

SCIENTOLOGY

8-80

The discovery and increase of life energy in the genus Homo Sapiens

by

L. Ron Hubbard

1952

*To my good friend, the late
Commander "Snake" Thompson (MC) USN
and his friend and teacher,
Sigmund Freud*

EDITORIAL NOTE

1952

L. Ron Hubbard was one of the first students of nuclear physics in the United States.

In 1932 he believed that Life and its behavior obeyed natural laws of the same order as electrons and other particles of motion. He began a study and search which led him through many fields of science and across many continents.

In 1948 he published the "Original Thesis" on his findings for the medical and psychiatric professions. In 1950 he permitted a popular work to be published and was considerably astonished that it became a best seller quickly. Since 1950 he has worked constantly upon the original project of discovering and conducting the source of Life Energy and with this work announces the attainment of that fact.

This volume is a detail of the discovery, its formula, and the factors necessary to bring the fact into application.

For three years, scientific controversy has raged around L. Ron Hubbard's work. The most degrading attacks and flowery praise have greeted his activities from every quarter, lay and scientific. He has given the acceptance of his work and the attacks and praise alike little thought but has continued to follow his route of discovery. His issuance of these findings caps a scientifically stormy career. It is doubtful if the storm will grow calmer in the face of the calm announcement that one has discovered and isolated life and provided the techniques for its use and conducting.

Careful testing by many persons already has assured the truth and usefulness of this work. It is not experimental but has been applied scientifically and confirmed in many quarters.

FOREWORD

WHAT IS SCIENTOLOGY?

“Scientology” is a new word which names a new science. It is formed from the Latin word, “scio”, which means KNOW, or DISTINGUISH, being related to the word “scindo”, which means CLEAVE. (Thus, the idea of differentiation is strongly implied.) It is formed from the Greek word “logos”, which means THE WORD, or OUTWARD FORM BY WHICH THE INWARD THOUGHT IS EXPRESSED AND MADE KNOWN: also, THE INWARD THOUGHT or REASON ITSELF. Thus, SCIENTOLOGY means KNOWING ABOUT KNOWING, or SCIENCE OF KNOWLEDGE.

A science is not merely a collection of facts, neatly arranged. An essential of a science is that observations give rise to theories which, in turn, predict new observations. When the new observations are made, they, in turn, give rise to better theories, which predict further observations.

A science grows. Its most important growth is not in numbers of facts but in the clarity and prediction-value of its theories. Many fields which call themselves sciences substitute fact collecting for theorizing, others substitute theorizing for observation. Without both, there is no science.

The “exact” sciences contradict each other daily. This is not because their observations are wrong, but because they cling to old theories that conflict instead of finding the newer, simpler theories.

Scientology has introduced new simplicities of theory into the field of human thought and has brought the study of human thought up to a level at which it begins to embrace all thought and all life, not only of man, but of all organisms.

Scientology is not a therapy for the sick, although from Scientology such a therapy may be derived.

Thought is the subject matter of Scientology. It is considered as a kind of “energy” which is NOT PART of the physical universe. It controls energy, but it has no wave length. It uses matter, but it has no mass. It is found in space, but it has no position. It records time, but it is not subject to time. The Greek word (and letter), THETA, is used as a symbol for thought as an “energy”.

Technique 8-80 is a specialized form of Scientology. It is, specifically, the electronics of human thought and beingness. It is basic in answering the riddles of life and its goals in the MEST universe.

The goal is *Survival*. The means to survival for life is the handling and use of energy.

The “8-8” stands for “Infinity-Infinity” upright, the “O” represents the static, theta.

A new student of this subject is referred to the logics and Axioms and the basic processes of thought, counterthought, emotion, counter-emotion, effort, counter-effort, attention units, and counter-units.

Technique 8-80 appends but does not amend or replace any earlier material. It does the work of Scientology more quickly if used against an understanding of the basic subject.

SCIENTOLOGY: 8-80

CHAPTER ONE

This book is started with the Auditor's Code, for any experimentation with these phenomena must be done in full awareness of this code. An "auditor" is one who "listens and computes", and is a practitioner in Scientology. Experiments done without strict adherence to this code will fail.

The auditor who does not know, or practice at all times, the Auditor's Code, is ignoring one of the basic tenets of Scientology. This code has been called "the code of how to be civilized". Much more important than knowing mechanical techniques is knowing well the attitude one should have toward a preclear. This is not for courtesy but for efficiency. No preclear will respond to an auditor who does not adhere to the Auditor's Code.

Breaking the Auditor's Code, at first glance, may not appear to be a very great sin. But an auditor has undertaken to aid a fellow man, and his dedication to that purpose must be sincere to the point of sacredness.

The following points, taken from *Science of Survival*, should be as much a part of an auditor's thinking and attitude as his knowledge of reading and speaking. Unless one feels he can adhere to this code, he should not, under any circumstances, attempt to audit anyone:

The auditor conducts himself in such a way as to maintain optimum Affinity, Communications, and Agreement with the preclear.

The auditor is trustworthy. He understands that the preclear has given into the auditor's trust his hope for higher sanity and happiness, and that the trust is sacred and never to be betrayed.

The auditor is courteous. He respects the preclear as a human being. He respects the self-determinism of the preclear. He respects his own position as an auditor. He expresses this respect in courteous conduct.

The auditor is courageous. He never falls back from his duty to a case. He never fails to use the optimum procedure regardless of any alarming conduct on the part of the preclear.

The auditor never evaluates the case for the preclear. He abstains from this, knowing that to compute for the preclear is to inhibit the preclear's own computation. He knows that to refresh the preclear's mind as to what went before is to cause the preclear to depend heavily upon the auditor and so to undermine the self-determinism of the preclear.

The auditor never invalidates any of the data or the personality of the preclear. He knows that in doing so he would seriously enturbulate the preclear. He refrains from criticism and invalidation no matter how much his own sense of reality is twisted or shaken by the preclear's incidents (past experiences) or utterances.

The auditor uses only techniques designed to restore the self-determinism of the preclear. He refrains from all authoritarian or dominating conduct, leading, always, rather than driving. He refrains from the use of hypnotism or sedatives on the preclear no matter how much the preclear may demand them out of aberration. He never abandons the preclear out of faint-heartedness about the ability of techniques to resolve the case, but persists and continues to restore the preclear's self-determinism. The auditor keeps himself informed of any new skills in the science.

The auditor cares for himself as an auditor. By working with others he maintains his own processing at regular intervals in order to maintain or raise his own position on the tone scale despite restimulation of himself through the process of auditing others. He knows that failure to give heed to his own processing, until he himself is a "release" or a "clear" in the

severest meaning of the terms, is to cost his preclear the benefit of the auditor's best performance.

The goal of the auditor is to rehabilitate the selfdeterminism of his preclear, to bring back his hope and power, to get his preclear up to where the preclear, all of his own, KNOWS.

The preclear has to take very little on faith with these techniques. He simply runs what he is told.

The auditor should not bully his preclear or evaluate for him.

Most important, the auditor should choose for his preclear a person worth salvaging, who will in his turn help another. We have so much to do!

CHAPTER TWO

Life is a static, according to the Axioms. A static has no motion. It has no wave length. The proofs and details of this are elsewhere in Scientology.

This static has the peculiarity of acting as a “mirror”. It records and holds the images of motion. It even can create motion and record and hold the image of that. It records also space and time in order to record motion which is, after all, only “change in space through time”. Played against motion as a kinetic, the static can produce live energy.

In a mind, any mind, the basic beingness is found to be a static on which motion can be recorded, and which, acting against motion, produces energy.

A memory is a recording of the physical universe. It contains—any memory—a time index (when it happened) and a pattern of motion. As a lake reflects the trees and moving clouds, so does a memory reflect the physical universe. Sight, sound, pain, emotion, effort, conclusions, and many other things are recorded in this static for any given instant of observation.

Such a memory we call a “facsimile”. The mind, examining a facsimile it has made, can see it, feel it, hear it, re-experience the pain in it, the effort, the emotion.

There are billions of facsimiles available to any mind. Billions of billions. These facsimiles can be brought into present time by the environment, and “unseen” or “unknown” by the awareness of awareness of the mind, can reimpress their pains, efforts, and aberrations upon the being, thus making one less liable to survive. All unknowingnesses, confusion’s, aberrations, psychosomatic ills are traceable to facsimiles.

One believes he can use *any* facsimile he has ever received. He has been hurt. He uses the facsimile of being hurt to hurt another. But since one survives as well as everything else survives, to hurt another is *wrong*. One *regrets* the injury, seeking to turn back time (which 25 regret). Thus the facsimile he used becomes interlocked with his facsimile of trying to use it and both facsimiles “hang up” and travel with present time. One even gets the *pain* he seeks to inflict on another, this being the action against him of the facsimile he sought to give, by action, to another. It startles the preclear, when run through a boyhood fight, wherein he hit another boy in the eye, to feel the pain in his *own* eye at the instant of the blow. And so it is with *all* inflicted injuries.

This is a simple matter of the interaction of the pictures of energy.

This is a “maybe”, indecision, inaction. This is aberration—trying to do unto others what was done to you—good or bad.

An interplay of static against motion or between two classes of motion, one relatively static to the other, can and does produce active electrical energy in beings of different characteristics and potentials. This makes a living being an electrical field more capable of high potential and varieties of waves than are known to nuclear physics, of which Scientology is a basic.

This created energy played lightly over a “facsimile” reactivates it and causes it to bear upon a being once more. This is an activity of thinking.

A “facsimile” brought into play by a moment of intense activity may afterwards, when the being is again producing only normal energy output, “refuse” to be handled by the lower energy. This facsimile then can trap the energy of a being and turn upon him the pain, emotion, and other things recorded in the facsimile. The facsimile thus can absorb energy and

give pain, especially when the being holding it has forgotten it or does not perceive it. This is restimulation.

By concentrating a live energy flow upon a facsimile directly, the being can erase, disintegrate, or “explode” or “implode” it.

As heavy facsimiles are the hidden source of human aberration and psychosomatic illness, their erasure or better handling by the being is intensely desirable.

The remedy of human aberration and illness is a minor goal of Scientology. Its discoveries make this possible.

CHAPTER THREE

If Life—or theta, as it is called in Scientology (q)—is a mirror and a creator of motion which can be mirrored, it follows then that mirror-wise, the whole of the laws of motion, magnetism, energy, matter, space and time can be found in thought, and behavior and even thinking partake of the physical universe laws regarding matter, energy, space and time. Thus even the laws of Newton can be found operative in thought. Fortunately all this is beyond the need of an auditor's immediate grasp of the subject for if it were not, an auditor would have to be first a nuclear physicist before he could begin to make the lame well and the able more able.

Some understanding of the matter is, however, desirable—otherwise some very weird philosophies would develop which would benefit none. Man has been ridden to death by philosophies which, unproven by any result, yet achieved enough prominence to spoil many a society (Schopenhauer or Nietzsche, for example). And many a scientific effort has fallen into disrepute because of philosophic misrepresentation.

Kant and Hegel all but ruined any hope nuclear physics or the humanities had by wild misinterpretation (in resounding language) of Indian philosophy and other early efforts to resolve the riddle of existence. So let us see how very basic and simple are the reasons why we audit what we audit.

Life can create motion or use motion or mirror motion.

Motion is a change in space. Any change involves time. Conversely, for there to be time, there must be change. If no change occurs we have the illusion of a static again.

The main trouble with facsimiles is that they “hang up” in time, then become timeless and then give the concept of “no change”. Our preclear, desiring to change for the better, cannot change because he is “hung up” in a memory which he “can't” change. The auditor wants change. Timelessness or forgiveness prevents change and these unwelcome conditions come about when a facsimile “hangs up” in present time. This makes the preclear feel he is unable to change. No matter what you do for him, if you do not get him “into present time” or (the same thing) get the facsimiles *out* of present time, you have “no change”.

Thus we had better know what makes a facsimile “hang up”, and, “hung Up”, act upon the preclear.

We see that a facsimile is a mirror of old motions. It is undone and gotten out of present time by dropping out its “motion”.

Only the mind can put the “motion” of a facsimile back into motion in the physical universe.

The facsimile is “made” by the mind's ability to duplicate the wave or motion patterns of the physical universe.

A “live” attention unit operates only in present time. A facsimile is composed of “dead” attention units, a pattern once made by “live” units in some past present time. For example, one sees a man. His attention units could be said in that instant to make up the pattern of what he sees. A moment later, he has a facsimile made up of “dead” attention units. He can “sec” this man again simply by throwing *live* units at patterns of *dead* units. The facsimile can come “alive” and active only when *scanned* by live units. Then, it can stay “alive” so long as live units are fixed on it. It will not “run out” or dissipate unless a large number of live units are played on it. Thus, a facsimile can “hang up”. This is an analogy, but it will do for an auditor.

An auditor can “see” his preclear as a mind which is surrounded by old facsimiles which are given just enough attention to keep them “in present time”. It is the task of the auditor to drop *all* facsimiles into an inactive state. It is a grim fact that one really doesn’t think with these heavy facsimiles. *One could survive quite well if he had no facsimiles!*

Thought can pervade an area or approximate a situation and *know*. The mind thinks with light facsimiles, or no facsimiles at all.

Thus there is a compulsion early on the track to have facsimiles. Then, as one ceases to “know”, one is at length no longer in control of his facsimiles but is their victim. Given enough facsimiles, a man dies; a theta being decays until it can’t even be a Man.

How, then, does one strip away facsimiles from the present time of the preclear? The auditor would have to audit billions of them to erase all the facsimiles the preclear has made or “borrowed” and which now act heavily upon him, giving him illness, degradation and aberration—as well as amnesia as to his actual past.

We can rehabilitate the preclear by raising his ability to create energy, and thus bring him to a “speed” which has sufficient output for him to overcome facsimiles. We do this by erasing or reducing certain facsimiles, and, in doing so, retrain our preclear to produce a higher energy potential.

Note how gross is emotion, how tiny is the wave producing aesthetics (art).

A wave length is not the *power* of a wave. A small length, given enough volume, is deadlier or stronger than a gross wave.

Now we see that a facsimile can have a mirrored set of wave lengths which match any wave in the physical universe. Actually, theta can create waves. Thus a facsimile can contain heavy effort or emotion and throw that back at the preclear. A facsimile, restimulated by the preclear's attention units, can contain enough force to bow his back out of shape, scar his flesh, give him actual electrical shocks, or make him hot enough to run a fever, to say nothing of changing his ideas.

Theta can be forced to have a facsimile it did not create. Hit a man, operate on him, beat him, give him a shock—he then will have a facsimile which can reactivate when his attention units, later on, accidentally sweep over it.

However, theta, to be made to have and hold any facsimile, must be “built down”. *The only reason theta will hold to a facsimile, the only mechanical way it can hold any facsimile, is by having it attached to theta itself.*

We can see that facsimiles are unnecessary, restrictive, and in short, are control mechanisms. To control anyone, it is necessary to do one of two things:

- (1) Give him a basic facsimile strong enough to put him in pain if he fails to obey it;
- (2) Build on such heavy facsimiles.

For example, a dog is beaten for barking and told to be quiet. Afterwards it is only necessary to tell him to be quiet. This is both operations in one.

In the case of a man—much sturdier stuff than a dog—it requires a *very* heavy facsimile as a basic, and facsimiles such as operations, accidents, beatings have to have as a basic facsimiles so strong their counterpart cannot as yet be duplicated on Earth. The basic facsimile must answer a very important condition: its wave lengths must have, at least in part, a near approximation of theta itself.

What wave most closely approximates theta? It would be one of nearly infinite smallness, and that wave is found to be aesthetic, the wave length of the arts.

Reason, analytical waves, are too coarse to attain theta's zero or infinity “wave length”. Art alone may do so.

The proof of all this is its workability. And it works. We have, then:

Aesthetics
Reason
Emotion
Effort

To make theta hold a facsimile of emotion or effort, or even reason, the facsimile itself must contain an aesthetic wave. The last alone can hold the recordings of pain, grief, exhaustion, aberration and force in upon theta.

If we had to take the emotion, effort, and reason or mis-reason off the whole track, we would have a long task. If we remove the *compulsions* toward aesthetics, we have cut away the only bridge by which heavy facsimiles can be appended to theta. Theta *manufactures* aesthetics. Implanted aesthetic waves, then, if strong enough, could obsess theta into acting on enforced aesthetics.

This *does not* say aesthetics are bad. It says *enforced* aesthetics are bad. You can't beat a woman into being beautiful. You could beat her into being obsessed about beauty.

That which you see as beautiful of your free will gladdens you. Out of an obsessive aberration, all beauty becomes hideous even when the aberrant cries out how lovely it is.

Just as we have enforced and inhibited ARC, we have enforced and inhibited aesthetics. These, processed, drop off the heavy facsimiles which are thus tied to theta. Process aesthetics and occlusions vanish and current life can be cleared in a few hours.

But what manner of incident is held by an aesthetic wave and how is it processed? It is so simple.

CHAPTER FIVE

Neither you nor a preclear need accept “whole track” or the identity of the thetan as described fully in *What to Audit (A History of Man)*. Not to begin. You’ll very rapidly make up your own mind about it when you start the process “Black and White”.

To audit an “assist”, a grief charge, an engram, see earlier works. These items are still with us. That “Black and White” solves engrams and locks wholesale does not mean single incident running is not effective and that it should not be known. But these and their techniques have no place here in “8-80”.

Single incident processing, effort processing, the running of secondaries all are replaced by “Black and White”. Straight wire, lock scanning, valence shifting all are replaced by “concept processing”. The wide-open case, however, is processed on single incidents and concepts as necessary, for the wide-open case does not see white except in an actual electronic.

The reason for this is that “Black and White” and “concept running” make clears, MEST and theta, in a very short time *and* they are so simple that one cannot mistake any of his moves. While an auditor can get complete results with them, they do not try his wits. They are 1, 2, 3 processes.

Concept processing and “Black and White” mean the goals of Scientology will be reached very soon. They mean that none in Scientology should be other than a MEST clear.

As for “whole track” and thetans, I wouldn’t dare say a word if “Black and White” didn’t show them up with alarming velocity. A preclear can soar so in tone on “whole track” and “Black and White” that his capabilities so acquired cannot be ignored even by the bitterest foe of truth and freedom.

As detailed in *What to Audit*, there are many electronic implants on the whole track. In other words, any preclear has, in the last few thousand years, been placed in an electronic field and rendered null, void and obsessed by heavy “electrical” currents.

The object was slavery, a compulsion to be good and obedient, and to have a MEST body.

As one makes a dog tame by beating him, one has been made to obey by being beaten with force fields.

A heavy blow gives amnesia. A heavy force field can utterly nullify the entire personalness of a being.

You will not be long in the processing before you finally discover to your own joy that you are you, not a perishable MEST body.

You will find electronic incidents very vicious and so heavy that they push one down scale to a not-beingness which is summed up by “I am not”, “I know not”. Disbelief, distrust, and many other low scale concepts rise as you run these heavy incidents.

Somatics of great conviction, however, await your first contact with “Black and White”.

The electronic fields are ready to be run. They are in “present time”. They contain heavy effort and emotion. *And they also contain an aesthetic band. The aesthetic waves alone pin these facsimiles to theta. You run out the aesthetic wave band and you have run the incident.*

CHAPTER SIX

The running of “Black and White” is very simple: simple to do, easy to audit.

The best auditing and the fastest by far is done with the E-Meter. The meter practically runs the case. Most important, it spares the auditor from too close a concentration on his preclear’s reactive mind, the only aberrative thing about auditing.

“Black and White” can be self-audited, but in this case the E-Meter becomes quite vital.

Tell any preclear to “see” if he can find a “white area” around him. He will perceive, clearly or weakly, a blackness or a spotty black-whiteness, a grayness, or a whiteness around him, above him, or below him. It may be in patterns or there may be color in it. You *don’t want ANYTHING but WHITENESS.*

Tell the preclear to “turn it all white”. He will find that if he puts his attention in the center of the sphere, or if he pushes or pulls a little, he can get the field white.

Tell him to keep it white. He will have to change and shift his attention around in the field but he can do it. If his attention keeps slipping off, the field will turn black on him. Keep telling him to put his attention back on the place that turns the area around him white.

If you have him on a meter, as you should, you will be able to “read” exactly what is happening.

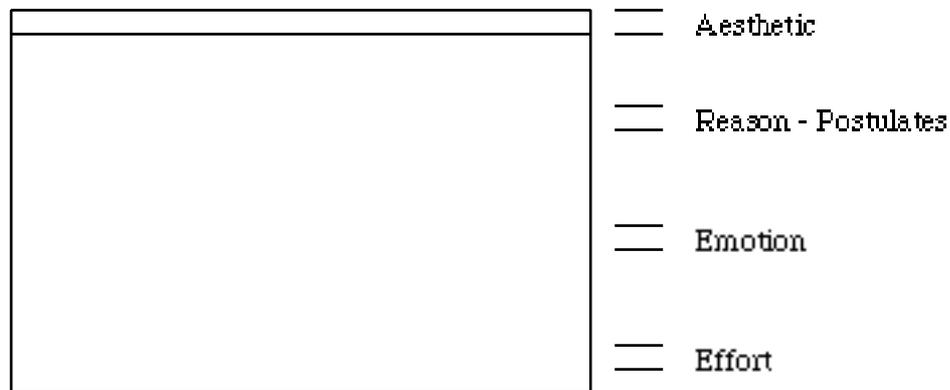
If the needle steadily climbs to the left (rises), he is keeping the field white. The incident is running out.

If the needle stops or is “sticky”, he has a large section of black in the field he must make white. The incident, with black in it, is *not* running out.

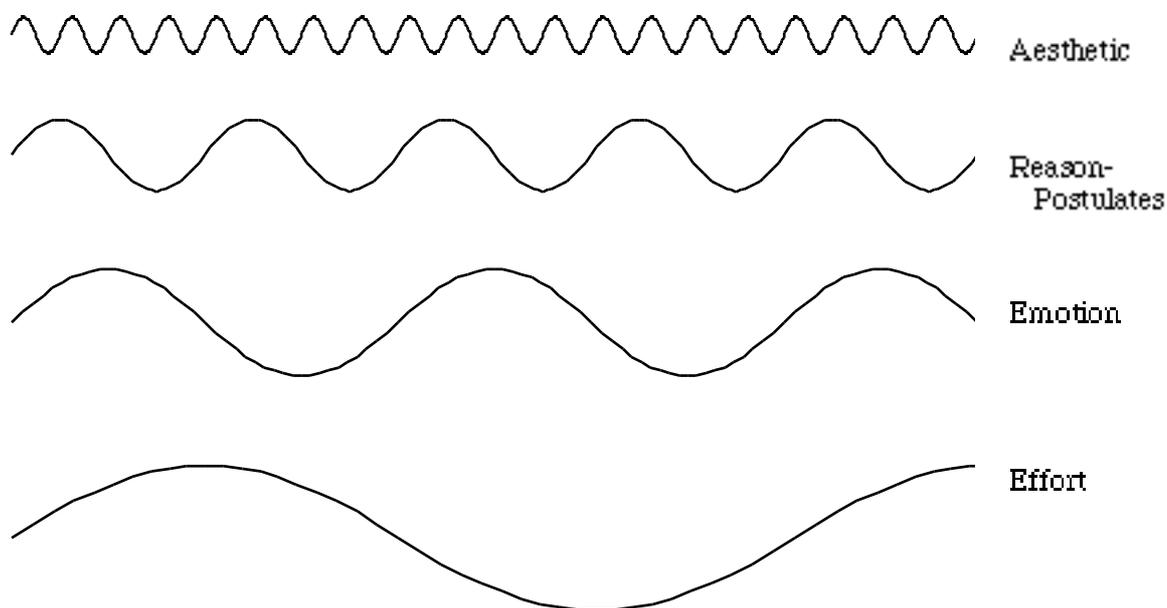
If the needle rises and jerks suddenly to the right(drops), he has just gotten a somatic and the suddenness and amount of the drop measure the amount of pain.

To audit, all you do is make him keep the field white. Black spots will appear just before the somatic hits. Theoretically, the entire incident could be run without somatics simply by keeping it white.

The aesthetic wave is all you want out of the incident. This gone, the rest vanishes. It is like having a heavy curtain hanging by a thin strip. Cut the strip and you cut down the whole curtain.



Run the aesthetic band only. The incident is gone. Run out the heavy electronic incidents and all heavy facsimiles go, for only an electronic can keep a thetan aberrated and form a base “sticky” enough to cause other incidents and locks to stay in present time or restimulate.



When the preclear cannot get the field, an electronic flow is bouncing him. Get his attention to the flow source and keep putting it back every time it bounces until he can manage it. Or, unburden the case with concept running, for if he cannot get white, you must take off some of the “upper” burden of locks by concept running.

What of boil-off???

Boil-off, that sinking into grogginess or even unconsciousness, cannot be permitted. It wastes time and does no good.

How to stop it? Your pc is sending or receiving a white flow. If he stays at it until after he should have reversed it, it goes black and he will start to boil. By quickly shifting the flow of attention or direction of motion in the incident, whiteness returns and the tendency to “boil-off” vanishes.

Hence, by discovering the source of boil offs and how to stop them, we save much time.

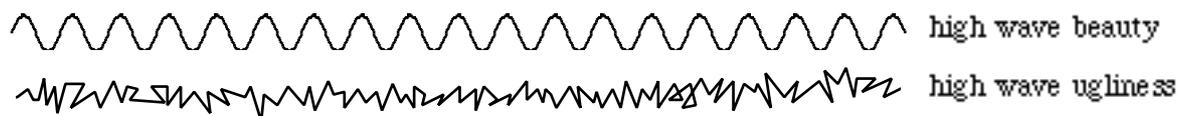
CHAPTER SEVEN

What do we mean by aesthetic?

We mean solely, and only, *Beautiful*.

Beauty is theta. Any wave close to theta is taken by theta for beauty. A harmony of wave motion is evidently a lower harmonic of beauty. A disharmony of wave motion, no matter how high the wave length, is ugliness. But ugliness is also a wave, a disharmony with the wave length of beauty* but very close to it.

Light and dark waves, as they appear to attention units, go in harmonics all the way down the scale from .0000000000000000000000002 centimeters to the bottom.



It must be remarked that this is an approximation, a rough analogy, for the auditor, not the engineer.

Do NOT get beauty entangled here with LOVE or anything else but beauty. Beauty is a wave length closely resembling theta or a harmony approximating theta. Ugliness is a disharmony in wave discord with theta.

Theta will stop ugliness or disharmony or try to stop it; that is to say, the wave of ugliness will disrupt theta.

This may sound quite poetic. It is, in fact, very “hard boiled” engineering. It is just a matter of wave lengths, apparently.

Thus an incident *must* have a beauty factor if it is to append itself to theta. Or it must be underlain by an incident with such a beauty factor.

The “beauty” in this case, and where we will find it to audit, is actually a counterfeit of theta, an obsessive beauty which enforces beauty and forbids ugliness. Theta, left alone, will seek beauty and fight or shun ugliness. It would have to be able to if it could be aberrated into an obsession about beauty. That this obsession is present, an auditing test leaves no doubt.

If your preclear will run the concept of beauty in the white of an electronic incident and the concept of ugliness on the black if it *insists* on coming in, the incident will run out.

Direct the preclear’s attention to the white and have him get the concept that it is beautiful. He will not have to employ much effort to keep it white if he keeps this concept.

If the black keeps encroaching, have him run the concept of ugliness on it. It will lose force.

Some preclears are so badly aberrated that black has become the only desirable shade. Here is the criminal. The preclear can run how beautiful black is. He won’t do it for long.

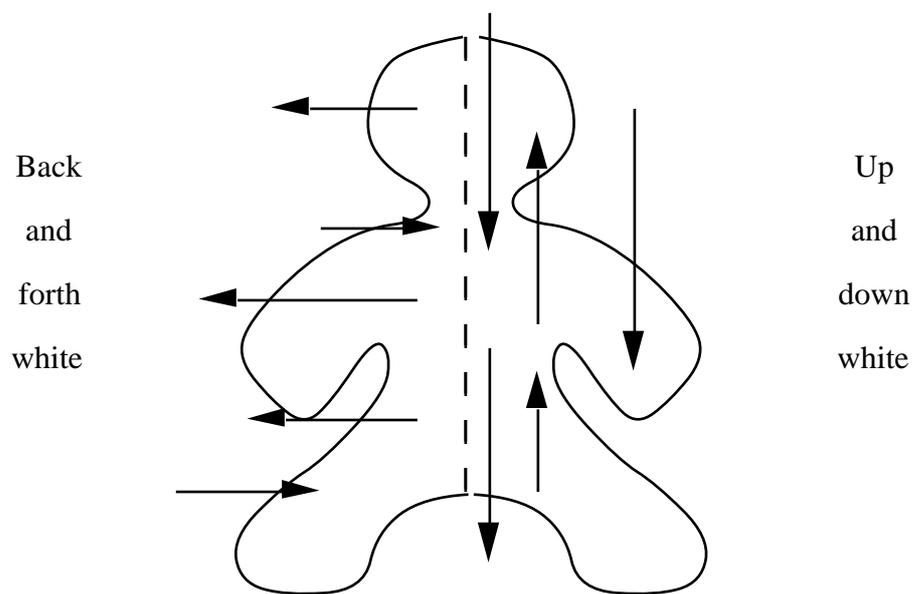
The original incidents when they were laid in were designed to be obsessive. Most have the beauty-ugly motive. This makes the victim obsessed to keep all calm and not fight.

There are even scenes—“hot facsimile” pictures made of raw energy—to show him beauty. As if theta had no concept.

The other twin which a preclear gets in some incidents is good-evil. Good is a rational level wave, a harmonic on beauty, much lower. It evolves into beauty when run and should to get the incident free. Evil, of course, is as black as white is good. Religious obsessive incidents (complete with religious scenes) come in easily and run when the white is run with the concept “good”. This soon goes up scale to beauty.

All electronic incidents run out on “black and white” with the concept of beauty and with a placing of attention so that the white turns on as bright as possible.

These incidents were intended to be confusing, the better to make a slave obey (they thought). By running half the waves one way and half the other, a beauty-ugly conflict was created.



One side appears to go black when the other is run. Just get the concept of beauty and follow the waves and the concept runs out the confusion.

*Honor, gallantry, purity are lower wave lengths. They can be run until beauty is found.

CHAPTER EIGHT

Concept running is easily done. The preclear “gets the idea” of knowing or not being and holds it, the while looking at his time track. The concept runs out, or the somatic it brings on runs out, and the concept itself is run. It is not addressed at individual incidents but at hundreds.

A concept is a high wave thought, above perception or reason or single incidents. Thus as concepts are run, many incidents may tumble into view.

Concepts can be “in-run” or “out-run”. This would be somebody having the concept of the preclear or the preclear having the concept himself. If the preclear runs a concept and starts to boil-off, have him reverse the flow. If he was running it as his own, have him run it as another’s and he will immediately cease the boil-off.

You can have a concept of anything, even a concept of confusion. The top and bottom points on the scales of the Chart of Attitudes (See *Handbook for Preclears*) make good concept material.

BUT, the only concepts we have to use in running out locks or whole lives, knocking away scores of incidents at a time, are:

- Beauty
- Ugliness
- Cause of ugliness
- Cause of beauty
- No-sympathy
- Sympathy
- Good
- Evil

Wherever there is an occlusion on a case, make the preclear run these on it. Whenever the scenery or people are too bright or fixed, have him run these on it.

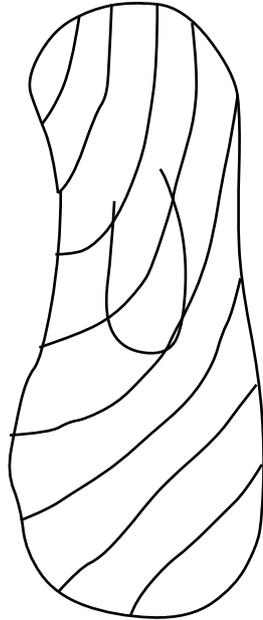
That’s all.

- (Start, Stop, Change, Attainment, Inability to reach.)

CHAPTER NINE

You can run beauty and ugliness on parts of the body, on persons in the preclear's past, and on the current and former bodies of the preclear.

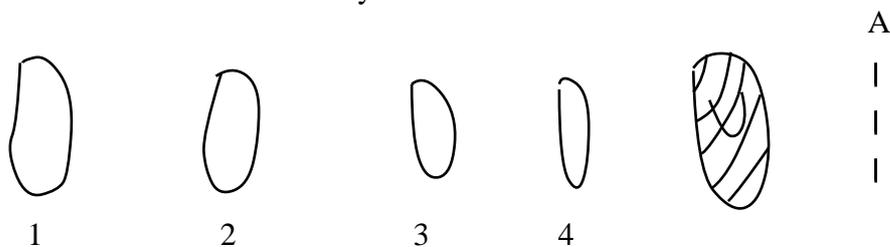
When you do the last, you will find this pattern showing up in his current body:



Each line on the vertical is a ridge left by some past body. The ridges, turned white bring a visio of a former body.

The preclear, as a thetan, diminished in size as time went on. The first impression seems like a very small person, about down to the thighs from the level of the mouth.

The preclear had bodies further away than this.



Decreasing Control Distance

If No. 2, as an engram, is in restimulation, the preclear will think he is at Position A behind himself, whereas he is frozen solidly by aberration into his own MEST body.

To separate the preclear from bodies and discover why he thinks he is only the current body, run this about bodies, particularly on old facsimiles of bodies a few feet in front of him:

1. Non-sympathy for body
2. Sympathy for body
3. Propitiation for body
4. Being a body

Here he will recover rapidly the sensation of his becoming nothing and the body everything. Run beauty - ugliness on all bodies he ever had.

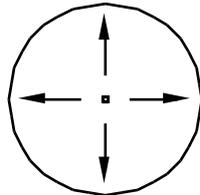
CHAPTER TEN

The patterns of attention, or wave, flows are:

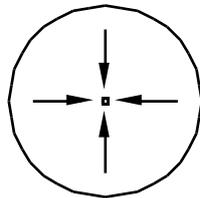
SOURCE



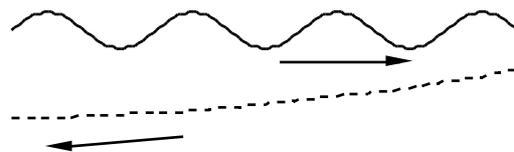
Simple Flow.
Fix Attention on Source.



Explosion.
Sphere or disc. Out from center. Fix attention on center, then on the surface, collapsing it.



Implosion.
Imploding into center. Fix attention on center, then on surface, getting out from it.



Retractor Wave.
Put attention on both directions at once.

Work on all flows until they turn white.

For everything that you find happened to the preclear, he did something like it to another.

Run any incident until it seems “sticky”. Then run the opposite. Back and forth as required. Incidents run, then, first the Motivator or DEDEX, then the overt, or DED.

For every inflow there is an outflow in all present time locked facsimiles. Any flow run until it goes black will turn white or erase when the direction of flow is reversed.

When any part of the body puts out in a single direction only, or too long, it will aberrate.

The thetan puts the wave of beauty into bodies, gets back low level or sex (just below beauty). The thetan doesn't get a beauty wave back from bodies. Putting out too long, the thetan keys in the “beauty” counterfeit of a facsimile. Thus, electronic incidents come into play. Run the thetan putting out, or failing to put out, beauty into bodies and situations.

CHAPTER ELEVEN

While the auditor can do much solely by reducing facsimiles, he soon will find that his preclears are not always able to erase facsimiles easily. He will find occasionally that he often has a difficult time when a particularly heavy facsimile is in restimulation and, do what he will, the auditor may find his preclear's tone remains unchanged and that the preclear's attitudes have not evolved to a better high.

We now come to "The Governor", mentioned in a lecture in the Autumn of 1951. The speed of a preclear is the speed of his production of *energy*.

The most important step in establishing a preclear's self-determinism, the main goal of the auditor, is the rehabilitation of the preclear's ability to produce energy.

A being is, apparently, an energy production source. How does he produce live energy without mechanical means, cellular activity, or food?

The basic principle of energy production by a being has been copied in electronics. It is very simple. A difference of potential of two areas can establish an energy flow of themselves. Carbon batteries, electric generators, and other producers of electrical flows act on the principle that a difference of energy potential in two or more areas can cause an electrical impulse to flow between or amongst them.

The preclear is static and kinetic, meaning he is no-motion and motion. These, interplaying, produce electrical flow.

A preclear as a static can hold two or more energy flows of different wave lengths in proximity and between them obtain a flow.

A preclear can hold a difference of flow between two waves and a static so long (and arduously) that the effect of a discharging condenser can be obtained. This can "explode" a facsimile.

The preclear flows electrical currents of command at the body. These hit pre-established ridges (areas of dense waves) and cause the body to perceive or act. The preclear takes from the body perception with tractor beams. He holds the body still or braces himself against it by wrapping a tractor (pulling) beam around it while he places a pressor (pushing) beam at his back to command himself into action. (You can almost break a preclear's spine by asking him to contract his own tractor around his body and yet withhold the pressor against his spine.)

All an auditor really needs to know about this is the elementary method of using a difference of potential. That creates energy.

The only thing wrong with a preclear with an aged MEST body is that he has too many facsimiles of his tractors and pressors handling his own MEST body and the rickety state of the body feeds back "slowness" so that he thinks his energy is low—and until worked with some method such as this, facsimiles do not reduce.

Any difference of potential played one against the other creates energy. Aesthetic waves against a static produce energy. Aesthetic waves against analytical waves produce energy. Analytical waves against emotional waves produce energy. Emotional waves against effort waves produce energy. Effort against matter produces energy.

The last is the method used on Earth in generating electrical current for power. The others are equally valid and produce even higher flows. This is a gradient scale of beingness, from the zero-infinity of theta to the solidity of matter.

The differences of potential most useful are easy to run.

This is, actually, alternating current running. There can be DC running or chain fission running but these are very experimental at this writing.

AC is created by the static holding first one, then the other, of a dichotomy of two differences of potential. A flow is run in one direction with one of the pair, then in the other direction with the other.

The dichotomies are:

- | | |
|------------------|----------------------------|
| 1. Survive | 16. Future |
| Succumb | Past |
| 2. Affinity | 17. Everyone |
| No affinity | Nobody |
| 3. Communication | 18. Owns all |
| No communication | Owns nothing |
| 4. Agree | 19. Responsible |
| Disagree | Not responsible |
| 5. Start | 20. Right |
| Stop | Wrong |
| 6. Be | 21. Stay |
| Be not | Escape |
| 7. Know | 22. Beauty |
| Know not | Ugliness |
| 8. Cause | 23. Reason |
| Effect | Emotion |
| 9. Change | 24. Emotion |
| No change | Effort |
| 10. Win | 25. Effort |
| Lose | Apathy |
| 11. I am | 26. Acceptance |
| I am not | Rejection |
| 12. Faith | 27. Sane |
| Distrust | Insane |
| 13. Imagine | 28. No-sympathy |
| Truth | Sympathy |
| 14. Believe | 29. Sympathy |
| Not believe | Propitiation |
| 15. Always | And the state of Static, |
| Never | a motionlessness sometimes |
| | necessary to run. |

How are these used?

One asks the preclear to flow agreement, then disagreement. He flows a feeling, a thought (*NEVER THE PHRASE!*) of “agreement” out or in, in the direction he chooses relative to himself. He lets this flow until it turns smoky gray or white, then black. Then he changes the direction of flow and gets the thought or feeling of “disagreement”. He runs this until it turns gray or white, then black. When this has turned black or dark, he again runs “agreement” in its direction until he gets gray or white, then again black. Now he reverses the flow and flows the thought “disagreement” until he gets gray or white, then blackness. And so on and on.

It will be noted that at first it may take some little time for a flow to run from black through white to black. As the preclear continues to run, after minutes or many hours, he

begins to run faster, then faster and faster until at last he can keep a flow blazing and crackling.

A method of aberrating beings was to give them white and black energy sources in their vicinity. These show up on a very low tone occluded case as blazing white and shining white. That is an electronic incident, not his own energy flow. These run blazing white *in one direction* for minutes or hours before they go black. They then run the other way, blazing white, almost as long.

WHEN BLACK PREDOMINATES IN SUCH INCIDENTS THEY DO NOT DIMINISH OR REDUCE. ASK THE PRECLEAR IN SUCH A CASE TO DO WHAT HE "HAS TO DO" TO GET THE INCIDENT ALL WHITE.

As the preclear runs, he finds the speed of the change of flow changes more and more rapidly until it runs like a vibration. This vibration, theoretically, can increase to a strong current which becomes so great it is well to *ground* your preclear by using an E-Meter or letting him hold a wire in each hand which is connected to a bare water pipe or radiator. Otherwise, his MEST body may be damaged by the flow.

Run a dichotomy only against its mate. Run in alternating directions until the flow turns black.

Don't run a black "flow". It doesn't flow or run out.

CHAPTER TWELVE

Self-determinism is whiteness and self-made energy to the preclear. The energy looks white to him.

Self-determinism
Other-determinism

is the basic dichotomy. The self-determinism looks white, other-determinism looks black.

Electronic incidents are a mockery of this. They made the preclear think his own determinism had *other* determinism it must fight. White beauty must fight black ugliness. White good must fight black evil.

You will sometimes see your preclear is fighting, *pushing, struggling* instead of getting flows. He has encountered a black mock-up which he thinks he has to fight. This is the aberration—that one is not Eighth Dynamic Cause but is only First Dynamic Cause. To become free he must be Cause as nearly as possible on eight dynamics. He cannot be fully responsible—and thus responsible for his facsimiles—unless he is *Cause*. If he is not responsible for his facsimiles, he then can be injured by them, can be the Effect of *their* Cause.

One requires the preclear, in such a case of fighting, to run the dichotomy, not just strain at the black. He may protest, saying he “cannot accept it”; ask him to run acceptance anyway, or get him into something lighter.

At first your preclear may be unable even to find gray. In such a case, get him to pretend somebody is before him saying something to him. Ask him to run the flow of his own agreement. Then ask him to run his own flow of disagreement. Shortly he will sense how long he must run each. Even if he runs only on this conceptual level, he will improve markedly in tone and, of course, energy potential.

Your preclear must be able to recognize a *tractor*, a pulling wave, and realize that it has two directions of flow. As you point out that he has a tractor-pressor combination on his MEST body, he probably can find it. You can point out that other persons have put them on his body and that he has put them on others. He will find how to make them flow, for the tractor is just a holder so that a pressor can be used, or a puller to make someone fall, or stop somebody or something from falling.

The only one he would not find for himself is the tractor he gives others to make them want things from him and tractors they have extended to him to make him want things from them. These last lead straight into art and the second dynamic.

The most important dichotomies to run are:

Agree	Beauty
Disagree	Ugliness

But all those listed are useful. However, do not force him to use and try to prevent him from using:

Emotion	Effort
Effort	Matter

These fall away of themselves evidently when the others are run.

CHAPTER THIRTEEN

There are certain emotional concepts which are very effective and should be used.

One *holds* one of these concepts and agrees and disagrees with it. He holds the concept and gets the flow on it by agreeing and disagreeing on the concept to subjects to keep them gray or white.

The concept of beauty is run by holding the idea of a beautiful state of affairs and then agreeing and disagreeing (to keep gray or white) on the locks and flows which turn up.

Similarly, one handles the following concepts:

Ugliness
Beautiful sadness
Degradation
No-sympathy
Sympathy
Propitiation
Making amends
Guilt
Hiding
Exhibitionism
Beautiful cruelty
The beautiful sadness of losing
The beautiful sadness of any dichotomy
The beauty of winning
The beauty of any dichotomy
The desire of any dichotomy
The inhibition of any dichotomy

One runs things as close to thought as possible and as far from effort.

One runs things in *brackets*.

The word “bracket” is taken from the artillery, meaning to enclose within a salvo of fire.

A bracket is run as follows:

First, one gets the concept as *happening to the preclear*.

Then, one gets the concept of the preclear making it happen (or thinking or saying it) to another.

Then one gets the concept as being directed by another at others.

Then, one uses all these on the other side of the dichotomy.

A bracket on “Beauty of being an individual” would be as follows:

“Get how beautiful it is for you to be an individual. “

When he has run this for awhile, keeping it gray or white by agreeing or disagreeing with the flows, “Get how beautiful it is for others to be an individual”. He runs this until he isn’t very interested, changing its flows by agreeing or disagreeing, and then:

“Get how beautiful people think it is for others to be individuals”. Again he holds the concept and runs the agreement and disagreement to get flows.

Now:

“Get how ugly it is to be an individual.” He holds this concept and gets the flows as they come, agreement and disagreement.

“Get how ugly it is for another to be an individual.”

“Get how ugly people think it is for people to be individuals. “

This is a full bracket. It can be done with any dichotomy. The standard bracket, the one you will use most, is based on beauty and ugliness with agree and disagree as the flow concepts and with the other dichotomies as the varied thought.

If your preclear can get no concept on beauty, have him run the tone scale on it as follows, having him agree and disagree to get a flow:

Apathy about beauty (motionless)
Grief about beauty
Fear of beauty
Resentment of beauty
Anger at beauty
Antagonism toward beauty
Boredom about beauty
Conservatism about beauty
Enthusiasm about beauty
Exhilaration about beauty

Run this scale wherever he can get it and then continue to run it on the others until he has at last become able to get the feeling of beauty. He will get being taught what is beautiful or trying to understand beauty and many other concepts.

Your preclear may run into a heavy electronic incident. These are covered fully in *What to Audit*. If he does, you can run it by getting him to “turn it white” and “keep it white”. If he can’t, get him into lighter material.

CHAPTER FOURTEEN

The manifestations of energy are three in number. These are: flow, dispersal and ridges.

Utilizing flows, dispersals and ridges, there are several patterns of life energy. These include pressor beams, tractor beams and screens. The screen is actually a ridge that is formed for a special purpose of protection.

Any line of flow, whether contracting or lengthening, is called a flow. A common manifestation is seen in an electric light wire.

A dispersal is formed by a source emanating. This may or may not be an explosion. Any source with a multiple direction emanation can be called a dispersal.

A ridge is caused by two energy flows coinciding and causing an enturbulence of energy which, on examination, is found to take on a characteristic which in energy flows is very like matter, having its particles in chaotic mixture.

A particular type of dispersal is a reverse dispersal, or an implosion.

As an illustration, a beam of sight would be emanating from a source point and flowing toward something to be seen. Striking a reverse flow, it can form a ridge. Striking a solid object, it would form, on the face of that object, a ridge.

All energy behaviors are manifestations of these characteristics of energy.

Energy is subdivisible into a large motion, such as a flow, a dispersal, or a ridge, and a small motion which is itself commonly called a "particle" in nuclear physics.

Agitation within agitation is the basic formation of particles of energy, such as electrons, protons and others. These are not, as their Greek name "atom" once told us about the atom, indivisible. Energy flows have many forms, and each form is reducible to a smaller vibration.

The characteristic of any vibration is that it contains the manifestations of a static and a kinetic. A static is something with no motion, no particle and no wave length; and a kinetic is something which has considerable motion. The interplay between the static and one or more kinetics causes energy interchanges.

The entire principle of alternating currents, as drawn in most books on electricity, is in error. This shows a positive terminal and a negative terminal, discharging one against the other, rotationally so as to create an alternating current flow. As part of Scientology, it is originated that the principle is in error by the fact that the negative terminal must have a plus negative, and the positive terminal must have a negative positive to form such an interchange. Past technology, in describing the alternating current flow, and the describing of all energy manifestations and manufactures, forgets continually the base. This is represented in an electrical generator by the base of the generator itself. The solid iron base of the generator fastened to a floor or table imposes time and space upon the two terminals. Without this imposition of time and space, no energy could be possible. A great deal of mechanical motion must be put into an electrical generator because an electrical generator is discharging between the dichotomy of effort and matter, a lower range dichotomy. In the higher ranges, the static is furnished by the individual, and the mathematical symbol for this near-ultimate is theta.

Self-determinism is entirely and solely the-imposition of time and space upon energy flows. Imposing time and space upon objects, people, self, events and individuals is

Causation. The total components of one's self-determinism is the ability to impose time and space. His energy is derived from the discharge of high and low, or different, potentials to which he has assigned time and space. Dwindling sanity is a dwindling ability to assign time and space. Psychosis is a complete inability to assign time and space. This is, as well, will power.

In life one finds the static operating against the kinetic of the material universe which itself has motion. A static takes pictures of the motion which it can place and reactivate at will. It uses these pictures of motion as terminals. The types of motion in the terminals discharge one against the other in accordance with the experience desired by the life force.

Relative speeds determine potential.

The speed of light is not a constant of energy speed. The shorter the period of emission of energy from a source, which is to say, the shorter the wave length of the energy, the greater is the speed of that energy. As one ranges up the tone scale one comes into the near instantaneousness of thought. And very high on the tone scale one finds thought so close to the static that the static is capable of assigning the thought with the time into the past and into the future without regard to the time factor imposed upon the MEST universe, also evidently by some such static.

Far from some mystic concept, the static and kinetic principles of energy interchange can be fundamental to nuclear physics. "Attention units" are actually energy flows of small wave lengths and definite frequency. These are measurable on specially designed oscilloscopes and meters. No special particle is involved, but one can designate the particle of such flows as "corbitrons"*; if one desires to be technical.

The constant of light has been a sort of scientific ridge locking scientific thought. Within the spectrum of light itself there is a measurable difference of speed, and in the higher spectrum of reason and aesthetics, the speed of light is very fast. The speed of emotion, on the other hand, which is a gross wave, is evidently quite slow.

One can conceive of an ultimate static which would be theta, and an ultimate motion which would be MEST. The interplay to create energy, however, can be much narrower. One has observed preclears try to run pleasure and find only pain. He has observed them run pain and find pleasure, but less often. The direct current and condenser discharges are determined by wave characteristic. One can create a pleasure facsimile and discharge pain into it, a primary function of imagination.

The life source itself IS energy. The energy potential of beings can be varied slightly within one being and is quite different from individual to individual as a basic quality.

The life source of the individual is interior in most persons because it has built up, with its earlier flows, ridges which themselves have the same wave length as the life source of the person. The life source, then, cannot distinguish between himself and these ridges. These ridges are facsimiles, or pictures, of motion. They are used by the life source to turn the body into a stimulus-response, or automatic, mechanism. By means of such ridges, the life source can turn the body into an automaton which will operate for him. However, as the life source goes down tone scale, it itself can become enturbulated and less able to impose time and space upon his facsimiles. He cannot distinguish between himself and a ridge which is an apparent identity.

The name given to this life source is "thetan". It is the individual, the being, the personality, the knowingness of the human being.

The state of the human being is artificial, the thetan using the body for his own pleasure and convenience. A thetan, having done so, ordinarily forgets he is doing so, and in order to increase his randomness initially, suppresses the fact that he is separate from the body.

He then becomes identified with the body to such a degree that should the body die, he abandons to it, he supposes, but not actually, all the facsimiles which have been accumulated for that body.

If the preclear refers to "his thetan", he has not identified himself, since he supposes his thetan to be something else, or elsewhere. He is the thetan, and when he is in a state of knowingness, he knows where he is. If he is in a state of unknowingness, which is to say identified with the body, he does not know where he is.

When a thetan has come down tone scale to the minus scale, he no longer believes himself capable of the production of power, he cannot select facsimiles for interchanges, and he becomes an unknowingly motivating portion of the person, but all the person ever will be is the thetan.

The genetic entity is of very little concern.

These manifestations of energy, and the life source, can be discovered easily by the technique which has now been developed.

The formula of the energy of life source which has been tentatively advanced is:

$$\text{Life} = (E * I / -R) * (-f)$$

If:

- E = Energy Potential
- I = Energy Flow
- R = Negative Resistance
- f = Negative Frequency

The theory of the counter-elasticity of flow is easily observed on an oscilloscope and is possibly the negative frequency. An energy line will flow, whether in space or in a confined conduit, just so long before it accumulates sufficient enturbulence to stop. It requires, then, an enormous forcing potential behind it to continue its flow. This is resistance, and is, indeed, the resistance in electrical wires, and is one of the main reasons why power has to be furnished to a generator. The flow, when it has gone to the limit of the elasticity of the particles it contains, will then discharge backwards against its direction of flow, and if agitated, will do so. A flow must flow in one direction and then in the reverse direction, and within the limits of the elasticity of flow, in order to create an energy which does not require heavy potentials to keep it in flow.

While the conservation of energy is a useful principle, in basic physics and elementary nuclear physics, such as those used in the creation of the atom bomb, and in the formulas of Lorentz-Fitzgerald, its practical application is demonstrable only between effort and matter on the tone scale, and is useful within the bounds of mechanical motion and activity in the material universe only. That thought may be seen occasionally to violate the conservation of energy does not immediately cancel the fact that thought is part of the material universe and is as much energy as electrons, protons and electric lights. Thought is self-perpetuating so long as it operates in the bands above emotion. When it falls below the band of emotion, it ceases to perpetuate itself.

There is much technology here which has been discovered with relationship to energy and the material universe and these principles are applicable to such things as the creation of weapons which will cancel, or explode at a distance, the force of an atom bomb, or which will themselves, at a cost of two or three hundred dollars, make automatic firing blasts on the level of an atomic explosion. Nuclear physics has been in its infancy and a great deal of pioneer work has been possible in the field. It should not be considered that nuclear physics has invaded the field of life, any more than the humanities have invaded the field of physics. Energy manifestations have a single applicable pattern. And those patterns apply as well to

thought as they apply to electrical flows. It is simply that we have advanced a technology toward a logical conclusion and have obtained logical results.

These results are revealed, at this time, only because they can be demonstrated easily, with oscilloscopes, with groundings, with the manufacture of energy, and in the field of humanities most importantly with the restoration of life energy and vitality to human beings, with according enhancement of sanity and activity.

*The term suggested by John Robinson and Dillard Eubank.

CHAPTER FIFTEEN

The reason your preclear is fixed to a MEST body lies in his inability to produce energy enough to know and to get away from one.

His career with bodies is as follows:

He hurt them by accident first.

Then he hurt them without understanding they hurt by using their sexual emotion.

Then he blamed them and said and felt he would have no responsibility for them.

Then he felt the emotion of no-sympathy for them.

Then he felt sympathy.

He began to propitiate.

He wanted to make amends.

He *was* a MEST body. *

Run the beauty and ugliness of these.

The cycle of no-sympathy-equals-sympathy is inevitable. That for which we declare no-sympathy today will receive our sympathy tomorrow.

If you have a preclear sight some old body well before him and feel no-sympathy for it, he then will feel no-sympathy, sympathy, propitiation, and suddenly, he IS the body.

One runs facsimiles on the body partly because the body is an electrical ground, partly because it has been assigned responsibility.

The thetan assigning responsibility to the body then *becomes* the body. This is a general principle. One *becomes* that to which he assigns responsibility too often and too long. He makes it *Cause* and, at last, to be Cause himself, he must be the thing.

People imagine they are in bodies because they are hiding from something and many other reasons. But these are not important. The important thing is that bodies were handy to have, once. They were fun.

This process, as itself, as simple as it is, will eventually detach one from his body. After that he can use it or not as he chooses.

The thetan is no fairy tale. Try these techniques for fifty hours and find out. Try them on a preclear who has never heard of facsimiles, electronics, or “whole track” and in fifty or one hundred hours he will be outside wondering what he was doing in “that thing”! You may have intended only to increase his sanity or happiness. You do it best by processing the thetan on 8-80.

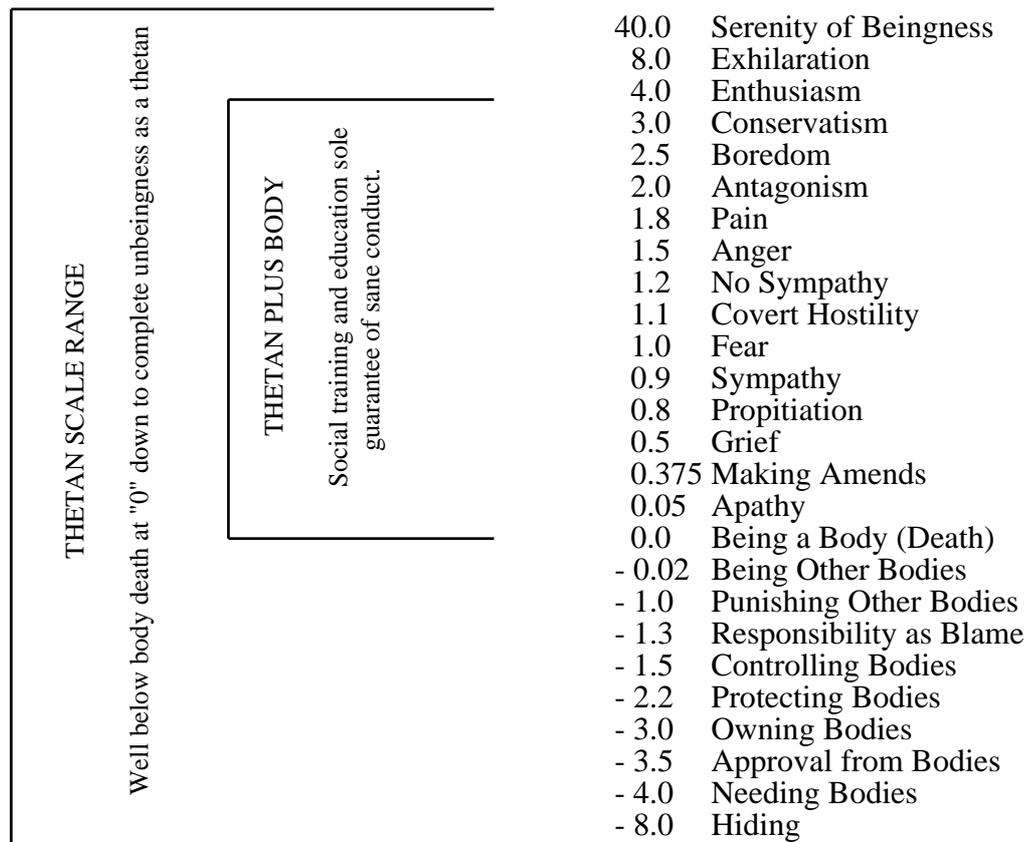
*The cycle no-sympathy, sympathy, propitiation, make-amends, beingness IS the cause and cycle of the life CONTINUUM. It accounts in part for the transfer of somatics in an overt act or DED. It is a therapy in itself. It is run by itself but better with the concepts of beauty and ugliness, with agree and disagree on each level of the cycle. You could give this to a practitioner by itself and he would become quite famous for relieving aches and pains, for it solves valences, the acquirement of family difficulties from parents, and a thousand other things. The cycle sometimes runs anger, no-sympathy, fear, sympathy, propitiation, make-amends, beingness. The anger factor is the holder in the incident (and has tractors with it) and the fear is a bouncer. Fear of punishment is largely the fear in this cycle during the actual act, not afterwards because of police. No-sympathy is an emotion and an action. One puts a black curtain before himself to prevent his feeling affinity with that which he is hurting. This is a motionlessness which turns gray and runs out on agree and disagree from the victim and the punisher. No-sympathy can be an occlusion for the whole track. No-sympathy is also, of course, counter-no-sympathy in many incidents.—L.R.H.

CHAPTER SIXTEEN

Below zero on the tone scale is applicable only to a thetan.

It has been quite commonly observed that there are two positions for any individual on the tone scale. This occurs because there is a position for the composite of the thetan plus his MEST body operating in a state of unknowingness that he is not a MEST body, and behaving according to social patterns, which give him some semblance of sanity. The other position on the tone scale is the position of the thetan himself, and it is necessary for us to demonstrate a negative scale in order to find the thetan at all.

For the thetan you will find the scale as follows :



This sub-zero tone scale shows that the thetan is several bands below knowingness as a body and so he will be found in the majority of cases. In our homo sapiens he will be discovered to be below zero on the tone scale. The zero to four plus tone scale was formulated on, and referred to, bodies and the activity of thetans with bodies. In order, then, to discover the state of mind of the thetan, one must examine the sub-zero scale. He has some trained patterns as a body which make it possible for him to know and to be. As himself, he has lost all beingness, all pride, all memories, and all self-determined ability, but yet has an automatic response-mechanism in himself which continues furnishing his energy.

EACH ONE OF THE ABOVE POINTS ON THE SCALE IS RUN AS POSITIVE AND NEGATIVE. Example: The beautiful sadness of needing bodies. The beautiful sadness of NOT needing bodies. The beauty of being responsible for bodies, the beauty of NOT being responsible for bodies. Each one is run as itself and then as the reverse with the addition of NOT.

The sub-zero to 40.0 scale is the range of the thetan. A thetan is lower than body death, since it survives body death. It is in a state of knowingness below 0.375 only when it is identifying itself as a body and IS, to its own thinking, the body. The BODY-PLUS-THETAN scale is from 0.0 to 4.0 and the position on this scale is established by the social environment and education of the composite being and is a stimulus-response scale. The preclear is initially above this 0.375 on the BODY-PLUS-THETAN RANGE. Then, on auditing, he commonly drops from the FALSE TONE of the BODY-PLUS-THETAN scale and into the true tone of the thetan.

This is actually the only self-determined tone present— the actual tone of the thetan. From this sub-zero he quickly rises up scale through the entire range as a thetan and generally settles at 20.0 and in command of the body and situations. The course of auditing then takes the preclear, quite automatically, down from the FALSE TONE of the BODY-PLUS-THETAN SCALE to the actual tone of the thetan. Then the tone of the thetan rises back up the scale level by level.

It is not uncommon to find the preclear (who IS the thetan) quite raving mad under the false “veneer” of social and educational stimulus-response training and to discover that the preclear, while behaving quite normally in the BODY-PLUS-THETAN state, becomes irrational in the course of auditing. BUT DESPITE THIS, the preclear is actually being far more sane and rational than ever before and the moment he discovers himself as himself, as THE source of energy and personality and beingness of a body, he becomes physically and mentally better. Thus the auditor must not be dismayed at the course of tone, but should simply persevere until he has the thetan up into rational range. A raving mad thetan is far more sane than a normal human being. But then, as you audit, observe it for yourself.

CHAPTER SEVENTEEN

THETAN is the word given to the awareness of awareness unit, the life source, the personality and the beingness of homo sapiens. It is derived from the symbol *theta*, a Greek letter. It is NOT somebody else, a thing one has, a soul, a spirit. It IS the person. One does not speak of MY thetan. This would be a circuit. One would speak of ME. ME means to aberrated persons the BODY-PLUS-THETAN. ME should mean THETAN ONLY.

The THETAN is a glowing unit of energy source. He seems to himself to be anything from a quarter of an inch to two inches in diameter. His capability is KNOWING and BEING. He exudes and uses energy in many forms. He can perceive and handle energy flows easily.

The thetan enters sometime in early infancy. This may be before, during, or following birth.

He comes in a state of personal unknowingness, desiring to have an identity which he considers that he has not without a body.

He throws capping beams at the genetic entity, takes over the body.

He now does a life continuum for the body. His taking it over is an overt act he afterwards hides even from himself.

This incident must be run.

The thetan in most preclears is within the skull. It shifts on auditing (which is to say the PC shifts) from behind to in front of the head. But it is always itself. On many preclears the thetan has so many ridges around him that he disperses all through them. This dispersion is done along communication lines. When the dispersion is auditerl out, the thetan is a unit as above.

Standing behind the body, the thetan can adjust and change any error in the body at will. He sees these as black spots. To get rid of them one has only to get the flows necessary to make and keep them white. Some thetans immediately gain the ability to discharge energy at will. When a thetan discharges energy, another person may feel hot.

The thetan collapses into the body when the body feels pain. This was how he got trapped. Auditing must resolve this.

A thetan can get partly outside himself on a ridge. Then the preclear seems to be inside himself and yet outside. The answer in this case is to work the thetan from inside the head, getting him to blow out ridges with beams. Just on straight beauty and ugliness on the sub-zero scale, getting concepts and feelings, the thetan eventually will come outside—but this may take a very long time, even as much as two or three hundred hours. The techniques of the next chapter are faster. Bring the thetan outside and work him; then he has his own identity.

The thetan IS the preclear. The body-plus-thetan is no increase of personality. The body is a sort of vegetable run by the genetic entity.

The thetan can clean up and heal his own body and those of others at will.

The thetan is usually either blind or very dim sighted at first. He gradually regains his ability to perceive as he comes up the tone scale. He passes a band of dub-in above zero and below 2.0. He attains clear, brilliant sight higher on the scale.

One does not audit engrams with the thetan. He blows ridges to which are fastened thousands of engrams. This is very fast auditing. Ridges are blown by locating them and turning them white. If they don't blow at first glance, get the flow in and the flow out from the thetan, alternating it, until the ridge is continually gray or white and, by shifting flows, keep it so until it is gone. After flowing gray or white in one direction for a short time, a ridge goes black. Then the flow is reversed and the ridge goes white or gray again. If it then turns black, once more reverse the flow. The ridges can act like beings when sprayed with energy or when permitted to give off energy. These are the "demon circuits of the mind".

CHAPTER EIGHTEEN

The summary technique of the running of the thetan is very simple and quick. The thetan is in apathy; therefore, like a child who will no longer ask for that which will not be given him, he negates as his fastest response.

The entire technique consists of getting the thetan out of the body immediately, unburdening some of the sympathy for the body, and by running brackets, using the sub-zero tone scale, bringing him up to complete self-determinism at which time he can handle the body with great ease.

As far as psychosomatic illnesses are concerned— derangement's of the body, malformations, malfunctions— the thetan can care for these with great ease once he has been brought up the tone scale. He will care for them automatically and put the body into excellent condition.

That most thetans, the moment they find themselves out of the body, desire to have nothing further to do with it, is an aberrated condition, just as it is an aberrated condition for a thetan to be fixed on having nothing to do with anything but bodies. One runs each point of the sub-zero scale as a dichotomy, which is to say, punishment-no punishment, owning-not owning, controlling-not controlling, being-not being. He runs these as concepts. He runs them most opportunely with the thetan outside the body, for the thetan then is not enturbulated by all the facsimiles and ridges which he finds in his vicinity.

The technique is as follows:

The preclear is asked to be or not be a short distance behind his head. From this position, he is then asked to feel a very little bit of sympathy for the body. (Feeling too much may make the preclear feel as though his head were being torn off.) The person is then asked to scan out the small action of moving out of the body and into the body, and scan it out while out of the body. The next steps are repetitions of these, but it will be found that the dichotomies and the beautiful sadness of each dichotomy must be run to bring the thetan up into a state of knowingness.

The thetan about half the time will respond to a negative command where he will not respond to a positive command. ¹

Occasionally a person must be audited by running facsimiles before he can be placed in a situation where he can leave the body, but in most cases, this will not be necessary. It, however, is necessary on occasion for the auditor to run facsimiles. And in any event, he should know all he can discover about facsimiles, manifestations of the body, entities, and other matters contained in the body of Scientology, or otherwise he will find phenomena which he will, possibly, misconstrue.

The facsimiles in the body are fastened onto ridges. These ridges generally appear black to the thetan. They will turn white if the individual is asked to find out what the ridge is saying and then the individual is asked to own it, or remove it, and the ridge or black spot will turn white and disappear, often with a considerable somatic. These ridges are discovered in the vicinity of the motor controls, or may be all through the body.

During the process of getting the thetan out of the body (and remember, this is getting the preclear out of his body) the thetan is not, repeat *not* something else or somebody else but is the preclear; and if the preclear doesn't know that this is himself out of his body and that he is out of his body, he will have to be run on sub-zero tone scale concepts until he can at last accomplish, under an auditor's direction, departure from the body. During processing it is a good practice to have the thetan repair any nerve lines, or other matters which he finds to be antipathetic to him in the body.

The rehabilitation of the thetan is up through the sub-zero range where beautiful sadness and degradation are the two concepts used, into the band of the plus scale where beauty and ugliness are used as the feeling.

The feeling differs from the concept and one can have a feeling and a concept at the same time.

An individual who cannot get out of his body immediately can look around inside his head and find the black spots and turn them white much in the same fashion.²

The technique is simple, but it is most simple to an individual who has a thorough command of the entire subject. The rehabilitation of the thetan consists of his being able to sever communications with the body at will, and consists of making it possible for the thetan not to have a collapsed tractor every time the body is hurt, plus snapping him into the body.

Protection of the body, need of the body, the body getting credit, the feeling that one must have identification, the beautiful sadness of bodies dying—are the various concepts which are used in this process.

When the thetan is securely out of the body, he can look around him and find any area of enturbulation, and do whatever he pleases about it. He can find vibrations and do what he likes with those.

The sight of a thetan is very bad—as would be the sight of anything below the level of death—for the MEST body, and the memory of the thetan for himself is extremely poor. These gradually rehabilitate until the thetan can perceive and recall as himself. His rehabilitation consists mainly of changing his own postulate, rather than running facsimiles.

Wherever possible, avoid running any emotion or effort with the thetan beyond sympathy and those indicated above. These are low scale manifestations and will fall away.

It is possible for the thetan to pick up whole packages of facsimiles and throw them away at will.

The test of this technique is that in from two to twenty-five hours of processing, an individual can expect to be far above the level of MEST clear.

The true knowingness and the true beingness of homo sapiens is his life source. In almost all persons to be processed, it will be discovered that this life source is in very poor condition.

If any difficulties are discovered in utilizing this process, it is recommended that one contact an Associate School of the Hubbard Association of Scientologists.

Care should be utilized in picking up the areas inside the body which have built-up energy on them. This energy is actually the thetan's own energy. It is in ridges. It has individualities because the ridges, being covered with facsimiles, seem to be able to think, and when they are pulled away too rapidly, terrible somatics can result. *Some* somatics can be *expected* to result.

A theta clear is one who can get in and out of his body at will. A cleared theta clear is one who has full recall of everything and full ability as a thetan.

¹ This fact was established by Evans W. Farber, Fellow of Scientology.

² E-therapists and others experimenting with internal awareness occasionally fell accidentally into this manifestation.

