sure of various things - all of them bad - concerning you as an auditor, if they're having a bad time of it. A case that is under good control may do this for half an hour well-controlled, emotionally stable, doing it just fine, and then go to pieces, just can't stand it any more, that's all.

And so you can expect, I suppose, that the entrance to many cases would be that you've got a very well behaved preclear for a little while, he was being social, and then boy did he go anti-social.

Now this procedure, of course, utilizes duplication to an arduous, wicked extent. Duplication is an essential part of any communication, and if you want to get in communication with your preclear, you'd better get him so he can duplicate. This process does two things. It produces an effect, you can be sure of that, but it also produces a result, which is the only reason we're using it, and produces that result faster than any other process I know of.

Now we've all known that Opening Procedure was pretty good, but what part of Opening Procedure was really hot, since you could run anything in 8-C, any step of SOP 8-C could be run by Opening Procedure. You could make a fellow move around and do whatever that step was. It would take a little figuring on the part of the auditor to get this done, but that's a fact. Well, duplication is tremendously important. It just can't be over-emphasized in a case. And when Opening Procedure ran into Duplication we got an enormous effectiveness and where it was not used to level out duplication, but was used to produce random activity, it was not as effective, anywhere near. So we have this procedure built up this far now. We have: Two-Way Communication, find out if there's a Present Time Problem, then we could do just a little bit of common ordinary Opening Procedure of 8-C, you know, just to get them used to the idea of moving around and not being embarrassed because they're doing something kind of silly - they often think that - moves around the room, puts his hand on the table - and so on into Duplication by Opening Procedure with two objects, picking them up, feeling them, describing them, putting them down in the same place, picking up the second object, describing it, putting it down in the same place, and so on.

What happens to a body when you run too much Opening Procedure on it? You're bringing the body up scale as an entity. How long will it come upscale as an entity? Until it's very restless. Well, there's our point. There's where your Opening Procedure collapses a little bit, or drops back, therefore it isn't an end-all process, is it? You could probably run Opening Procedure long enough on a body to finally exteriorize the G.E. from the body - if you see that kind of a complexity. But, however you run it, everything the body's been revolting against is likely to come to the surface immediately and intimately and abruptly. It's likely to be quite violent. What's the body doing? The body has been threatening these revolts for a long time. The thetan quite ordinarily has the body in indifferent control, and the body, of course, runs up through these things blasts through some of his ridges and the thetan discovers that he can handle the body regardless of what it is doing. That is what the thetan discovers and that's why your Opening Procedure by Duplication is effective. It is more effective with the thetan exteriorized than interiorized - much more effective. But if we ran it long enough on the body itself, and if we addressed the body itself to run it, we would probably get some weird manifestation, some new phenomena showing up - something weird happening. We wouldn't quite be prepared to say exactly what would happen. In the first place it's not a possibility to audit this straight on the body. The body itself is an animal. On a stimulus-response level it has some intelligence, but if you started to drill that intelligence in any way it would have to come up through too many strata.

But the point is: (1) Opening Procedure by Duplication is violent. (2) The condition attained after an hour and a half or so of Opening Procedure by Duplication can be expected in the next day or so to deteriorate, but not to the level where the preclear's body tone was originally, and would have to be done again to that degree in order to pick up and stabilize the tone. I have done it three sessions running, each one about five days apart, and on the last session there was a stability attained simply by this processing.

But this is not an end-all process. This process gets the case into shape so that he will do a good job of following your instructions and will do a good job of communicating, and it picks up the communication tone of the individual. Therefore the length of time you care to run this as an auditor is markedly shortened.

If it were an end-all process, which itself went for broke, this would be the way you would run it. You would run it an hour and a half or something like that, or two hours, you would wait a day, two days, three days, something like that, you would run it for another hour or two, and you would go three or four days, and you would run it again on the preclear for fifteen minutes or a

half an hour. And then you would have attained a stable state and you would have improved his condition. Run in that fashion it is an end-all process, but not run really in the fashion in which you would run it as an Opening Procedure.

But let's look now at how it is combined in a procedure to get the preclear out of his incipient explosion, so that it won't get in your way as an auditor. And just consider Opening Procedure by Duplication, although it in itself is very beneficial, as something by which you, the auditor, are going to monitor the preclear so that he really will be able to do what you say.

If a case were to find it consistently difficult to communicate with you, if a case were consistently seeing everything black, if a case were consistently occluded and consistently twisted your orders and so forth, you would simply have to, you would have no other choice but to, sit down and grind with Opening Procedure by Duplication on this case until he was actually out of the woods on it. Now how about the necessity for lapsed time between sessions? Well, actually it isn't absolutely necessary. I'm talking now about professional auditing. This is how you would schedule these things optimumly. You would make just a little less progress by doing it a couple of hours a day for two or three days. You would invest perhaps thirty percent more auditing time because the case hadn't had a chance to settle out, but you would get there. Two or three days, a couple or three hours a day. Letting the fellow settle out gets him matched back against his environment and saves you time in the long run. He goes back into his environment, he gets restimulated, then he comes back for an auditing session and he blows that. He goes into the environment again, and you actually, day by day, are getting another type of environment which you're running out of the preclear. It would be an end-all process if you did it this way. It would be an answer in itself, just Opening Procedure by Duplication. That's all you'd do with the preclear.

Well, it's a fantastic process in the way it will blow a case. If a case explodes or blows under this - there is no other process known which will break loose a covert communication line which is twisting a process. If a case blows that means the case had a tendency to twist a process, because he can't duplicate entirely, and so he was sliding out of your hands, and as long as he can slide out of your hands as an auditor, he then will alter a process every time that process gets him into going which is too rough for him and he's got to go through that rough going.

And you won't be able to drive him through with a concept. So you have Opening Procedure by Duplication standing there as the only thing known at this time which will push a case all the way through into a good communication and an ability to duplicate your auditing commands. If you just did this for a little while with a case, you would still get an improved communication line. If you did it for many, many hours with a case on consecutive days or consecutive weeks, you would get a total improvement in communication on the part of the case. This is a certainty. But where your case blows, gets upset or excited, you can look at this fact, that you must have invested - if you audited this case by other processes earlier - you must have invested a great deal of time trying to get the case "to break through the sound barrier". The case didn't. Now why does this require a little violence? One of the things that happens is that the individual knows that he mustn't display any violence, and this technique brings him up to the point where he displays it, and he finds out nothing happened to him. This in itself gives him a tremendous confidence. Did you ever see somebody who got mad and then found out that nobody objected, and then was cocky evermore? Well, Opening Procedure by Duplication gets you there and saves you an enormous amount of time. The amount of time saved in this is probably in terms of scores of hours, if not hundreds. If you have a case that is hanging up, it might very well go right on hanging up unless you get as violent as Opening Procedure by Duplication. And if the case is hanging up to any degree, why you remedy of course his Opening Procedure by Duplication. It has its own role. It is in itself its own remedy, but what you're trying to do as an auditor is blast through places where he would hang up and which it might take you years to get him through entirely.

So it isn't just a passing thought, this process. It seems to contain in it all those elements which go to make a case stable, and therefore is quite important to the auditor. But if an auditor works

this without expecting violence, if he works this without expecting he's going to have an awful time every few preclears, why he's even more of an optimist than I am, which is impossible.

TWO-WAY COMMUNICATION DURING OPENING PROCEDURE BY DUPLICATION

A lecture given on
3 December 1954

When we say thetan we're talking about an emanation point. We're talking about a person. He writes letters, he greets you in a silly fashion, he does this, he does that. Let's examine, for a change, the Cause end of this line. All too often one examines only the Effect end of the line, because that's where interest gets centered. When we examine the Cause end of the line we discover something of tremendous interest about it: Cause, if it desires to get anything like an ARC effect at the Effect point, must take into consideration the fact that the Effect point is often quite incapable of mocking itself up as Cause.

Here is CAUSE - DISTANCE - EFFECT. Now, to get perfect duplication it is necessary that Effect mock itself up in some fashion or other in order to get in the duplication of this Cause - in order to receive the communication at all.

To give you an example of that: you're an American in France. Now a Frenchman comes up and he says, "Blotheree zomberfiel, ello blfthblorerup." And you say, "Huh." You weren't an effect at all, really, not the kind of effect he intended. He wanted you to put your baggage on the van or something. And you sure get a kind of an only-one feeling when you wander around doing this a lot, and people come up to you who don't speak English, don't speak deaf and dumb, don't speak

237

Boy Scout Semaphore. But they throw a lot of verbalization in your face which is supposed to mean something, and you don't comprehend it. Furthermore, you are acutely aware of the fact that their customs are probably unfathomably strange. For instance, in France, if you're an American, your idea of plumbing and the French idea of plumbing are two entirely different things. Two entirely different things. The whole problem of trying to walk into any civilization is actually the problem of being able to mock yourself up. You don't willingly mock yourself up as a Frenchman. You don't willingly mock yourself up as part and parcel of all these strange and outrageous customs. You could understand this quite easily on the Effect point, but how about the Cause point? The Cause point has, much more so than the Effect point, to mock itself up, because the Effect point mockup is being assisted by Cause, but the Cause point mockup is not being assisted, and it's this fact - that it's not being assisted - which causes people to think they need help.

They get used to being on the Effect side, and when they get over on the Cause side they say, "Where's all the help?" So they invent an analyzer and a computer and a Reactive Bank and all kinds of things in order to be over here at Cause point, because the Cause point has to mock itself up just like the Effect point or subordinate Effect points which are not really capable of any great change, which are not capable of mocking themselves up, and will never be communicated to, unless Cause mocks itself up.

So in order to deliver an effect, Cause has to be able to mock himself up on a much higher self determinism than Effect because Effect is assisted in the mockup by Cause.

The ability to be at Cause point is necessary for

238

good communication. You have to be able to be. In other words you have to be able to mock yourself up. If you, instantly, addressed by this Frenchman, were to mock yourself up as a French official, were you able to do this, you see, you would find suddenly that it was "all on the house". Actually something would come out of an interchange of this character - you say suddenly, "What are you doing without your identification papers?" or something of the sort, and he would say, "Oui, Oui, merci, thank you very much, no checkee...uh...adios..." or whatever. You have to mock yourself up as something he recognizes as Cause, but what kind of a second sight would this take? What does this Effect recognize as Cause? You mock yourself up as what this Effect point normally recognizes as Cause, and that puts you on the Cause end of the line. It is therefore the Cause end of the line which you should examine, because that's where, as an auditor, you're trying to put the preclear. You're not really trying to put the preclear at the Effect end of the line. Now if you understand that thoroughly - you're getting what is meant by the increase of self determinism. We mean we're increasing this preclear's ability to be at the Cause end of the line.

If the preclear came into the auditing room, and all he said was "Hehehehehe", why, you would recognize that he is not quite at the Cause end of the line. In fact, he's probably not at the Effect end either, he's probably half way between the two points, being a communication particle.

An individual can drift away from Cause point, get on the line itself, and become a particle on the line. If you walked up to him on the street and wrote an address on his chest and put a stamp on his forehead and put him into a mail box he'd be perfectly happy

239

about it. Such cases have become communication particles. They are a message. They don't even have a message, they are one. The exhausted messenger throwing himself off his horse and dying at the king's feet as he announces the defeat is being his message. There isn't any reason why anybody should kill horses or messengers just to tell some king that he lost a couple of chunks of real estate, but they used to do it all the time. In other words these people could very easily be communication particles. Not cause or effect at all.

The decline is simply from able Cause to fixed Cause - and then they start riding out on the line. From an Effect which can receive, to an Effect which has to receive, to an Effect which won't receive. Desire, enforce, inhibit. Eventually somebody would be found avoiding all causes, avoiding being Cause, avoiding anything else which was Cause. Whatever they'd do they'd finally get on the line as a particle or symbol. They go from Cause into the state of Symbol, they go from Effect into the state of No Symbol, but they get on the line, they slide around, and they get mass, meaning, mobility. Now there's nothing totally bad about this. But let's restore this preclear's ability.

When you encounter a person who is incapable of addressing you physically or verbally in any acceptable way that makes an easy communication it is because he cannot change. He is fixed. If you, or the warden of a prison, or the soda jerk down at the corner drugstore, or the President of the United States walked in, he would be found in the same fixed state of address.

Well, if he can't change he is expecting continually that he's going to be the Effect. So we have a preclear sitting there and it's: "Well, you go on and audit. I'll be effect." They sit there in "can't change", unwilling to be Cause. So it's up to you to get the preclear to the

240

point where he is at least conscious that he is moving something, that he is not being moved. That's why you get him to go around touching walls and objects.

But the essence of this is contained in duplication. This person cannot duplicate blitherarerup, therefore he can't talk with you, but that's true of him and all life. He recognizes his inability to duplicate life and he recognizes that he can't get on a two-way communication basis with it in

such a way that it then is assisted in its receipt. Life will receive your messages, if it recognizes that you are a communication source. How does it do that? Well you have to be like it. You have to assist its duplication.

This does not mean that an auditor has to get down on the floor and grovel and duplicate all possible weird and bizarre things that a case could do, because actually all you're duplicating there is the circuit (Circuit: a part of an individual's bank that behaves as though it were someone or something separate from him and either dictates or takes over his actions. Circuits are the result of engramic commands.) but certainly an auditor could be called upon to duplicate any average motion. The person folds his hands, the auditor folds his hands. He sees then a physical gesture being duplicated.

The common denominator of this inability is the duplication factor. In all this communication difficulty, there is basically this inability to duplicate - so much so that reality could be called and rephrased and redefined as: the degree of duplication. Affinity is actually the distance and the particle size. Communication of course is Cause-Distance-Effect. And the degree of duplication is what makes reality. You are as real to those around you as they can receive you. Did you ever get some kind of an inkling around your family

241

that they weren't receiving what you were talking about? Well, that's because they fixed in their minds a long time ago the fact that they were duplicating you little. You were different in size. This all by itself would be sufficient to make the family incapable of receiving information from you. Grandpop's a fairly successful manufacturer, and he's seen this grandson who's been running around while grandpop was in his middle years, and the kid goes off and studies sales promotion, with all the verve of youth and a good background and a good inheritance on this whole line and boy he could give Grandpop cards and spades on the subject of promotion. He moves into Grandpop's sphere of activity and he's on the job. He puts a suggestion memo on Grandpop's desk. Do you think it ever gets read? Ha ha, that's just from Jimmy. And Jimmy goes out and starts to work for another company, and it starts selling the whole field and wipes out Grandpop. "He didn't know what he was talking about." Grandpop has already conceived the idea, you see, that the smallness of Jimmy is not a duplication. And that being his primary idea connected with this individual, he then knows that all he can receive really from this individual is "Ga-ga-ga-ga", "Gimme a lolly pop" and "Gimme a nickel". Something on this order would be within his basic communication line with this child, so afterwards he could not then take the child's communication line seriously. But the child changes, grows up. The main impatience that you ever had with parents or anybody like that around you is their fixed idea that you are small. Then you come around later and your parents are getting on in years and they're ailing and you say, "Why don't you" - and give them some sensible suggestion - you're going to help them. And you find out that almost anything you suggest is unacceptable,

242

because they know they can't duplicate someone your size. They know, if they know anything, that you're about a foot tall, or two feet tall - wherever they're stuck on the track as far as you're concerned. Mama very often gets stuck on the track at birth with the child, the first view of the child, and after that the child just doesn't ever have a sensible solution to anything. But the child is actually better adapted to the modern environment than Mama is.

Thus an odd thing could happen, if an auditor were not fully aware of this duplication factor in the beingness of the preclear. He could be under the delusion that the preclear is improving - when the preclear is actually simply getting more like the auditor. Well, that is what the entire field of psycho-analysis is built upon: if we could just get the patient to be just like the analyst, why then we'd be all set. They apparently go through some magic rites, as I was taught - in order to accomplish what? - the patient's shifting into the valence of the analyst. Well, the assumption by the preclear of a beingness other than his own - a valence - is not the goal of an auditor. The goal of an auditor is to return to the preclear more and more self-determinism. It is

to make him capable of being at Cause point and at Effect point by his own self-determined choice.

How many dozen ways could you run Duplication? You could run it the basic way. Highly stylized, very pure technique and simply run it like that. That is the most effective of all processes we know on duplication.

If an auditor failed with this process it would be because he didn't maintain two-way communication. He lets the preclear go on to an automatic endurance run without actually finding out what the preclear

243

really feels, really experiences, what it's all about, what the sensations are. This doesn't mean that the auditor even vaguely varies his auditing commands. The auditing commands are always the same. They're given in the exact order in which they're given in R2-17: Opening Procedure by Duplication. But let the preclear talk to you! That is the difference. If you don't get him at the Cause point of the communication line, you've failed. So we make the preclear talk.

How do we do this? We give the exact command. This is one thing an auditor must learn - to keep continually in two-way communication while you're running any process without actually varying the process or coming an inch off the process, while you throw in on the communication line what is known as "dunnage", the stuff you put around the cargo to keep it straight in a ship.

The preclear goes over woozily and picks up the book. You say, "Look at it." You ask him to describe it.

He says, "Book?" Something's wrong with this bloke's communication! No, there's nothing wrong at all. You see you've got to get those commands in there just exactly in the order in which they are given. You've got to get him to the book, to the bottle, to the book, to the bottle, to the book, to the bottle. Just exactly. And then if you failed to demand to be answered, by failing to insist that the action be knowingly accomplished, and by failing to listen when the preclear says something - you would lose. He's picked up the book for the 565th time and all of a sudden the whole room goes purple, and he says, "My God!"

And you say "What is its weight?" Well, cut your throat - you've just cut the preclear's! Then, when

244

he says "Ooohhhh," and you say "What happened?" it's not going to do any good. You've missed it.

When you see something happen to him, find out what it is. If you see that he's really going through it like an automaton, for heaven's sake pick him out of it. He's told you for the 55th time, "It's cool." I'm not above putting some two-way communication in there, getting him to say something. For fifty-five times, automatically, he was saying "Cool", "Cool", "Cool". He wasn't feeling it any more. He was still running the command you gave fifty-five times ago. Now if you don't make him communicate, if you don't make him describe, and if you don't listen to him, it all goes on an automaticity. It just goes on, and on, and on...and I swear if he ran it on a total automaticity, you could run it for 250 hours with no change in the preclear except that he'd get tired legs.

Now the key to this thing is that each moment must be a new moment. Each action must be a new action. And gradually he peels apart these actions so they are different actions so that each moment is new, and that is the primary manifestation of Opening Procedure by Duplication. The newness of each moment.

So when he just gets repetitive, repetitive, you get suspicious. You say "What color is that book?" I've even gone so far as to say to a preclear who has been describing the object as "a book", "a book", etc., - "Will you please describe it as an object." New frame of reference. "Well...it's a...it's...it's a...rectangular ...it's a rectangular object...made out of paper...cloth...cloth on the outside. How about that! You know, books, they're cloth on the outside." He's back into an interest in the process. I've seen this process run, by the way, with two typewriters!

245

That's incorrect. They have to be two dissimilar objects. The preclear did get a lot stronger.

You could even get that on automatic. But the second these responses become monotonous you'll know that your preclear has simply settled down to being an Effect. You're trying to get your preclear to be Cause. So let's make him originate communications to you concerning the object. That doesn't mean that each new communication has got to be new and original, but it does have to tell you that he is experiencing that instant and not some other instant.

Opening Procedure by Duplication pulls apart all the moments of a time track. It pulls them apart because of the duplication. Unless each moment is a new moment you don't have that occurring. Book, bottle, book, bottle, book bottle, boooo - it's a book! It's not a word! Very difficult realizations come through to a preclear.

You've got to know that your preclear can talk, and he must talk, and he must describe what is happening to him. When something happens he's expected to call it to your attention, you're expected then to pay some attention to it.

That doesn't mean you go off the process. But let him tell you about it.

A preclear will exteriorize on Opening Procedure by Duplication. And when he's just about ready to exteriorize and wants to tell the auditor about the fact that he's just about to do this - that is not the time to give the next auditing command or not be interested. The moment the auditor's not interested there is no auditing going on. I've seen preclears who've just gone "dead in their heads" through not being permitted to communicate.

246

The auditor is not there to suppress communication on the part of the preclear.

Remember that an obsessive overflow is not a communication. You have to know that. But actual communication on the part of the preclear must not be suppressed by the auditor. So there's the trick, and it shows up in Opening Procedure by Duplication because you do have to keep to the exact process commands. He does have to go repetitively through these exact motions. But you have to make sure that he's experiencing these things. You do that by communicating and you'll find Opening Procedure by Duplication working for you much more speedily than it ever has before. You are not looking out the window when a preclear has an enormous piece of news to impart. You don't sit there looking out of the window, auditing on a sort of prank basis - "Go over to the book, now touch that wall," or something of this sort, and without letting the preclear communicate, because the preclear gets a very sudden tone drop as a result of this. It'll actually stick him in his head. It has turned off perception. It will do all kinds of things.

Letting the preclear talk, demanding the thing really be described, keeping it out of the automatic machine category, making each moment new and fresh in Opening Procedure by Duplication, and never varying its auditing commands - that's how you win on this process. You can say other things than the auditing commands, but that doesn't give you any license to vary the process.

You just make sure that a communication is going on.

CHAPTER TWENTY-ONE

VIEWPOINT STRAIGHTWIRE

This is a process which is very simple, very easy to use, and makes continuous advances. This process is not mixed with other processes, it is not part of any Standard Operating Procedure. It is not part of anything you would do ordinarily. It doesn't particularly apply to one case level or another case level. It is an independent process which in itself is very simple to administer.

The formula of this process is: All the definitions and Axioms, arrangements and scales of Scientology should be used in such a way as to bring about a greater tolerance of such viewpoints on the part of the preclear. That means that any scale there is, any arrangement of fundamentals in thinkingness, beingness, could be so given in a straightwire process that it would bring about a higher state of tolerance on the part of the preclear.

To make this more intelligible you should understand what a great many preclears are doing, and why an auditor occasionally has trouble with one preclear more than another. A great many preclears are being processed solely and entirely because they are unable to bring themselves to tolerate an enormous number of viewpoints, and being unable to tolerate these viewpoints they desire processing so that they can fall away from them and not have to observe them, and the auditor is auditing somebody who is in full retreat, and Scientology is being asked to aid and abet the

retreat by, for instance, taking the charge off an engram. The auditor at the same time, if he does this, gives the preclear something in the way of a change of viewpoint in that he erases something so that the preclear doesn't have to view it any more.

Well, as you can see, this is a weak direction. What the auditor then is doing is to some degree holding in question the ability of the preclear to tolerate viewpoints. Time itself may very well be caused by an intolerance of past viewpoints - a person doesn't want viewpoints in the past, and so at a uniform rate he abandons past viewpoints, and when he no longer is following this uniform rate but is abandoning them faster than the uniform rate, he starts to jam up in terms of time, and becomes obsessed about time, becomes very hectic, begins to rush time, push hard against the events of the day, feels that he doesn't have enough time to accomplish everything he is supposed to accomplish, and this falls off on a very rapid curve to a point where an individual will simply sit around idle, fully cognizant of the fact that he doesn't have enough time to do anything. And so doesn't do anything, but knows he should be doing something but can't do anything because he doesn't have enough time. This is idiocy itself, but is the state in which you find a very great many people.

Time is the single arbitrary entered into life and is well worth investigating on the part of an auditor. An unwillingness to tolerate viewpoints will cause a jam in time. The fewer viewpoints which an individual will tolerate, the greater his occlusion and the worse his general state of beingness is. As I said, an auditor can remedy this in various ways. He can erase locks, secondaries and engrams (Lock, Secondary, Engram: A lock is a mental image picture of a non-painful but

disturbing experience the person has experienced and which depends for its force on an earlier

picture containing misemotion [encysted grief, anger, apathy, etc.] and a real or imagined loss. These contain no physical pain - they are moments of shock and stress and depending for their force on earlier engrams which have been restimulated by the circumstances of the secondary. An engram is a mental picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival; it is a recording in the reactive mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture called an engram). And by erasing these, he can make it possible for the individual to "tolerate the view", as he finds it in his own bank. Or, an individual can be so processed, as in exteriorization, that he can be caused to go around and look at various things and find out that they are not so bad.

Now, let's just take the mean between these two, and realize that a person who doesn't exteriorize is a person who does not want an exteriorized viewpoint. He does not feel he can tolerate an exteriorized viewpoint. He may have many reasons for this and one of the main reasons he will give is the consideration that someone may steal his body. In other words here you have a tremendously valuable viewpoint which he's likely to lose if he exteriorizes. Viewpoints then must be scarce, viewpoints are all obviously too valuable to be used. And this comes about by viewpoints becoming intolerable. Let's take somebody standing and watching his family being butchered by soldiers or something of this sort, Indians or other wild people. He would

250

go along afterwards so intolerant of this viewpoint that he would fixate on it. It's the fact that he refuses to tolerate the viewpoint which makes him fixate on it. Now the reason for this lies in the various Agree-Disagree scales in the Philadelphia Doctorate Course lectures - the fact that if you want anything, in this universe, you can't have it, and that if you don't want it, you're going to get it. This is an inversion, and when this inversion comes about, an individual finds himself overwhelmed each time on whatever his own determinism is. If he starts to desire something he will find out immediately that he can't have it. Actually, he himself will take steps to make sure that he can't have it. When he wants something to flow in, it flows out, when he wants something to flow out, it flows in. There is nothing more pathetic, for instance, than watching a psychotic try to give up any material object - trying to make them hand over or give up, or throw away one possession, such as an old Kleenex, almost anything - just try to make them give it up. No, no, they just won't do it. They clutch it to them and I swear that if you handed them an adder, wide-mouthed and fully fanged, they would clutch it to their bosom. Anything that comes in they immediately seize and that's that.

Now you as an auditor, every time you are trying to get someone to give up something, are asking them to give up a compulsive viewpoint. You will see that every time you ask someone to give up something he is likely to hold it closer.

Now there are many processes. There are a great many processes, there are all the Standard Operating Procedures, and in good hands they all work. There's Universe Processing, there's Advanced Course Procedure, there's Creative Processing, on and on and on

251

and on, a tremendous number of techniques, which can be applied with good sense to preclears. There are an enormous number of Straightwire processes, there's old-time Straightwire. The earliest Straightwire we had, which, by the way, was a marked advance on Freudian analysis, went like this: say we noticed that the preclear is afraid of cats. We would say: "Recall a time when you were afraid of cats", then: "Recall somebody who was afraid of cats", and then: "Find a time when somebody said you were like this person". That was approximately its formula - just Straightwire, and you sprung apart these valences very gently. However, it required a great deal of good sense on the part of the auditor.

An auditor now and then would become a Straightwire expert, and by just asking searching questions and causing the individual to recall certain things he would bring about a great deal of relief on the case. Why did the relief take place? The individual has been going along in the full belief that he could not tolerate a certain viewpoint and the auditor has come along and demonstrated to him that that viewpoint was in the past and therefore is tolerable. There, in essence, are the fundamentals of such Straightwire. You get key-outs (Key-out: Release or separation from one's reactive mind or some portion of it) on this - the individual comes up to present time so that he isn't looking in the past - assuming a past viewpoint. That is a goal of a great many processes, and is quite different from "wipe out the past so he won't have to look at it or experience it".

We have in Viewpoint Straightwire a very, very, new type of thinking. This is not to be confused with what we have been doing for all these many years. It hasn't any connection with it. It has an entirely different goal

from that of any process you've ever done on a preclear. It takes the benefit of exteriorization, and reduces it to Straightwire. We get an individual to race around the universe to look at things observe things, experience things. That's a Grand Tour (Grand Tour: The process R1-9, in The Creation of Human Ability by L. Ron Hubbard.) - that sort of drill - and here we reduce it right down to a Straightwire which is done interiorized or exteriorized.

One simply goes on the basis that the preclear is in the state he's in because he's not tolerating many viewpoints, and the entire goal of the process is to bring him to a point where he will tolerate viewpoints. That's all there is to the process.

The key wording of the process is "you wouldn't mind". Why do I announce this as something important, something new, something that is very useful to you? There are many varieties of viewpoint. If we were to take Full Knowingness, and squash it, we would find we were first getting into space, which would be perception. We have to perceive to know. This is the level of Lookingness. Now if we condense that we find out that we have to get Emote to know. A person has to emote. We squash perception, and we go into Emotion to know. Now, if we squash down and condense even further, we get Effortingness, and if we condense Effort even further, we get Thinkingness, and if we condense and package Thinkingness, we get Symbols. As an example of this, what is a Word but a package of thought, and if we were to condense Symbols, we would get actually the wider definition of the symbol - we would get animals. You are probably thinking of it in terms of a viewpoint of a body, if you don't see that clearly, but the definition of a symbol is a mass with meaning, which is mobile. That is a symbol and of

course that is an animal, too. An animal has certain form which gives him certain meaning and he is mobile, and if you see that the Thinkingness condenses, then, into form, you will understand art. Just in so many words, a very simple thing.

We have Thinkingness condensing into Symbolizingness, ideas condensing into actually solid objects, and when these are mobile, we have symbols, and when these symbols are observed, they are found to wind themselves up with other symbols and take an associate, they associate with one and another, and take things from one and another, and you get Eatingness. That's a big, big band we're covering in there, that's the whole business of: "I have an idea about a form in this space and matter, and I'm going to get it all together, and I'm going to make this all mass together." Well, the second we've done that, something has been created. Now don't expect that thing which has been created to create anything. This is a thing which isn't creating, and therefore must subsist on an interchange of energy, and we get eating. Now we take eating and condense it down, that is to say, let's make food scarce, and let's make it very hard to get, and

we get a condensation which completely escapes time itself, and you go outside of time and you get Sexingness.

That is to say that outside of present time, you get future time, which is sex.

An individual is right straight off the time track between Eating and Sex, and there's nothing will float on a time track like a sexual engram. They just float all over the time track. They don't nail down at all. They are very mobile. The individual, in Eatingness, starts to slide out of present time by this token alone, and people are terribly worried about how are they

254

going to eat tomorrow, and when they have reduced this down to the reductio ad gastronomy you get to a point where "I can't solve this problem of eating tomorrow, therefore I'd better just leave it all up to somebody else," and slide in on the genetic protoplasm line and go up the line a little bit, and get another form, and be that.

That's the best way to solve eating - just to live tomorrow and maybe tomorrow there will be more food.

A very readily available test will demonstrate this. Notice those countries of the world which breed faster and harder than other countries of the world. We find India and China doing this. And we find that these are two countries which have extreme, chronic food scarcity. Now we can say, well look, they have the greatest food scarcity because they keep breeding people, and that eats up all their food. No, it's the other way around. They eat up all their food, and so they breed like mad. This can be tested also with animals. If you starve an animal, an animal will procreate faster. If you were, for instance, to give any family of homo sapiens a carbohydrate diet with a very, very low protein content - by the way this would be, you'd say, terribly unconducive to the production of estrogen, androgen. It's proven to be very unproductive of it - but if you give them a high carbohydrate, very low protein diet, the next thing you know they'll start to get very anxious about breeding. That's because you're telling them in essence right where they can understand it in their stomachs that they are unable to obtain enough food today, and so must eat tomorrow. Therefore you get countries of the Western hemisphere, which are very heavily starch dieted, and you find out that these countries are the most anxious

255

about breeding and about tomorrow. There is no reason to stand around and prove this for hours. It's just the Know-to-Sex scale. Condensed knowingness.

"I don't know how I'm going to get along today therefore I'd better breed like mad and appear tomorrow and maybe I'll know then," is about the last ditch. Well, if you notice this, death must come, in this band, above sex. A person presupposes his own death to indulge in the protoplasm line. And so we get people like Schopenhauer and The Will and the Idea closely associating sex and death, and we get certain animals and insects, which so closely associate sex and death that they have accomplished death when they have accomplished sex. Fear Merchants (Fear Merchants: The aberrative personality. This was an early description of what is known as a Suppressive Person, or the Anti-Social Personality) like to tell you about the black widow spider. I don't know why the black widow spider is such an attractive beast to some people, but it is apparently so. I noticed that it exists mainly in California - Southern California. Lots of black widow spiders down there, and most California girls, if you get into any kind of discussion on the second dynamic at all, will sooner or later inform you that the female black widow spider eats its mate after consummation of the sexual act. Anyway, the main thing here is that actually when you go down this scale, although it doesn't belong on the scale, you'll find death just before sex. Know, Look, Emote, Effort, Think, Symbol, Eat, Death, Sex. Death doesn't belong there, but this shows you where this mechanism comes in.

Now, beingness might also be on this scale somewhere. Beingness might be on this scale, and if it were, you would have a tendency to look for it up toward the top, but the truth of the matter is, it's all up and down

256

the scale, and there is no beingness like that beingness at Symbols. You find the human race having been made into a form - a mass, meaning, mobility. A mass with meaning which is mobile - that's a body, that's a word in a dictionary, that's a flag above a building, it can be moved around and it has meaning. You'll find that human beings indulge very, very heavily in being symbols. Well, you'll find people around being sexual objects too. So that this scale sort of interlocks on beingness. A fellow could be some effort - and actually we don't find beingness at the top of the scale at all, we find it down there pretty low on the scale, so when an individual has gotten to a point where he has to be something, he's practically at bottom. A further examination would have to put beingness at least at Symbols. A person becomes things at that level, and you will frequently find a preclear mainly being his name.

Looking further, we find that there are different kinds of viewpoints. There is something you might call a know-point. That would be senior to a viewpoint. An individual would not have dependency on space or mass or anything else. He'd simply know where he was. There would be a viewpoint, which is a perception point, which would consist of look, and smell, and talk, and hear, and all sorts of things could be thrown in under this category, viewpoint. Ordinarily we simply mean at that level of the scale, looking, but you can throw all the rest of the perceptions in at that level of the scale.

Going down a little bit from there we get something we could call an emotion-point. It would be that point from which a person emotes, and at which he emoted, and then there would be something else called an effort-point, and the effort-point would be that area from which a person exerted effort, and that area into

257

which that person received effort. And as we went down a little bit from that, we'd find we had a thinking-point, and there of course we get the "figure-figure-figure". The person is thinking there, not looking. And if we go down a little bit further than this from a thinking-point, we get a symbol-point, and there, really properly, we get words. And below that we get an eating-point, and below that we get a sex-point.

If you considered each one of these points below known as an effort to make space, a great deal of human behavior would make sense. Let's take an individual who is simply trying to make space with words. Words don't make good space. So an individual who tries to make space with words sooner or later gets into bad condition. Much lower than that would be a person who is trying to make space with eating. Of course that's inverted, isn't it? And then there's the person who is trying to make space with sex, and that is really inverted. That goes both ways from the middle. The lowest part of the eating scale is excreta and urine. People will try and make space with that. Dogs, for instance, are always trying to make space that way.

There are people who are trying to make space with effort. This is the use of force, this is Ghengis Khan riding out and slaughtering villages. He's trying to make space. You notice that the space had to exist before he could ride out any place.

And we go up a little higher, and maybe you've known somebody who's tried to make space with emotion. And we go up a little higher and we get to the way you do make space which is by looking. And actually you get to make space by knowing. If you just knew there was some space, there would be some space, and that would be all there was to that. Just

258

that simple. That's an effective way to go about it, and looking is another effective way to go about it, and when we get down to emotion, that is getting ineffective. People who try to make space with emotion don't get very far. That's literally, actually, figuratively, or any other way you want to look at it. It's too condensed, and it kicks back. Yet that is above the individual who makes space by working hard or by pushing hard or by exerting force.

In other words we see that there is quite a little bit of band there, at effort, and you'll see that they get less far than people who try to make space with emotion. And now we get into the thinking band, and people who try to make space with thinking, which is about the most unworkable activity that anybody could engage in.

When we get down to making space with symbols, here is a nation trying to fly its flag over all the world, which doesn't make much space, and then we go into eating, and an individual trying to make space by offering things to be eaten. A cattleman, for instance, is doing this. He's making space with cattle. And a fat man is trying to make space with food, and so on. Now when we get down into sex, of course, if an individual could breed fast enough and far enough he would wind up with all sorts of space, he thinks. Of course, he winds up with no space. This is the most condensed activity you can get into: sex. You can see somebody's bank all short-circuited - jammed on sex. But remember, we are looking at a gradient scale that runs from Sexingness right on up through the levels to Knowingness.

And if anybody comes along and tells you that sex is the only aberration, please laugh. You could answer, Yes, that was how we entered the problem, we found nut that people were loopy on the subject of sex. So

259

then we examined the problem further, and having examined the problem for many years, it was discovered that sex was part of a gradient scale of human experience which is basically an activity of trying to make space, and people try to make space in various ways. And when they get down too low on the scale they are abandoning present-time life and at that point they have sunk to the level of Sexingness. They are trying in this way to get some future up there on the track and it is a chaos. It is an attempt to derive experience from external sources, and to pull experience in.

Operation at the level of Sexingness is really a cave-in.

When you examine this band and its inversions up and down the scale you see that it gives us an enormous number of Straightwire questions.

The basic question would reduce this first from the stand-point of viewpoint of the whole scale, and that is where you catch your preclear most ably. You just take viewpoint of the scale, viewpoint of sex, viewpoint of effort, and so forth.

The systematic questions that go into this line would be as follows: you ask the preclear to give:

"Something you wouldn't mind knowing."

"Something you wouldn't mind looking at."

"An emotion you wouldn't mind observing."

"Some effort you wouldn't mind observing."

"Some thinking which you wouldn't mind observing."

"Some symbols which you wouldn't mind seeing."

"Some eating which you wouldn't mind inspecting."

"Some sex which you wouldn't mind looking at."

Just as mildly and quietly as that. And that's Viewpoint Straightwire.

CHAPTER TWENTY-TWO

REMEDY OF HAVINGNESS   AND SPOTTING SPOTS IN SPACE

Spotting Spots in Space and the Remedy of Havingness is itself a total process. It has many ramifications. It is, you might say, a family of processes. There are many such families of processes, but actually it belongs to the family that we would call Opening Procedure of 8-C or the Opening Procedure family. This is actually a low order of Change of Space so it belongs also to another family, it belongs to a Duplication family, since Change of Space is actually a dramatization of the formula of communication. In Change of Space you dramatize the communication formula with the preclear exteriorized. (You have him be at one point then be at another point, then be at the first point and be at the second point, etc.)

That first point is the source point of something, usually, and so he - by being the cause and then being the effect and finding out there is a vast distance between them - becomes rather relaxed about the whole thing. But Spotting Spots and Remedying Havingness could then be said to be cousins to two families - to Change of Space and to Opening Procedure.

The reason why we relate it to Opening Procedure is that that is the way you are going to produce the most effect with it. As though it were Opening Procedure.

The first contest is to get the preclear to find the

spot in space. That is the first contest. The preclear will go around and he will find large spots, two or three feet in diameter. He'll go around and find only spots which come out so far from the walls. He can't find a spot independent of the room itself. His spots have energy in them, they have masses, they have color, they have size. In other words he runs into a lot of trouble. If he does locate a spot it's likely to be "suspended four or five feet above the floor on something that looks like a microphone stand".

The various manifestations which occurr are quite fascinating, but all of them are completely useless. You want to get the preclear over these as fast as possible.

You get him over them simply by having him spot some more spots in space. That's all. Space where? In the space of the room. And you have him locate these spots in such a wise that he can go over and put his finger on them. Now, when you have him capable of spotting two or three spots, you've usually shot his havingness to ribbons. So you have to remedy havingness right away. If he starts to get queasy, sick, upset in any way remedy his havingness.

There's nothing more destructive to havingness than spotting some spots in space.

This is a precision action - you want him to spot a spot in space and then be able to spot it again. That spot is only a location. It doesn't have mass, and you want him to be able to put his finger on it and take his finger off of it, and put the finger of his other hand on it, and take it off, and move his body into it and move his body out of it and so forth. This is a location, and the more certain he becomes of these locations the better he is, and the next thing you know - why, he's able to tolerate space. And you accomplish this by remedying havingness all the way along.

Now let's suppose you had an individual who had an enormous struggle in spotting some spots in space, and the first spots he spotted were fairly large, and you just kept on nagging him until he finally got actually a location in space - and he started to get sort of upset. Remedy of Havingness had not been done yet, and he feels rather queasy about the whole thing. Then you say, "All right, mock up something that's acceptable to you and pull it in," and he says, "What mockup?" And you say, "Well, just put something out there - a dead body." "What dead body?" "What are you looking at?" "Nothing." "What are you actually looking at?"

An interesting contest will come in at this point - getting him to tell you what he is looking at. What he's looking at in this case is usually blackness, and he won't tell you he's looking at blackness. This is "nothing" as far as he is concerned, but he's looking at blackness, and to get him to finally tell you what he actually is looking at is part of your first contest. "What are you looking at?" Well, it doesn't do you very much good with an individual who can't get any facsimiles, mockups, anything of the sort whatsoever, to mock something up and pull it in, because he's going to have too hard a time.

But supposing he can get a vague or indistinct image out there. Is that good enough? Yessir, that's good enough. Have him mock up several of those and pull them in on the body, and then go on spotting spots in space.

But supposing he couldn't get any. None.

Then enters upon the scene this interesting single straightwire question. The agreement between the MEST Universe and the preclear gets down to a point where the preclear has agreed entirely that two things

cannot occupy the same space, and after that he is not able to pull anything in, which is the biggest trap you have, because the way a preclear makes something disappear, makes it vanish utterly is to pull it all the way in, and if he can't pull anything all the way in it continues to persist. How would someone fix up a being so that he's packed in energy masses? By getting him to agree that two things could not occupy the same space, and after that he couldn't destroy any energy mass that was around him. Quite Machiavellian. Well, Count Alfred Korzybski devoted a book to this called, "Science and Sanity", and there are others who have written on this subject, but they go back to Korzybski, and: "It is utterly impossible for two things to occupy the same space." And if that book has any message, it says, Differentiate amongst your words and statements and thoughts, and, two things can't occupy the same space. You nearly summate General Semantics when you say those two things. Now, there is a lot to this, you understand. He examined the mechanics of this, but he examined them in complete agreement with the physical universe. With somebody who has studied General Semantics, you've got a picnic on your hands in doing a Remedy of Havingness. You wouldn't have realized it or recognized it but you have. He can't pull anything in. He can't remedy havingness and therefore can't destroy energy. Why can't he? Well, two things can't occupy the same space, so if he wanted to mockup a car out there to pull it in and remedy his own mass, he of course couldn't do it because he is already occupying the spot where the car would come into, therefore he couldn't remedy his havingness. The mockup disappears just before it gets to him, and the underlying agreement back of that is two things can

not occupy the same space. This is of course an utter falsity.

It happens to be a condition which when imposed resulted in this physical universe. That law is

differentiation in this universe which makes space for this universe. That is the law which keeps the space stretched in this universe. So of course Korzybski would get all involved with differentiation. Differentiation on the basis of the MEST universe holding itself apart. Well, that isn't differentiation. So as a result you'll have trouble at this point with anybody who has been in General Semantics. Here is this mockup disappearing just before it gets to him - in other words he isn't remedying havingness. Now, how do you know he isn't remedying havingness? Because he stays upset, of course. That's all.

He's spotted some spots in space, and "these aren't anything you can feel". It just made him feel kind of frantic, and made him feel kind of upset, and made him feel sick at his stomach - these are common manifestations - and then you said, "Mock up an acceptable...", and he says, All right. And you say, "Well, have you got a dead body there, or what have you got mocked up there?" and he says, "Well, I don't know - I've got a wrecked car," and you say, "Well, okay. Pull that wrecked car into your body. Now pull another one into your body, and pull another one into your body, and pull another one into your body". And you say, "How do you feel?" "I feel...just as frantic as I did," and so on. He isn't pulling anything into his body. It's disappearing before it gets to him, it's dissipating and other things are occurring there, so that his havingness isn't being remedied.

265

By the way there's a total process on this. You just simply have the fellow mock up things and pull them into his body, and the more massive the better, until you get planets and stars and black suns and all kinds of things being pulled into his body, and you'll start something called an avalanche after a while, and the planets start coming in with a roar, and it's quite an interesting phenomenon. I've seen one run for three or four days. They blow up every facsimile that gets in their road, they'll blow up the entire energy behavior pattern of the preclear if you keep on remedying havingness.

But if remedying havingness doesn't straighten him out it's because he has agreed to this single agreement which doesn't happen to be true, that two things cannot occupy the same space. He's agreed to that so thoroughly that he can't remedy his havingness.

The reason I'm stressing this is so that you will remember why you ask the preclear this question (and that this is the question, and that there isn't any other question) and that question is simply this - "What wouldn't you mind having occupy the same space as you're occupying?"

Well, he's got to change his mind immediately, and two things can occupy the same space, in order to fulfill this condition, and without your explaining to him how, he had to change his mind.

Sometimes it takes them five minutes, sometimes it takes them five hours, but the roughest case I know of at this time had to be given this for two hours before he could finally accept something in his own space. That is to say, until he could find something that he wasn't unwilling to have occupy the same space as himself. And this question was asked this case over and over and over and over. This case had never been

266

able to remedy havingness, never been able to get mockups, never been able to do this, never been able to do that. Well, he remedied his havingness, and he got into fine fettle and doing very well indeed. This changed his case. If you're doing a lot of Change of Space you remedy havingness on the thetan. Have him put up eight anchor points and have him pull them in on himself, and eight more and pull them in on himself, eight more and pull them in on himself. When his body gets upset and restive, we simply do this. If he really pulls them all the way in they will disappear. That is how you make things disappear. All space is an illusion, therefore if you pull in all anchor points of course there's no space, so what happened to the anchor points?

Well, they didn't exist in the first place, so if you make them occupy the same space as you they'll vanish, and actually recognition simply depends on occupying the same space with. That's why Beingness Processing works.

On this factor of recognition and knowingness in terms of beingness and facsimiles, etc., we simply get this: is he willing to occupy the same space as it? And if he is, it will blow, and if he isn't it won't. So if we get a case who can't remedy his havingness being therefore unable to destroy a concept, a lock, a secondary, and an engram. If he can't remedy havingness, he can't occupy the same space with. If he can't occupy the same space with, he naturally conceives that it's making space, so therefore it has validity. And it won't pull all the way in.

This process is very elementary but it could be hashed up most gloriously by over-running the preclear on spotting spots in space until he was good and groggy, upset and quite ill, and then expecting him to work in some fashion or another. Well, you would have

267

driven him down tone scale to the point where he can hardly hold onto anything long enough to do anything about it. So, you're now going to remedy his havingness and do the rest of this? No, you do this early. Remedy his havingness long before he needs to have it remedied. You don't wait for signs. You could make them appear if you wanted to, but you just do this as a routine process. Whenever you spot a spot in space you remedy havingness, that's all.

The process we're interested in is this one: Spotting Spots in Space. We're not really interested in remedying havingness because this is only dramatizing his dependency on it, so we're just giving priority to the important thing here, and the priority is the spot in space, that's what's important. The remedy of havingness is incidental.

Why does his havingness chew up? There must be something awfully wrong with the way this fellow's handling energy for his havingness to chew up simply by trying to remedy it. All right, what do we do here specifically? We ask him what could occupy the same space as he's occupying. If we had any doubt about this, and here's where we get the answer to your question about that, if we had any doubt about this we would take up this problem before we fooled around with any spots in space. We would look at this fellow and there he is gaunt and emaciated or bloated, or anything strange with his physiology - and we would say "Oh, this guy has a little bit of trouble with havingness." You know, he's a banker or something. We could tell professionally. He's a commissar, a banker or a general? There's something wrong with this guy's havingness, otherwise he wouldn't be where he is, that's obvious, if he has to have in some other fashion than simply having. Using a system like

268

"becoming a general". That's a method of having, you see. You go to West Point, and don't talk back, and graduate, and don't talk back, and get into a War Department post, and don't talk back, and coast along, and don't talk back, and then you have to, of course, get more and more suppressed about how famous you've got to be and the next thing you know, why, you will start to accumulate troops to remedy your havingness...and you've got a U.S. General. You don't do anything with the troops, just accumulate them. That's not just being snide about generals. You can look at somebody and tell whether or not he's having a lot of trouble with havingness. If he's having trouble with havingness, then it might be very wise for you to just sail in on that basis. Let's fix it up quick before we render him liable to anything. That would be a good idea.

But what's important about this process is Spotting Spots in Space. What do we do with all these spots in space? We just spot them, that's what. Well, I know, but what do you do with them after you spot them? Well, you spot them. Well, after you've spotted them then what do you do with all these spots in space? Well, you spot some more of 'em. That's what you do.

Don't look for any deeper significance in the technique than that except this: the preclear is sitting on three kingpin significances, (1) that he's there but he's gotta leave, (2) that he's there and fixed there forever - being fixed against his will, and (3) that "it was there iu that spot but now it is gone". Three considerations there that are very aberrative on the track. Well, you could run these with this process. You spot a spot in the room and have him move the spot into his body. Have him stand there. You tell him: "Now get the idea that you can't remain there. All right. Find

269

another spot. Okay. Now move out of the spot you're in and move this next spot into your body. You got that? All right. Now get the idea that you can't stay there."

You just do this in sequence. He's in the spot, "Now get the idea that..." and you are making him dramatize the basic formula of self-determinism, the location of objects in space. And if you make him locate objects in space one after the other he'll make considerable gains. Put this consideration onto it, that he can't stay there, and have him move to the next spot. You just spot the spot and have him move to it, and you can run the consideration that he can't stay there.

And we have him move onto a spot and then get the idea that he's fixed there and can't move, then we have him change his mind, not just break or disobey his postulate, we have him change his mind, and pick out a new spot, and move into it, and get the idea he's got to stay there forever, and then have him change his mind about staying there forever and get a new spot and move it into his body and get the idea he's going to stay there forever. You'd be surprised at the agony and weariness and tiredness that this one runs.

The next level is to have him spot the spot and get the idea that something very precious has just left there that he will never see again. You have him do this: just walk around and spot these spots and get the idea each one has just been vacated. There is the manifestation of the fellow trying to fill in the spots with energy - the mechanism that he's undergoing, and it has a tendency to blow this.

So there are three conditions - there are probably others, but those are certainly important conditions. Why? Well, what is the manifestation of facsimile? The manifestation of facsimile is not being able to

270

remain in a spot, having to get out, and cussedly taking along a picture of it so that one can say he's still there. That's the rationale behind the facsimile. The facsimile is the solution to the problem.

So then, what is this thing called unreality? Unreality is that activity the preclear has engaged upon whenever he was forced to stay in a place where he did not want to be. His answer to this was to make it all unreal, so that he wouldn't really know he was there. He's trying to be self-determined anyhow, and the way he's being self-determined is to make it all unreal. He could say, "Although I am forced to stay here in prison, stone walls do not a birdcage make." That's why they put psychotics in cells. (Well, that didn't quite add up to a solution. That's just a reason as reasonable as anything else in that field, which has to do with nuttiness, so don't expect it to be reasonable.)

All right, he'll make things unreal then, if forced to stay in the same place. He'll dim down his perceptions on things. That merely says that he's unwilling to be there.

Now what's this thing called occlusion? Occlusion comes about as the consequences of loss. Something precious has disappeared from the person, and if he could still see, he'd notice it was gone, and this would be more than he could bear, so the best thing to do would be to cover it all up with blackness and that'd be that. That would be a good solution, wouldn't it? Let's just hide

the whole thing. Let's just hide the problem and then let's just abandon the whole idea, and then, you see, we could still pretend that it's still there.

This is the basis of "it's too good to use", also. People will get to the point where if you give them something extremely valuable they will not wear it or

271

use it. They promptly hide it. Well, that's because they know, if they know anything, that they lose things like that. I remember giving a very dear lady, my grandmother, a present one day because she was going around wearing a watch that was a shame - very disreputable - and I gave her a new watch, and she kept right on wearing this old disreputable watch. And later on I was going around looking for something and opened up a drawer, and there hidden in the bottom of the drawer was this brand new, very nice, rather indestructible, by the way, good watch. And I asked her why she wasn't wearing it and she said, "Oh, that's much too nice to use." And so I began to wonder about this a little and went back and just glanced through some of her things there, and do you know she had more things that were too nice to use! It was a tremendous abundance. She couldn't use it, though, it was all too nice.

Well, people do this in another way. When they've lost something they turn everything black. They just hide it and they hide the fact that they've lost it. Also this is "no responsibility" and other factors. And occlusion adds up to too many considerations. Actually the basic occlusion is mystery. Unpredictability. "It's gone and I didn't predict it would went, and so...it's all black." Well, here you're making the preclear predict that something is going to disappear.

So there are these methods of handling spots in space, and these are the main considerations. Now, don't for a moment believe that there are eighty-five other considerations that can be added into that type of processing. The basic Pre-logic on which this is based is a very precise thing. It says: Theta locates things in time and space and creates time and space and things to locate in them. Self-determinism is one's ability to

272

locate things in time and space, and this is directly processing self-determinism, so it doesn't go out in all directions. It's right there and it's on those three considerations: the consideration of loss, the consideration of "I got to stay here so I'll make it all unreal," and the consideration of "Well, I can't have that place any more so I'll carry a picture of it." Most of your preclears whether they know it or not are walking around with a childhood home over their heads. They can't have that spot any more - the orientation place - so they think, to see at all they'd better carry it around with them.

Now Spotting Spots and Remedy of Havingness - between the two of them the more important is Spotting Spots - and the consequence of Spotting Spots is having to Remedy Havingness. But why does he have to remedy havingness? Because he can't create energy.

There are obviously lots of methods one way or another which would get somebody out of creating energy. For example, after something had been discovered which the preclear was perfectly willing to have occupy the same space, the next thought was, "Well, let's see now. If there's that...that's energy...I think I'll...I'll mock up a machine of some kind or another to remedy my havingness," and mocked up a generator and then it went on to a power station and then on to suns. In other words the preclear went right on and remedied all of his considerations that he was dependent on anything else of any kind whatsoever for energy, and he started producing it himself. So that is the product of remedy of havingness. In other words, he would be saying that that is a very procedure if you just change the considerations on it all the way on up. This is obviously a finite procedure. You don't go on remedying havingness forever. So - why don't you

273

remedy the condition that makes you remedy havingness? There is, then, an indicated process. This will turn on mockups and perception and everything else: "What wouldn't you mind occupying the same space as you?"

And so we have the Remedy of Havingness and Spotting Spots in Space.

274

CHAPTER TWENTY-THREE

DESCRIPTION PROCESSING

This happens to be the most important subject that you will cover in auditing. It may not be the most important subject in the universe, but it is the most important subject in auditing. This is a Step One, Two-Way Communication procedure. And this is the relatively advanced procedure of conducting a two-way communication, and someone who would have no concept of the four conditions of existence would not be remotely capable of running this process, therefore this would not come at the very early part of one's study, although Step One itself comes early in training.

This requires two-way communication - every iron you can throw into the fire.

It requires all of your knowledge of Scientology and its theory and practice, to conduct an adequate two-way communication with the preclear, because if you do that you can, just by that and with no further process, resolve his case in a relatively short time. So this must be an extremely important process we are talking about here. It requires all of the knowingness you have of Scientology in order to do it. It is done by a clever auditor. It is not a process which is done by a fellow who, as his furthest effort of cognition toward the preclear, reads off a series of commands. It requires a continuous communication with the preclear - a two-way communication with the preclear. It requires that you establish it and that you maintain it and that you conduct it in such a fashion that the elements which

275

compose the preclear's difficulty are vanished. Just by carrying on a two-way communication with the preclear, you can cause any difficulty he is having, such as non-exteriorization, such as a failure to take responsibility in other Dynamics, and so on, whatever his difficulties, you can conduct a two-way communication in such a way as to make those difficulties vanish. You will have just as much good fortune with this process as you are willing to be a clever auditor and to follow the exact rules of this.

The primary difficulty with this process Two-Way Communication is that it apparently is entirely permissive, it apparently can wander into any field, topic, subject, address anything - thereby an individual who is not cognizant of its very, very precise fundamentals would go immediately astray. He would go as far astray as men have gone far astray. It's a process which you can easily get entangled about. It's a process which you can be argued with about.

A two-way communication could be a very broad field, but it has a particular precision area where you as an auditor can concentrate. If you know the exact mechanics of what you are doing, used cleverly, this becomes the best process you ever had. When you don't know its mechanics, and you don't use it cleverly, it becomes the gummiest, most misunderstood, non-advancing sort of a process you ever ran into. So again here is a process that requires judgement yet is very easy to do.

The part of Two-Way Communication we are taking up here could be given a name all of its own, and we would call it DESCRIPTION PROCESSING. It could be given this name, but it's

likely to get entirely lost if we always refer to it by this name. In the first place Description Processing would not be its entire

description name. It would have to be DESCRIPTION RIGHT NOW Processing. But we had better call it a process known as Two-Way Communication, which is just exactly what it is labelled under Step One of Intensive Procedure, (Intensive Procedure: The Standard Operating Procedure, 1954, given in The Creation of Human Ability by L. Ron Hubbard.) and this comes at this distance into this material because it uses every single thing that you know about Scientology. And the main thing that it uses is this factor: If you establish the As-is-ness of your preclear's condition to his satisfaction it will vanish. And you don't establish its As-is-ness by tracing its consequences, by tracing its basics, by tracing its significances, by discovering what lies under the thing that lies under the thing that lies under the back of beyond the other side of, or "Let's change it all, change it all, change it all," because what will happen? The process will persist won't it? This is a tricky one, then. It is a process which actually and overtly processes and achieves Alter-is-ness, by using nothing but As-is-ness. You can get a change of case with the preclear very simply, solely by taking his case as it is right now. We want right now, no place else, we want to know how it is right now.

The key question of this process can be codified. The process is not sloppy, it's not all over the place, it is highly precise, and the key question is:

How does it seem to you now?

You could just go on asking this question. That is all you want the preclear to give you. How does it actually seem to him right now. If he tells you about the room, or a manifestation of some sort, or something he likes, or something he dislikes, or something he knows or doesn't know - whatever it is - what you

want, and all that you want from the preclear about it in this process is how actually does it seem to him right now.

And by doing exactly that, you get change, change, change in the preclear, at a very fast rate - by doing what? - by asking for nothing but an As-is-ness. What is the condition as it is right this instant.

If you were a very, very clever auditor, all you would have to do is to take this basic question, How does it seem to you now, and couch it in a thousand different guises, always, always pointing straight at this one, that we want this individual to discuss exactly how it is. We want to know about it. And we don't want any romance, we don't want any embroidery, we don't want any alteration so as to get our sympathy. We don't want any super-pressure on us so that we will do something. All we want to know is how it is. That takes clever auditing.

It's quite a fascinating thing to watch a preclear come into cognition - not recognition, because he probably never knew it before (re-cognition would be "I knew it but I forgot it"). Conditions exist through him, around him, above him, below him - considerations exist of which he has no cognition. These have come into beingness without any understanding whatsoever on his part. He's never seen them before and yet they're right there, so what we're interested in is cognition - looking at it - and we want the As-is-ness of any and every condition which this fellow has.

The preclear begins to change very rapidly. The first thing you know he is saying, "Well, there's nothing wrong with my throat!"..."The back of my head's perfectly alive." If he doesn't know the formula of what you're doing, and he doesn't track with it at all, and he doesn't know Scientology, you have ceased at

that moment to be entirely human as far as he's concerned. Now I have run this process on preclears who were intensely resistive to auditing, who knew nothing could happen, who generally finished up sessions saying nothing happened, and I received the most amazing sort of result. The person knew something had happened. Cognition had occurrred. And it had occurrred with considerable action. The person knew this extremely well, that something had happened. You can't run this on anybody without changing his condition. It's impossible to do so. Even if you ran it poorly you'd change his condition.

Running this process you could do this occasionally. You could throw in where and when. Not often or repetitively. Once in a while. (Let's not stick him back on the time track.) And recognize well that if he spots this thing even vaguely in the time and place where it began, you are likely to get a whole chain of things blowing, but we are not primarily interested in that, because where, and what, is present time. Time is not just beginningless and endless. It would seem so, but time is a continuing postulate. It is a postulate which continues to be postulated. All time is now. What we call the future, which is entirely hypothetical, is what will be, and that is not an As-is-ness. You could have an As-is-ness about the future, such as "I am worried about the future," but you don't actually have a future in that preclear. And as far as the past is concerned, it has no more actual validity than the future. All that exists of the past is what is in the present. And if it's not in the present, so what? You could say, well, it might come into the present. No, it won't. Not if you've got the present straightened out. If you have a preclear in a continuous state of beingness, in this

present, which is rising and getting better, and his cognition is better and better and better - you're turning on his knowingness. And if you turn on his knowingness in the present, his knowingness about the past will increase markedly.

I've had a preclear start out with a statement like, "I am a body, I know I am a body and nothing but a body", and tell me he has "heard things about Scientology and exteriorization" and so forth, and he recites all kinds of things he has picked up from the materialistic practitioners. Well, I read in a psychiatric text once upon a time (this is their knowingness level on this) that people occasionally had the delusion that they were not in their bodies, and that psychiatry used electric shock to move them back into their bodies. This would be more or less the level of practice of monkeys hanging from their tails - they really shouldn't be fooling around with such things as the spirit. These practitioners sat in their chairs for fifty years and for, I'd say, several million if not several billion hours, and they didn't notice this? Well they were starting out on the basic premise that man is mud is mud is mud, he's a body, and there's nothing you can do about it anyway - and going at it from this angle they were not likely to find out much of anything but the fact that there does happen to be some mud around.

The As-is-ness of the preclear was what was in the road of all the materialistic approaches to the field of healing. This is not to imply that a medical doctor is out of order in practicing on broken bones, obstetrics and such things - in other words mechanical structure - but when it comes over to his doing something about the mind, he has to deal with the spirit, because there isn't any mind. That was the thing they never learned

about. They didn't find out that what they were studying didn't exist. They were studying a lump of computing machine made out of neurons and cyclotrons or something of the sort. Well, they could have studied it forever and never found out anything about it, because it has no As-is-ness. They could go on describing it forever, and of course it would continue to persist because it is itself an Alter-is-ness.

Well, don't you make the same mistake with a preclear. Don't go chasing after all the endless significances and symptoms - in other words, Alter-is-ness, Alter-is-ness, Alter-is-ness - don't make the mistake of addressing this, because all you will do is perpetuate the condition. Just don't make that mistake. What you want to do is quite something else.

You want to find out how it seems right now. You don't want any action on the part of this preclear who wants to go chasing after significances. He is so fixed on the idea of being an observer that let's let him observe. So there's a white area. He says, "Uh...I don't know...the back of the leg's kind of white and the front of the leg's kind of dark. And there seems to be something shooting up through the leg." "Well, how does it seem to you now?" Keep him looking at it, keep him looking at it now. You just want him to describe it and describe it and describe it. And then communicate and communicate and communicate and communicate, and we don't care if we seem to waste some time with it. So he goes off into some wild excursion, something like, "Well, it seems to me like...I don't know, I can't quite look at the room when that pain is on. I try to look at the room. I wonder why that is. I wonder why that is. I've had a lot of speculation as to why this is." You can let him talk for a while. It's burning time, but remember you're

281

preserving a two-way communication, and throughout this process you're preserving a two-way communication, and that is its keynote and that is why it continues to work so easily. Your preclear does not seem to be under duress at any time. Believe me, is he interested in his conditions! And in Description Processing you simply use that overtly to get him to describe them as they are.

But this requires a certain sensitivity on the part of an auditor. He's got to know when the preclear starts weaving the fancy tales.

How is he going to know this? The condition does not alter. That's an interesting one, isn't it? He's describing how horrible it is. He goes on and describes this, and describes it and describes it and describes it for three or four minutes, and there's no change at all. He describes it for a few more minutes and there's no change at all.

Don't shoot him.

You could ask him how his feet seem to him. Get him off that subject, because you hit a lying machine, and if you'll just get his attention off of it, why, maybe you'll get some straight answers.

This is where you learn about people. But in what framework are you learning about people? You're going entirely on the very, very basic material of the four conditions of existence. You will see a person run this cycle over and over and over as he does Description Processing. People become so fantastically patterned, they are so predictable when they start this sort of thing - and they become very easy to process. This is not restimulative, because you're not trying to change the preclear. You're trying to find out how he is. You can do this for hours. Cognitions will occurr, such as, that he's actually had a migraine headache for

282

years and he didn't even know it, except that all of a sudden it stopped. All of a sudden, he said, "Wait a minute. What's happened to this pain? I didn't ever know I had a pain here." That sort of things happens in this type of processing.

"Description Right Now" Processing - Two-way Communication: Step One. This is how you get them into communication, how you keep them in communication and why you keep them in communication along this particular line. You could perform this in 8-C Opening Procedure, but you're simply maintaining a two-way communication. "How does this (part of the room) seem

to you now?" You're trying to get the exact condition at that moment which he is observing. You will get continuous change. You are undoing all the change he has put into the condition. But it undoes with great rapidity, so there is some hope after all.

CHAPTER TWENTY-FOUR

GROUP PROCESSING

There is a subject of considerable interest to us, which is quite a remarkable subject, and that is group auditing. There are a number of things to be known about this.

A group auditor is one who stands in front of, sits in front of, or relays by loudspeaker system to a group (and a group consists of two or more people), auditing, so as to improve their condition of beingness as thetans. That is a full, complete definition of a group auditor.

If he's there to improve their condition, he will of course do his group auditing well. If he is simply standing there giving rote commands, he might do something too, because the mechanics of auditing will carry forward a great distance. But if he really wants to make people more cheerful, better, put them up into an operative band, change their condition, make the able more able, then he recognizes as he audits a group that he is auditing a number of preclears and he is auditing them collectively and individually all at one time, and a good group auditor recognizes that this is not unlike driving a twenty-mule team - it's a trick. So, some people are good group auditors. They recognize what it takes to do it, they don't flinch, and they can do it. And there are some who stand up at the front of a room and give auditing commands, but whom you'd hardly call group auditors. Now what are the conditions under which group auditing is best done:

First, the atmosphere should be quiet. And the

methods of ingress into the group auditing room, such as doors, windows, chimneys, and skylights, should be to some degree policed so that we don't get people walking into the session. And this would include, under a sub-heading, the fact that people don't come late to a group auditing session. A group auditor who knows his business simply follows that as a rule. He doesn't let people come late. They just don't come. When they get there they will find the next group auditing session is next Thursday, which fact might be announced on the door. He impresses this upon his people and upon his group, that people mustn't come stumbling in fifteen or twenty minutes after the group auditing starts, fall over a couple of chairs, fall over a couple of preclears, drop a couple of ashtrays, step on a couple of ashtrays, and then drop their pocketbook, upset the chair nudge the fellow in front of them so they can say "excuse me", and, in other words, interrupt the session. That is because of the things that can happen by reason of that. You might have somebody sitting there in the back of the room where these people came in and sat down, who was just at that moment getting into something that was pretty darned hard to handle, and was having to wrestle it with himself. You were there helping him as a group auditor, true, and your next command would have a tendency to straighten this up, but this individual has started to flounder, and all of a sudden somebody comes in and helps him out by falling all over him. This introduces a randomity of unpredicted motion into the environment which is not conducive to that person's case improvement.

So the Group Auditor has a Code all of his own which happens to be the Auditor's Code, but the Group Auditor's Code has some more things to it. And

amongst those things is: People don't ever come late to a Group Auditing Session.

Just to give a few other little items on this Code - he doesn't audit with processes which establish long comm lags. He avoids processes which do this on individual preclears. If he knows that a certain process produces a long communication lag on individual preclears here and there, he certainly avoids it in auditing a group. He audits primarily with techniques which will discover every person in the group alert at the end of an hour's processing. And that certainly doesn't include anything that will give somebody a twenty-two hours' comm lag.

Another part of his Code is: He must be willing to grant beingness to the Group. He isn't a lion tamer sitting up there with a bunch of lions about to pounce on him. He is somebody who is standing up in front of a group willing to grant beingness to that group. And as he grants beingness to the group, so the group recovers. If he is willing to grant beingness to a group, a great many things immediately fall into line. And these things follow: He gives his commands in a clear, distinct voice, and if he notices that people in one part of the room or another look at him suddenly after he has given the command, or look at him questioningly, he simply repeats the command for the whole group. In other words his mission is to get that command through and registered.

He recognizes and must recognize, that the people to whom he is talking in this group are not an audience. They are a number of people who are in a greater or lesser degree involved in recognizing looking at or resolving problems relating to their beingness, and as such, of course, are slightly out of communication with him. He must recognize this just as in an individual

286

session he has to give his commands clearly, distinctly and get them answered. In a group auditing session he doesn't have the answer. He doesn't get that answer that says, "Yes, I've got that." Yes, I've finished that, and so forth. Therefore he must do all of his auditing on such a basis that it obviates those answers. You see, he gives a command, and he's not going to get a reply from his preclear, and so he must therefore take enormous precautions, actually very exaggerated precautions, to make sure that every word he says is clearly registered to the most anaten (Anaten: an abbreviation of "analytical attenuation", meaning a diminution or weakening of the analytical awareness of an individual for a brief or extensive period of time) person in the entire group. His words must register. He must also be careful to give his commands in such a way as not to give a number of failures to one or more individuals in the group. For instance he says, "Now get a place, get a place where you are not...Just contact that place." And he shouldn't give another, contradictory command until he's sure that everybody in the group has found at least one location. Let's take an example of that. He says, "Get a place where you are not." And he waits for a moment, and several people in the group already have spotted this place with accuracy, and so he says "Get one place certainly, and then some more." Now, what he has done is to take those five, six, eight people in the group who did not find that one place right now right away, and he let it be all right for them to go on and comm lag on it. And he still made it all right for the remainder of the group to go on and get other places.

One does not need to have a stylized patter in order to do this, but that does happen to be a very stylized patter. "Get one place, one place for sure...and

287

when you've got that one place, get some more, and get some more places."

Now, if the auditor is willing to grant beingness to the group, he'll be heard all the way through the group, and if he's not willing to grant beingness to the group, he won't be heard all the way through the group.

Furthermore, if he's not willing to grant beingness to the group, he'll find himself, willy-nilly, shifting processes half way through. He suddenly decides he'd better run something else. He'd better run something tricky. He'd better run something that's very stunty. We were doing all

right, we were spotting the walls of the room, we were doing Group Opening Procedure which, given in the Group Auditor's Handbook (Group Auditor's Handbook: This was a 1954 compilation of group auditing sessions resulting from the Advanced Clinical Courses of that year), is a very precise process. The auditor got that going fairly well, had just gotten that well started - and he decides - Well, let's shift off to some...Ah! Duplication by Attention! All right. Look at the right wall, look at the left wall, look at the right wall, look at the left wall, look at the right wall, look at the left wall...uh...I don't know, that doesn't seem to be getting very far. Let's see - what really should we do. And he switches to another process and another.

The group by this time is getting sort of restless. What's basically the trouble here? Is it the fact that the man doesn't know what he's doing? Well, it could be to some slight degree. But why doesn't he know what he's doing? Every single one of those commands and theory behind it can be found in the publications of Scientology. What's he doing not knowing what he's doing? Well I'll tell you what he's doing. He's trying

288

not to grant beingness to that group. And there will be people in that group who are worried about granting beingness to the group and all these people getting bright and improving and becoming thetans and flying around and demoniacally attacking people and "You shouldn't make everybody free like that, you know."

And these people will step on ashtrays, upset chairs, come late, get up in the middle of a group session and open and close windows, open and close doors, and then we discover, of course, that they don't want to have beingness granted to them. But particularly, they are worried about the group session going on with this individual granting all that beingness to all these people and improving all these people, and if all these people improved, why, goodness knows what would happen - something horrible would happen, competition would get too high or something of the sort, or something dreadful would occurr. That's the computation that it's running on when bad auditing commands are used, and don't ever think otherwise. No, don't say, Well, he just doesn't know. Every one of those homo sapiens, individualized the way he is to an Only-One computation, has some facet of his beingness which is refusing to grant beingness. Every man alive has it to some degree, otherwise he'd never have a game or a contact. There's always "the other side". He isn't going to grant any beingness to the Princeton football team - that sort of thing. And when you exaggerate this consistently and continually you'll get somebody who doesn't want to have any beingness granted to anybody anywhere, and so before he does some group auditing he won't bother to read over the way you do it. And if he does he'll do something else. And he won't study up on his subject, he won't look over his people, and he won't audit in such a way as

289

to make them improve or win, and you will find, by the way, that his group session will not be well attended. A group auditor's group session cannot be anything but well attended. They will be continually well attended, and they will increase in their attendance, to the degree that the individual is willing to grant beingness to people, in other words, do a good job.

That's the long and short of it, and that's a very uncompromising statement, and one could say that there are a lot of things which mitigate this statement, but I'll argue you out of them. The truth of the matter is that it comes down just to the granting of beingness. He will or he won't.

Now, can that be remedied with him? Yes, when he has a little more freedom. Just a standard auditing session as given in the Group Auditor's Handbook will bring him up to a point where he will grant more beingness to people. It will do this.

You could run this as a straight process, as a group session - just "grant some beingness to the front walls", "some beingness to the back walls". You could do this if you wanted to. But again this is putting too much significance into the process.

The reason anyone is not granting beingness is that he himself is enchained and enslaved and he feels himself attacked to some degree by the environment, and you've got to get him up to the point where he has a little more operating margin in his own survival, and if he has a little survival margin he's willing to let somebody else survive. He begins to treat survival as a commodity. There are only five quarts of it in the world, and he's darned if anybody's going to get any part of those five quarts, because he knows he needs it all himself. Right on this point you can tell immediately a good auditor and a bad one. So there

290

is a case computation at the bottom of group auditing ability. An individual who is afraid of effort is an accurate measure of this. People recognize instinctively, that a fear of effort, an unwillingness to put out effort, goes right along with "bad off", "won't grant beingness", "got to slow other people down too". So, do we have a group auditor who sits back and puts his feet on the desk and audits a group? Oh no, we don't. The group won't get better, won't recover, won't do anything. Why? They'll sit there and run the commands because they've heard that Scientology is a good thing, but they will say, This guy doesn't care. He isn't interested.

There is no necromancy involved here. We don't have a beam of energy coming out from the group auditor settling like a little star over the head of every person. That is not the case in point. But there's another case in point:

There's the simple matter of duplication of the communication. Why do people recognize this rather instinctively, that a person doesn't care, if he hasn't energy or effort. Well, here's this individual. He seems to have some vitality. The communication line has as its Source Point VITALITY. And whatever there is at Effect point at the beginning, it will at least wind up at the end with vitality. If you've ever talked to somebody for a while in a rather bored tone of voice, you found them after a while getting bored. This is just "Q and A" (Q and A: From "Question and Answer". This term originally referred to the fact that the answer to the question is the question. Q and A has been used as the term for "changing when the preclear changes". It here refers to the preclear duplicating the beingness of the auditor). Have you ever listened to somebody who was very electrifying - a William

291

Jennings Bryan sort of a speaker - pound and howl and so forth - and when you look at an audience that's been talked to this way - they're aroused, they definitely are aroused. The man didn't say anything logical at all at any time during the whole time he was talking, and yet just simply the fact that they are duplicating a speaker who seems to have some vitality comes on through to the audience and seems to give them some vitality. But does it give them some vitality - no, they are simply duplicating it.

Now a group auditor could sit down, and talk to the group. As a matter of fact (this is a very dangerous thing to tell a group auditor) this actually brings about a little bit better duplication, because the group is sitting down. But if he is sitting down, think of how much now his voice has to do. He can't depend on anything else to do anything for him. Everything he does must be contained in his voice. Everything he THINKS must be contained in his voice. Oh, you say, this then requires an actor. Yep. If you're not willing to be various things, and if you can't be various things at will, you actually haven't even got any business auditing. Why? Because in that case you're trying to keep things from being. And the first person you're trying to keep from being is you. And if you're trying to keep you from being, to any marked degree, you will, on a duplication basis, restimulate this fact on the other end of the line. You'll keep others from being. So a group auditor could sit down. I don't mean he should or must.

As a matter of fact the best results I have ever gotten in group auditing sessions was actually walking up and down in front of a group and picking them out every now and then singly - "Did you get that all right?" etc. And the group tone just starts going up,

292

and then the fact that they are doing drills which are just dynamite of course in themselves will just practically lift them right straight out of their heads. In one of the last broad group auditing sessions I did I came away from the mike and I was simply talking to the crowd and I was really trying to do something for their cases and so forth, and I was quite interested because it was getting on down toward the end of the series of group sessions. And I got the report afterwards: that there were more people exteriorized during that particular session than in any other single session I had given. Well, here I was feeling more alive, interested, urgent about what was going on and that in itself was communicating, and it was communicating very strongly.

A group auditor who has no wish to have anything happen, however, will be disappointed if he sits there and reads the commands in a flat dull dead voice out of the Group Auditor's Handbook, to a crowd of people. He will still get some results. This has been tested out. We took the worst group auditor you ever saw or ever heard of and gave him some commands that were not too well written and we sent him out to audit. His style was, "Well, I've got some commands here now...I've got some commands...let's see now...uh...let's see...hum...uh...look at the front of the room...it says here...lookattherightwall..." And this guy still got some results!

So what we're doing with just the processes themselves is fabulous.

Something important to know about group auditing is this: If you're afraid of a crowd, you won't want to grant beingness to them, because that's why you're afraid of them. You're sure that they're about to interrupt you. You're sure that they're about to jump over

293

the seats and attack you. If you're in that frame of mind toward a group, you will not be heard clearly through the group, you'll have a tendency to change techniques, and your attention hunger will probably cause you to drop ashtrays, lose your place, and other wild things.

Now let's look at this thing called "stage fright", and how a person could resolve it. One way he could resolve it is simply by some kind of creative processing. Just do mockups on being scared to death - body reacting, jumping, and so forth - but that's a very crude way to handle stage fright.

The best way to cure stage fright is to walk up on a stage before a vast number of people and do your best, and after you've done that a few times you recognize that this is an As-is-ness, this condition and generally everything connected with it, the strain and so forth, will blow. You just recognize clearly that you're under strain when you talk to this audience. You're just under strain and so what. "So I'm under strain when I talk to the audience" - and you won't be. All it is is fear of what you will do, that you might do something unpredicted, or something strange might occurr, and after you've done this a few times you discover that no strange things occurr, that you get away with it every time. You survive, and you become quite accomplished.

There's something else that you could do to improve your capabilities as a group auditor. And that is beingnesses. If you could just practice beingness. You could be actors and be therapists and be swamis and be this kind of thing and be that kind of thing, and just work on it on kind of a gradient scale until you got the idea you could be anything. You could have this run on you, you see, in processing, and this would

294

handle stage fright too, because a person with stage fright is being somebody who has stage fright. That's all there is to it. The answer to the problem is the exact problem.

The whole subject of Group Auditing, then, involves itself today not so much with a knowledge of technique, but involves itself with a stage presence on the part of the group auditor and his command over the group itself. If he's willing for the group to make gains, they'll make gains. If he's interested in giving them wins, they'll have wins. If he's interested in having a group, he'll have one. It's a very odd thing, but the best auditors have no difficulty in collecting groups.

Now, you can't have a feeling of embarrassment toward your fellow man actually and be able to walk up to him on the street and tell him anything or get him to do anything. As long as you have an embarrassment toward people you'll have difficulty collecting a group or running a group or anything of this sort. Well, what is this quantity called embarrassment? It's a matter of exhibition.

Here we have appearance and disappearance as a dichotomy. And a group auditor is somebody who has to be willing to appear, and if one has been compulsively made to appear many, many times against his will - one of his mother's favorite phrases might have been, "Look at you. Here you are dirty from head to foot and I just cleaned you up. Look at you! You're appearing, you little swine!" - some gentle upbringing of this character will tend to promote embarrassment. But you shouldn't go looking, for the answer to embarrassment, into deep-seated significances. The embarrassment is that the fellow is there, kind of apologizing for his presence, and trying to disappear,

295

at the same time. That's the As-is-ness of embarrassment. And that's just an As-is-ness. We don't care where it came from. He's apologizing. So one of the first things you could do is simply not apologize for your presence. You might expect people to apologize for theirs but don't you apologize for yours. You're here, and their hard luck they're there too or their good luck that they're there.

But if a fellow's in really good shape, why this is the sort of an atmosphere that goes around a group session - this atmosphere says: "I'm here and you're right there and I'm real glad to see ya and you're sitting there and that's awful unlucky for you if you're sick because you're going to get well anyway and you could come in and sit down and not run any of the commands at all and you'd still improve, naturally. That's a matter of course. And I'm sorry you've got some things to be ashamed of, but you know, I haven't got a single one" - that sort of an atmosphere. A fairly calm atmosphere rather than an excited, ecstatic atmosphere. But even an excited, ecstatic atmosphere or a swami atmosphere or an Amie Semple McPherson atmosphere is better than somebody standing there and saying, "You know I'm sorry I'm up here visible."

So the best way to get into the groove of group auditing is to get your case in good shape just exactly as you would get your case into good shape, just with standard processing - nothing peculiar, nothing slanted, nothing odd or unusual run on it, just get in good shape. You're a little freer, and as you become freer then you are more competent to let yourself appear.

And the other thing that goes right along with that and is not at all dependent on you getting your case in good shape, is the fact that you just go on making

296

public appearances and group auditing people with this postulate: Everybody's glad to see me, they're very happy to hear me talk, and I'm here and I know at the same time I'm scared to death and that's the As-is-ness of it, so what, but I'm putting on a good show anyhow - and the next thing you know, why, all of that is gone, all that feeling of strain and tension is gone, and you'll go on and give the group a session.

But you give sessions to people to make them better, not to be somebody standing on a stage running off a set of words. You have reason, purpose and meaning in what you are doing and consider it a personal affront if somebody in this group did not immediately get totally improved after a couple of hours' processing. That's a personal affront, and you treat it as such when they tell you about it. "You mean you've come to one of my sessions and not gotten big gains? Humph!" and, "Well I'll let you come to another session but don't pull this again."

297

CHAPTER TWENTY-FIVE

SCIENTOLOGY AND LIVING

The application of Scientology to one's everyday life is a vast subject, and the best method of doing this is simply using the A-R-C triangle, with its consequent Chart of Human Evaluation, in everyday living. This takes into account most of the manifestations one sees and which one can evaluate quickly.

This, of course, includes the Communication Formula, and an understanding of that Communication Formula would be an understanding of Cause, Distance, Effect, and the fact that people who are at the Cause point or Source point are very often very reluctant to be Cause, and people who are at the Effect point are very often very reluctant to be an Effect, in both cases of anything.

So they will do various things in communication, such as to move out onto the distance between Cause point and Effect point, and so become a message. People get stuck very easily with this. You can carry all the wisdom you want, anywhere, to anybody, without yourself being a message. Have the message in your hand, put the message on the line, but don't yourself be the message. People as they go between these two points get closer and closer to arrival, and there is the fellow who doesn't dare arrive - he doesn't dare get to that Effect point - and there's the fellow who doesn't dare leave, or go any further from that Cause point, and he'll get further and further then from being Cause and he will be more and more an

298

Effect. And you could get these two points pulled together more and more tightly until, although they were not quite the same point, nevertheless you get this series of manifestations.

An understanding of the Communication Formula is very useful in every day life, very useful in understanding life. You'll see somebody who - everything he's the cause of he becomes the effect of. This goes back a long way down the track. "The Second Law of Magic", it could have been said to be, which is: Don't be the effect of your own cause. Well, of course it's impossible not to be the effect of your own cause, so that in itself is a booby trap. A fellow's a fool if he thinks he can cause something without becoming one way or the other the effect of it. He can cause anything he pleases as long as he is willing to be the effect of what he causes. You are a static, you are a personality, you don't have mass, meaning or mobility as yourself (you're using a body rather than being a body) and you naturally are capable of causing almost anything - but supposing you were standing there protecting a body, being a body, hiding in a body, and you cause something which you wouldn't like to have happen to the body. Supposing you pick up a book and throw it at somebody and give them a big bruise in the face or something of the sort - you don't like the effect, so you begin to resist being an effect, and you resist being an effect more and more and more. Actually you're making one body resist being an effect, and after a while, because of the make-up of this universe, where eventually (Anything you resist you get, Anything you resist you become - the favorite motto of this universe), you become it. In the absence of processing and understanding - let's modify that to that degree - if you understand this and if there is processing,

that ceases to occurr. But here we have people becoming very, very unwilling to be the cause of anything. You'll find they won't give anyone orders because they themselves do not want to be the effect of receiving orders. They'll do all sorts of very remarkable things to avoid upsetting people in their vicinity. Why? Because they're afraid themselves of being upset. They've learned by experience the overt act-motivator sequence (Overt act-motivator sequence: the sequence wherein someone who has committed a harmful or contra-survival act has to claim the existence of "motivators", which are then likely to be used to justify committing further overt acts). If you want to know why people get nervous, it's just because when they make the faintest overt act, they get this tremendously exaggerated package of facsimiles saying, No, no, no, no. "Oh, no, you'd better not talk to those people hard like that or it'll really cave in on you." Well, that is fairly normal in a society. It's one thing to be polite because you can be polite, and it's quite another thing to let yourself be walked all over, and it's still quite another thing to be reactively in apathy.

There is another manifestation which is even more curious, which you will see once in a while, and that is: anything that happens in the vicinity at all, the person knows he is the cause of it. Now it starts with anything that happened to him he knew he basically caused it, which of course happens to be a salient truth. It is true that anything that happened to him he was basically the cause of, but that's way up scale on the chart, and now he just feels this reactively - that he has become an effect, therefore he caused it. Just automatically. You've got Cause and Effect here so close together that they short circuit. If there is an effect, he caused it, and that spreads out to the broad environment,

until you will find an insane person, worrying like mad - for having caused all of World War II. He must have done something, because there was World War II. It must have been him. He's playing the Only One very hard at this point. Even children will react on this one occasionally. On the death of an ally (Ally: a person who sympathized with or appeared to aid the survival of an individual when he was ill, injured or unconscious and whom the individual now reactively regards as necessary to his continued existence and well being) we see a child walking around worrying, and wondering what on earth he did that killed his grandmother or his sister or whoever. He must have done something. He was the effect of it, wasn't he? He must have done something.

And we get that as the entering wedge into superstition. "Let's see, I'm a victim, therefore I must be guilty of something" - and they dream up something on the order of "original sin". It's all bad, therefore you must be the effect of it, and that becomes "repent, repent". Well, actually, an individual only needs to accept the responsibility for his own acts, this will take care of things very nicely, and if he recognizes clearly the effects which he does cause, and if he's perfectly willing to cause effects which he dares be the effect of himself, he can walk through this bramble and brush with great ease even as a body. There is a mode of conduct which is available.

Well, I want to call your attention to the Chart of Human Evaluation, which was organized very early in 1951, which has various columns, and which gives behavior characteristics. It is plotted out mathematically on the basis of ARC. When you raise the affinity of a person you will raise his reality and raise his communication. When you raise his communication

you will raise his affinity and raise his reality. When you raise his reality of something you will raise his affinity and raise his communication. That is a very good chart to use in order to predict people. It is particularly important for an auditor to use this chart, but it is a chart that can be used in everyday living.

An auditor at one time had studied this chart as just theory on a course. He found it quite interesting And having studied all this, why, it never occurrred to him that it was true or real or anything like that. He was perfectly in agreement with it as a mathematical study.

Then one day the thought struck him, that this might be applicable to life at large. What if this chart were true! Of course, people really wouldn't act like that. But he went into a bank and looked around, just watching people go by in the bank lobby, and watching the people behind the desks, and he talked to a couple of people and so on, and he started placing them on the Tone Scale. Well, he did this all one morning, and he came back to class pretty horrified. This Chart was absolutely accurate! It applied to every one of those people out there right across the columns. But what horrified him wasn't the Chart but the fact that people consistently obeyed these levels all the time, didn't know they were doing it or what they were doing and had no slightest inkling of what was going on. One fellow was "1.5-ing" (1.5: numerical equivalent on the Chart of Human Evaluation for the person who is in Overt Hostility. Anger is his standard state. He is capable of taking destructive action and is characteristically trying to stop things). He was acting exactly as a 1.5 should act, reacting across the boards. This auditor went so far, toward the end of morning, as to ask the fellow who was 1.5-ing just casually how his

302

arthritis was, and the fellow said, "Oh! It's terrible!" Arthritis would be a way of stopping something, wouldn't it? An auditor spots these things just in everyday fashion as casually as he'd pick up a blotter.

But this auditor had all of a sudden walked into a completely predictable world./ That is good, but you want to beware of this trap: Let's just avoid "the reason why". The reason why they're doing what they are doing is ARC, and the reasons they give are the reasons which justify them against the social pattern in which they live. That is the totality of "the reason why." For instance, the cop acts the way he acts because he is a cop. The bank president has to act the way he acts because he is a bank president. His first excuse is his beingness or position and his next few excuses down the line might have been causative things in his life - it's true that a person put in a position that requires for instance, a 2.0 (antagonism) is likely to at least dramatize being a 2.0 right across the Chart, but this is the curious thing: that he doesn't have to believe it, too. You see, he could be a 2.0 straight across the Tone Scale but he doesn't have to believe it. It's only when he becomes all this seriously that he gets onto this scale. Remember that it's ARC, then, not reasons why. If you fall into reasons why, you can just figure-figure with the rest of them forever.

Just look at this ratio: how much space does the person have on that Communication Formula? How much space has he got? What's his general affinity toward life at large? What's his reality? What is he basically in agreement with? And we look at that, and actually we see these three corners of the triangle forming a plane, and as his space gets greater he goes right on up the scale and right on out the top of the scale, and as his space gets less, why the Source

303

Point and Receipt Point of the Communication Formula come almost together, but it's like walking half way to Chicago. Every time you walked half way to Chicago you of course never got to Chicago. The Source Point and Receipt Point do not ever coincide. They will and can coincide perfectly at the top of the scale, at which moment you've achieved a condition which might be rather poetically stated as a brotherhood with the entire universe, but that's a total affinity, and it is not an enforced or impelled affinity. Affinity which is compelled and enforced does not persist, it simply goes down scale. A free affinity for all of life is quite a different thing.

Now every once in a while an individual may start worrying about his sympathy for life. He realizes that he has some inkling of what ants think about and do. And he knows that a cactus

has a certain emotion about it too, and he's likely to start worrying about this and try to pull back. He's afraid he will become these things fixedly, if he goes into sympathy with them all.

But his passport to freedom is his sympathy for all life and its forms. Not compulsive, just his free sympathy. If he were being forced to feel sympathetic towards young boys, we would be certain he would eventually, if he were a thetan, become a young boy.

We recognize in this chart that we have a successful method of prediction, and in ARC in general we have a good scale of prediction, and an individual cognizant of these things can predict the activity of those about him.

In view of the fact that these three items, A, R and C, combined together, are symptomatic of understanding, the degree of understanding which a person has of existence is the degree that he has distance

304

possible in his Communication Formula, therefore we find understanding of existence increasing and increasing and increasing as he goes upscale and decreasing, decreasing, decreasing as he goes downscale. Of course we could add every factor of Scientology into this, but let's add beingness into this, and we find out that an individual is at first, on middle scale, completely free to be anything, and then as he goes downscale, he's more and more compulsively being made to be something and he finds himself something, and this makes him unhappy because he feels that it is not by his own choice. We actually know by As-is-ness and the necessity of altering As-is-ness that he had to appoint an other-determinism to keep something, and this makes him unhappy because he feels that it is not by his own choice. We actually know by As-is-ness and the necessity of altering As-is-ness that he had to appoint another determinism to keep something to go on persisting, and he's more and more avoiding motionlessness, because motionlessness is dangerous to him. Therefore a consistent, continual beingness as something is something he begins to fear, and when an individual is to a point where he has the horrible feeling that if he stood still for a long time in one place, he'd sort of grow roots, or he'd do something peculiar like this, something bad would happen to him. Or if pain turns on because he has to stand still for a while, you would have a condition there where you have compulsive beingness jibing with this one, which is the same thing - fear of motionlessness - and that fear of motionlessness is making him more and more motionlessness. The more frantically this individual goes into motion, the more he becomes a symbol. And, of course, the more he becomes a symbol, the more mass he accumulates, and the more meaning he accumulates.

305

And when you get him down around about .5 (apathy) on that tone scale his "reasons why" - would be utterly nonsequitur, but boy would they be significant! Mass, meaning and mobility, then, fits in there. Beingness fits in there. To understand life and human beings at large one should recognize this - that every human being there is, is a thetan being a human being.

An individual would never have become selectively and enforcibly a human being if he had no overt acts against human bodies. He has enormous numbers of overt acts against human bodies - and as a result he is very, very pressed on the subject of protecting bodies. He mustn't let a body be an effect of anything. He now must protect the body from such things as himself. As he goes down tone scale, whereas he may worship some powerful spirit that throws lightening bolts at him, as far as individual thetans are concerned, to let anyone be three feet back of his head or something like that, is intolerable to him and means that a body is likely to be attacked. You see? "Thetans attack bodies." He knows. They're bad. On the subject of exteriorization this person will pull a trick like this: "Be three feet back of your head." "Are you three feet back of your head?" "Well, you're sure you are, now?" et cetera. And he'll say right at that moment: "Well, put your attention on your nose. Make your nose move down a little bit"...and

the person is sitting there saying "Whaaat?" A sudden change of pace. And it'll just hang the preclear in that particular moment in time. We get that kind of a manifestation.

Then there is the subject of something-or-nothing-ness. A thetan is perfectly at liberty to have all the somethingnesses he wants to and any of the nothingnesses he wants to. He can communicate with somethingnesses with great ease. A thetan is something

306

which is above something-and-nothing. A thetan isn't just nothing, you see. He is something which can monitor somethingnesses and nothingnesses. Well, if this is the case then we find that people would be doing one of two things when they get extremely down scale. They would either be trying to concentrate on all somethings, or they would start concentrating on all nothings. As a matter of fact as they go down scale they do this alternately. They fall out of all something, something, something, and they go into a strata where it must be nothing, nothing, nothing, must be something, something, something, and then MUST be nothing, and then MUST be something, and going on down through these strata you'll find human beings around who are utterly compelled to make nothing out of bodies, to make nothing out of cars, manuscripts, any remark which you make, any action. They've got to make nothing out of it. It would just kill them if they couldn't ridicule it. Ridicule is the very lightest method of slapping you to pieces. You'll come up with a favorite joke of yours and it's always been funny to other people around, and all of a sudden this person takes it apart with a snide remark. And you have just won the track meet and boy you're sure happy. You've got a ribbon about a yard long and you're proud of it, and everything's fine. This person says to you, "Do you know your shoes are muddy, and you have some dirt on your face, too." NOTHING. Make nothing there if we possibly can. Well, this is the biggest allowable nothing they can make, and they're being prevented from making nothing of things. They don't know any mechanisms to use to unmock things. Really it's by effort - energy. They've got to make nothing out of things with energy. The harder they try that the further down they go. Now, when they've got to make

307

something, because they have to have something, they'll get into the same kind of situation. A thetan who is in very good shape could mock up a solid steel pyramid, and if he was in wonderful shape, you could probably see it too. But downscale, he just compulsively has to mock up something, then all of his automaticity is gone into making something and he's objecting to it. He's objecting to every part of it as he goes down. To understand people, then, we would have to understand what kind of cycle this person is on. Is he on a somethingness cycle or a nothingness cycle? Neither one is any worse than the other, but the truth of the matter is that sane people - and we categorize that just overtly as above 2.0 on the tone scale - sane people make somethings and nothings at will. They don't have to. They do it to get some action, life, and so forth. And they can change their minds. They're not compulsively making somethings and compulsively making nothings, continually. Their conduct has a little randomity and difference to it.

There is not really such a condition as "insanity". There really is no such condition as neurosis. These are simply two arbitrary words that were thrown into the society and they were never defined, and the society so variously understands them, that kids just as sane as anybody stand there calling each other crazy. It's just a slang. There is an emotion, however, called the "Glee of Insanity" ("Glee of Insanity": Also called the "glee of irresponsibility". Manifestation which takes the form of an actual wave emanation resulting basically from an individual dramatizing the condition of "Must Reach - Can't Reach, Must Withdraw - Can't Withdraw"), which is an intolerable thing for a person.

We could say a person in such a state in relationship to energy that he could not take care of himself,

308

couldn't feed himself properly or take care of his body, we could call that person insane. But again this is just an arbitrary thing. It really has no definition in this society.

But to understand and predict people at large it is only necessary for you to know whether they make something or nothing out of things, and then remember if you please that their conduct is consistent. They might have a lot of reasons why. They might be doing something unpredictable. But they have a motive which underlies their conduct just to this degree: something, or nothing. They are doing one or the other.

Now there are two other categories of human beings, and one is the category up scale where things can be bad, good at will. The categories from Know to Sex on the upper scale can be good, but when they're low on the scale, everything from Know to Sex - and low scale this is all Mystery - is BAD. And when you get someone where everything on the Know to Mystery Scale is bad, you have a case which is very inverted. It's well below 2. It's all bad. That's why "we've got to make nothing." This is your 1.5. He is actually operating there one hundred percent. He can only operate on emergencies. "We are about to have this tremendous disaster and therefore we are going to have to have this emergency legislation," and therefore, "We can make this huge army," so as to make nothing.

They have lost the concept of doing something be cause it's fun, and there's your last keynote. Individuals who can do things, no matter whether good, bad or indifferent or outrageous, simply because they're fun. An individual who can freely and with a clear heart do things because they're fun is a very sane person. He's in good shape.

You can notice the amount of laughter which a

309

person laughs. Laughter has a number of harmonics down the line, but we're not talking about the harmonics. This is rather upper scale laughter. He doesn't laugh because he's embarrassed. He laughs because he thinks something is funny, and if a person laughs fairly often and is very easy in that laughter you've got a sane man. Down scale they laugh less and less and less, or laugh more embarrassedly, or compulsively or obsessively, more and more and more, as we get way down to the bottom, and the person there just doesn't laugh. He doesn't live, either. He just lies there - mass, meaning and no mobility. He's not even a symbol any more.

There in essence if you care to study it, is the Chart of Human Evaluation, and if you care to apply this information to life as a whole you'll find out that you can know human beings.

But remember you shouldn't expect them to know you. If their distance in that communication formula is very close together, they won't understand you, but that doesn't prevent you from understanding them.