SELF CLEARING©

A handbook for self enlightenment

By The Pilot

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INTRODUCING THE NEW BOOK

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For those of you who are not familiar with my writings, I am a reformer within the Church of Scientology who is dedicated to making the technology broadly available and further extending the research into the human mind and spirit.

Since this puts me at odds with current management and CofS operating policies, and since they like to excommunicate and attack those who disagree with them, I post materials anonymously to the internet both to encourage reform and to work towards the aforementioned goals directly.

This book is not an exposé. It completely ignores the current bad behavior and misconceptions within the organization.

Instead it is dedicated to making the tech available to everyone, Scientologist and non-Scientologist alike.

Unlike my previous book (the Super Scio book which is available at various sites on the internet), this one requires no prior knowledge of Scientology.

This is a do-it-yourself book that can be studied and used by anybody at home, not only towards clearing themselves of aberrations but also towards the development of advanced spiritual abilities.

Since it includes both my own work and early work by Hubbard which is not currently used within Scientology, it goes far beyond anything that is available today within the orthodox organization.

And it is free. It requires nothing but hard work on your part. There are no pledges of allegiance or hidden scams.

And since it is a teaching book, you yourself will be an expert in the field once you have finished it.

This book is for new people. It opens the doors to the mind and spirit.

This book is for trained Scientologists. It will set them free from the narrow and limited perspective and dissolve their fears of really using the tech.

This book is for untrained Scientologists. For the first time, the staff and public who have never really learned the technology will be able to use it for themselves.

This book is for the freezoners (the Scientology splinter groups), it restores much lost technology and encourages their own further explorations beyond the well marked trails.

This book is for the disaffected, it finally lets them have the tech which was promised and never delivered and was instead used against them.

This book is for the critics, something freely and honestly given that they can try for themselves and also use to set others free from the stranglehold of an organization which wants a monopoly on the mind and spirit.

And this book is for all seekers after truth. It does not deny or attack all the other practices of metaphysics. It simply seeks to broaden the framework and add a touch of practical techniques to a field that is as broad as the entirety of the human mind and spirit.

The book itself is being posted in 11 parts (not including this file), each a bit under 64K and totaling to a bit more than 600K (about 100,000 words, maybe 300 pages depending on formatting).

Here is the table of contents (which will be repeated in the book itself) broken down by file number.

PREFACE

"And The Truth Shall Set You Free" - Jesus of Nazareth

The truth shall not seek you, you must go forth and search for it. And laying hands upon it, you must clean the dirt from the gemstone, separating the wisdom from the falsity which has been encrusted around it. For mortals, when they find the divine, rarely let it soar upwards but instead surround it with their desires for wealth and power and self-righteousness. For this you need tools.

This book is a tool kit for the seekers after truth.

INTRODUCTION AND PURPOSE

The hardest road is the road that you walk alone.

But the bridge that you build with your own hands is the most satisfying to walk upon.

Here is a guidebook for those who would find their own way out of the trap.

This will be an introductory book in the sense that it will not assume that the reader has already engaged upon any particular course of study, but it is not really a beginners book. It will demand much of the reader and will pull no punches as far as introducing powerful and advanced concepts.

Unlike most metaphysical books, this one will include a great deal of mental exercises and techniques. The theories will be intertwined with practical actions to clear oneself of mental barriers and aberrations and to regain abilities, awareness, and recall of one's past existence.

For this I must thank L. Ron Hubbard who showed the way. In the 1950s, during the early Scientology research, he took many of the ideas of metaphysics and turned them from abstract contemplations into exercises that could be drilled and strengthened. The approach was valid and the current techniques of Scientology are still valid, but they have deteriorated into a shadow of what was present in the early days and they are buried under the weight of fixed ideas (a limited application which Scientology refers to as "Standard Tech") and rigid and abusive policies.

This book is the next step beyond Hubbard's powerful early work in the days before Scientology was cast in concrete. It is dedicated to the creation of self-clearing individuals who can find their own way out of the trap.

We do not have all the answers. We do not have a complete road map. But metaphysics is now going through the equivalent of the industrial revolution. I invite you to participate in the forefront of this revolution.

Spiritual Orientation:

If we continue beyond the withering and death of our mortal shells, then the most reasonable conclusion would be that we live many lives. To live one life and then be fixed and frozen in position for all of eternity would not only be cruel, it would also be absurd and a waste of life-force.

If one lives again in the future, then the logical conclusion is that one has lived before as well and that some mechanism interferes with the recollection of it.

If we are immortal spirits, then there are only two possibilities, namely that we are creations, set upon our road like clockwork toys by a greater being, or that we are parts of the creator.

The shadows of creative power that remain to us, whether symphonies or paintings or stories, show that we do have the capabilities of creation. And the projection of our own realities within our dreams show that this creativity can be extended to the creation of material forms from nothingness.

If we create, then we are creators rather than creations. This implies that we are fragments or mirror images of God, portions of His consciousness which are trapped within the created universes.

If God made man in his own image, then that image would be bodiless for how could God be locked within a body. And that image would be capable of creating because the matter and energy within the universes does not create itself.

Furthermore, if we are part of God, then we have decayed from a godlike state, for God would not begin in a trapped condition. This tells us that the problem must be due to blockage added on rather than an inherent lack of ability. In other words, the aberrations (distortions) and inabilities are due to additives rather than things which are missing.

Before all creations, there can only be nothingness. Therefore, God must be a nothingness with the power to conceive and create. This implies that at basic there is no personality for there would be no context in which a personality could manifest. So let us put aside all personification of God and instead refer to an infinite nothingness with the potential for infinite creation.

And the creation would take place to balance the nothingness with somethingness. And thus God would be all accepting and all embracive. And from this it could be said that God is love. Not just love of goodness, but love of ALL. And the only evil would be in denying one's true nature as part of this infinite and creative nothingness.

And as shadows or fragments or children of God, we too would each be a nothingness of infinite potential, striving to create and engaging in an exchange of creations.

And our decay, at basic, would consist of denials of our true nature. Decisions to not create, not to experience, not to perceive, and not to communicate; Denials of responsibility and causation. And by our very nature, no blockage would succeed unless we ourselves created it.

THE DECISIONS

For the sake of an easier road, I will ask you to make a number of decisions and adopt a number of attitudes which will aid your progress.

These are not prerequisites. If you can't accept some of these, then carry on anyway.

These are things that I believe an advanced student will come to eventually and which will seem natural and rational to you when you are far enough along. If you can accept them now, it will act as a shortcut.

These are not absolutes, and an advanced student would apply them with understanding rather than blind faith. But in the absence of full awareness, you will be right a majority of the time if you use these rather than their opposites.

1. Communication

All indications are that willful decisions not to communicate were a significant part of the original factors which caused us to deteriorate.

In any situation where you are unsure as to whether to say something or not, your best course (lacking any other reasons) would be to communicate rather than to keep your mouth shut. One of Hubbard's most famous quotes is "When in doubt, communicate". And if you do get in trouble for communicating, the solution is often to communicate more rather than to back down.

2. Confront

Flinching at things and backing down from them leaves them free to operate against you. That which is not confronted tends to persist. That which is fully viewed tends to come back under one's control and ceases to affect one adversely.

And so it is generally better to face up to things rather than to suppress them or hide them.

3. Forgiveness

We have been at each others throats for a long time, in a mutually destructive tit for tat. We have taken turns for lifetime after lifetime playing good guys and bad guys. Both Jesus and Buddha saw this one and it is an important part of the road out.

If you need more encouragement, then please realize that forgiving others lessens the weight of your own karma, for in forgiving them you forgive yourself as well. And we have all been around long enough to have tried every possible role and committed every dastardly deed at least a few times. The only way out is mutual forgiveness and an abandonment of vengeance and getting even.

4. Responsibility

At the top, responsibility means causation and control rather than blame. If you are responsible for something, it is part of your creation and if you reject responsibility and shift blame to others, it is a denial of self and an abandonment of control.

In modern times people fight to avoid responsibility, but in the early days we fought to become the one who was responsible for something, for with responsibility comes power.

5. Love

Love is the highest form of acceptance. Here is the way to embrace and permeate the universe and it can be used to dissolve as well as to encourage. For with love, an evil thing can be brought to fulfillment and changed so that it need no longer struggle to maintain its evil. Turning again to the wisdom of Jesus, we find "Love thy neighbor as thyself", "Love thine enemies", and "God is Love".

6. Wisdom

Knowledge is power. Do not be afraid to learn anything. Do not flinch from complexity or difficulty. Learn everything you can, and do not be satisfied with the mere collection of data but strive for understanding and practical application. Always search for the reasons why that lie behind things.

7. Rightness

Rightness is earned and comes most to those who are willing to be wrong. Never blindly cling to your own correctness and always be willing to re-examine your premises. The road our is long and complex and you will have to revise your thinking many times along the way. Be flexible and allow yourself to grow.

8. Viewpoints

At basic we are all interconnected in the infinite nothingness of which we are a part. Anyone can and has taken on any role. Strive to see things from other's viewpoints as well as your own. At the top, mutually exclusive and contradictory viewpoints can be held simultaneously. Consider playing both sides of a chess game. As black one is determined that black shall win and as white one intends the opposite. One person can hold both ideas. This is the key to dissolving a game in which one has become entrapped.

Furthermore, your efforts to communicate with others are best done from the context of their viewpoints rather than your own.

9. Life

Do not reject life. Do not suppress all desire. Do not seek to stop all motion.

As you expand, you become more alive and more in motion. You can have more things and enjoy more things. At the top it is infinite creation and the motion and the things that you have are also infinite for you can create them at will.

But do not let yourself be ruled by passions or desires. Do not allow yourself to be consumed by greed or lust. Do not become so attached to the physical that you become entrapped within it.

Broader, lighter desires lead outward. Narrow, fixated desires lead to entrapment.

Enjoy passions and desires as part of the richness of your creation, but always at your will. Do not let them dominate. You are the greater and they are the shadows that you create by choice to add interest and variety to life.

10. Help

The best help is that help which eliminates the need for help. It is far better to teach someone to make money rather than to give them money, for with the one comes dependence and with the other comes greater ability and freedom.

We are in this together and there is a great need for us to help each other. But "God helps those who help themselves" and you would be wise to do the same.

Give help freely. Do not use it as a means of domination.

And most important, if you yourself wish to attain freedom and enlightenment, then guide others on the same path. The best way to learn something is to teach, and the best way to gain something is to share it with others.

11. Opponents

If you are striving to be the best at something, always do it by raising your own skills and never by diminishing the skills of your competitors. You run fastest when there is somebody in front of you setting the pace. Always be glad to have a strong competitor for it leads you towards new heights.

We are not really in competition. It is only a game. In the long run we will all be teammates together in the game of escaping from the trap.

Do not crush your opponents. You will want them around later.

12. Goals

We are all capable of infinite creation. There is no shortage of resources at the top. Appearances to the contrary, we are not in competition with each other. The idea that only one will survive is false.

An immortal godlike being's greatest need is for others like himself all adding to the richness and variety of creation for that is the only way to avoid boredom and hubris.

Work towards greater ability and creativity both for yourself and others.

This book is not a complete answer. It is the beginning of a long and difficult, but most rewarding road.

It is my goal to leave the reader better prepared than any past student of metaphysics. Oriented to the highest truths and the most advanced techniques, the student begins as an initiate rather than a novice.

When we introduce children to science, we do not hide the existence of chemistry or physics or nuclear energy. The entire framework is presented early. But this does not substitute for the long and detailed study needed to master these areas. They know the law of gravity and the basic principles involved, but they are a far cry from calculating orbital insertion speeds.

Studying this book is a beginning rather than an end.

By working alone instead of with an expert practitioner who already knows the territory, you are constrained to moving forward in a simple and orderly series of steps, taking each action as far as you can. By doing this entire book, you will raise your ability and horsepower even though you might not completely master each step on the first time through.

You will then be in a position to go through the book a second time, taking each action further as needed. It is this second pass that will give strength and stability.

This means that you cannot count on handling any specific difficulty as you go through the book. Instead you are working for a general gain in ability with the confidence that eventually you will push through the various things that are currently bothering you.

So don't judge your progress by any specific standard such as a problem or disability that you feel should be handled. That will only lead to invalidating the real progress that you might be making. The only valid criteria for judging your progress on this route would be in terms of a broad increase of abilities with the recognition that there might be blind spots and troublesome areas that do not resolve until you are extremely far along.

In other words, this is not a therapy.

Other useful materials include the "Super Scio" book that I put out on the internet in early 1997. That book assumes that the reader is already familiar with Scientology. The works of L. Ron Hubbard are also quite valuable, especially the "Philadelphia Doctorate Course" lectures of 1952. Among the many books that are available, "The Fundamentals of Thought" and "The Creation of Human Ability" are especially recommended.

There are others who are also attempting to carry the research forward. There is much being learned and discovered. The internet is a good place to look for them, especially the alt.clearing.technology newsgroup.

There are also large quantities of metaphysical works that are easily available in the better bookstores. I especially like Evan's translations of various Tibetan works including the "Tibetan book of the dead" (their road map of the between lives area).

This book alone is not a total solution. But it will give you the most advanced set of tools that are known at this time.

Do not get stuck on the first pass through this book. Take each step as far as you can and keep moving forward. The drills in the first chapters are in some respects the most advanced ones and are useful at higher levels. So do plan on going through the book twice, once in a light manner and again in a thorough one.

If a process seems too difficult on the first pass through the book, you can skip it and leave it for the second time through. But don't skip too much or you will find that the later chapters are too difficult or run too slowly.

Also, don't run a process if it seems really wrong to you. The most likely reason for feeling this way is simply that it is not the right time for you to run that processes, you may need to run other things (earlier or later in the book) first. It is also possible that for you specifically, the particular process is an unnecessary action, we all have our particular areas of strength as well as weakness. And, since this edition is new and experimental, it is possible that a process is poorly worded, inadequately explained, or has other errors.

Do push yourself to overcome any laziness or reluctance to face up to things, but do not force yourself against your better judgment.

ADVICE AND WARNINGS

This is a "beta" release. It is based on a great deal of knowledge and experience and is expected to produce good results, but it is probably not perfect.

Read it, understand it, and try it, but don't worship it.

And write up your experiences for others.

People are different. What is easy for one can be hard for another and vise versa. On the first pass through this book, some things will be too difficult and can be skipped. Other things may not run deeply enough to produce stable results.

The most important thing is to keep moving forward, not expecting too much or being too pedantic about the matter. Count on doing a second pass to run these materials fully.

But once a process does start running, don't drop it in the middle. You can read a lot of theory and even try things with little liability. But if something really starts happening on a process, you need to finish it or else the half run thing will hold your attention and start dragging you back like a boat anchor. If you accumulate a few of these, you will probably start to bog down and the solution is to go back and finish what you started.

The general rule is that if a process is producing change (in other words, something is happening), you keep running it because there is more that can be achieved with it. Even more important, as you begin digging something out, you are only looking at it partially and that can give you some misleading ideas.

For example, let's say that there was a time when you were a little child when you were afraid that there was a monster in the closet. And you imagined the monster in gruesome detail and then suppressed the entire thing because it was so horrible.

Then, while running some process, you begin to halfway remember this thing because the mental barrier that you had blocked it off with has begun to dissolve. The first picture that becomes visible would be this gruesome monster that you invented and a feeling of fear. If you stop at that moment, you might leave yourself feeling a bit afraid and with the weird idea that your childhood home was actually inhabited by monsters.

Since it was you who stirred up the old fear, it would fade fairly quickly. You could get yourself feeling better just by looking around the room a bit. But you might have this strange half memory that there had been a monster in your house when you were little.

If you had just run a few more commands of the processes, you would have seen that it was a monster that you had imagined during your childhood and would have had a good laugh about it.

So if something does turn on while running a processes, keep running the process until you get through it. You should feel good when you finish running a process.

You should work through the book in order. The early chapters provide processes which are useful as safety nets when doing the more advanced ones and you are expected to build up skill and understanding as you go along. This doesn't mean that you have to do every process in a thorough manner, but it does mean that you should have some understanding of the things presented and should have success with at least some of the processes that are presented.

Ideally, you should have access to a professional who can help you along and keep you dusted off with an occasional session to clean up mistakes and difficulties.

Unfortunately, at the time of this writing (1997), the orthodox Church of Scientology (CofS) is at war with the various splinter groups (Knowledgism, Dynamism, Dianasis, Ability Centers, Clearing Centers, Avatar, Ron's Org, Identics, TROM, and many others) which are collectively known as the freezone.

Most of these groups (including the CofS itself) have many trained people who are capable of doing general cleanup and repair actions (often called "reviews") which would greatly aid one's progress in doing this book.

But there is some prejudice against self auditing and various fixed ideas about what processes should be run and in what manner. This is most especially held by the CofS itself which currently believes only in using the "standard tech" that evolved in the late 1960s and which represents only about ten percent of Hubbard's work and allows for no further research or extensions.

The freezone practices vary as to how much they carried forward from the CofS and what further extensions or revisions they have applied and which prejudices they retain.

So for now, you will have to see who would be willing to help you on this road and who would push you down some other path.

If you yourself are already a profession, I think that you will be able to move through the book quickly and get a great deal of results from it. The book does not limit itself to what Scientology calls "low level" processes. It is a new, more balanced approach that uses mild versions of the most advanced processes right from the start.

Professionals who have already been trained in Scientology techniques should read the appendix first for advice on adjusting standard techniques for use in self clearing.

One problem for the novice is learning the actual skills involved in processing oneself. It is not actually very difficult but there is some degree of judgment and understanding necessary. And as you practice this, you will gain a feel for certain things (such as how long to continue a process) which can only be developed by experience.

To enable you to get started quickly and develop some experience, the early chapters only introduce the minimum amount of technical expertise necessary to run the processes at all.

This means that things which you learn in the later chapters will help you do a better job on the processes given in the first chapters. This is another reason for taking a second pass through the book. Things which did not produce significant results on the first pass may turn out to be much more effective once you have a greater degree of skill and understanding.

Of course people who are already trained can use all the techniques that they are familiar with.

Another difficulty facing the novice is that he cannot handle some specific thing out of sequence even though it might be giving him trouble. A professional would, for example, be able to deal with a specific upset that was troubling the person well before the person was ready to do a general handling on the subject of upsets.

This means that you might have to set aside things that are currently bothering you or pick good moments when you are feeling less troubled. Eventually you should be able to handle anything, but that might be a good way down the road. So you do the best you can.

Again, the advice is to go through the book lightly the first time. This lets you pick up things that are bothering you and take some weight off of them . You could think of this as stripping off a surface layer. After that you can push these things much deeper on a second pass.

If you have had professional Scientology processing, some of the chapters may address materials that you have already been processed on extensively. In those cases, you may wish to review the chapter for background information but should skip the processing unless you feel that more can be done in the area.

However, you should not skip the beginning chapters or jump to the chapter that matches the last Scientology processes that you completed successfully because this book is not in the same sequence as that used in orthodox standard technology.

Because of the need to build up horsepower before attempting to run what are known as "lower level processes" solo, the early chapters introduce some of the easier "upper level processes" first as well as providing basic concepts and techniques which are essential to self clearing. Many of these processes are above any level currently used in orthodox Scientology and derive from the original research line of 1952-4 which was never followed up on completely.

You should not jump around through the book reading random paragraphs in quick succession because it may stir up too many different things at once.

This book is highly compact, presenting the minimum necessary rather than lengthy explanations. Each chapter could be a major study in itself. In other words, there is little repetition and no buffering of the ideas to give one time to get used to them slowly.

You should not be afraid of looking ahead, but do not look at multiple new chapters at one sitting. At least take a break in between.

This warning even applies to professional processors when they first look over the book. Since about a third of the areas handled by the book are also handled in orthodox Scientology processing ("standard tech"), they will want to know what has been added and might start skipping around out of enthusiasm or curiosity.

Someone with professional training could certainly read any chapter or try any process out of sequence. But even they should not stir up too many different things all at once, that is a good way to make yourself sick.

The advice in all cases is to take your time and don't try to do too much at one sitting.

If you do get in trouble, follow the advice given in the next section.

Of course these warnings don't apply once you have studied a chapter thoroughly.

IF YOU GET IN TROUBLE

As you develop skill at using self clearing techniques, you will reach a point where it will be obvious to you whenever you are making a mess out of some drill or process. When these things happen, one takes a break and lets things cool down a bit. Then you look back and figure out what went wrong and fix it, usually by simply doing the drill correctly and finishing it.

A beginner, however, is more prone to making mistakes and may not know enough to figure out what went wrong. This may leave you feeling bothered or disturbed or kind of "charged up".

The most important thing to be aware of is that no matter how badly you messed up, it will cool down and fade out. Even in the most extreme cases, it will all be better within a few days or a week.

When you are working with your own mind, it is you who stir things up, and if you drop it and put your attention on something else, it will go away. It is not the same as the "real" world where somebody else will keep shoving something onto your plate.

So if you do get in trouble, give things a little time to cool down. Look around and notice nice things, think of pleasant times, do something that you enjoy. When you do feel better, go back and reread the chapter, and maybe some earlier chapters as well.

The early chapters concentrate on providing techniques which are useful even if you are having difficulty, and gradually explain the basic skills and procedures which will keep you out of trouble or help you spot what went wrong if you do get into difficulty. If you do find yourself bogged down and at a loss about what to do, go back and work over the first few chapters again.

The most common mistakes are:

1) You didn't understand the process and did something else. The solution is to study it again and do it right.

2) The process was just too difficult and never really started running in the first place. Just notice that that is what happened and drop it until the next time through the book.

3) You already got a good result out of it and then kept grinding along trying to go further. For this you spot when you really felt good doing the process and notice the point where it was completed.

4) A process started running really well but you got distracted or otherwise abandoned it without finishing it. Sometimes this gives you trouble on the next process, so for this you also check back over the previous few processes that you have run and finish any that were left incomplete.

5) You tried to run a process at a time when you were otherwise distracted, tired, hungry, upset, drugged, or incapable of concentrating for whatever reason. Some processes will work under these circumstances, but others will fail. The solution is to rerun the process at a time when you are feeling better. Or use processes which address the situation directly.

In general, you want to be feeling your best when you learn new things and try to make forward progress on these materials. Many of the techniques are also helpful when you are feeling below par, but in that case you should generally stick to things that you have already learned and done well with.

Some things will be easier for you than others and it is the easiest ones that will work best if you are below your normal levels of ability and concentration. So don't discount the things that seem too easy or simple. Those are the ones that might work if you are sick or overwhelmed or halfway unconscious.

If you do get too much stirred up by carelessly skipping around through the book, give things a little time to cool down and then go back and do it right, handling one chapter at a time rather than trying to do everything at once.

CHAPTER 1:
BEGINNING STEPS

Rather than beginning with a lot of theory, we will start with some practical drills.

The ones given here are very easy, but they should be learned well because they are useful all the way up and they may be lifesavers at times when you are in trouble because they can help you throw off mental fogginess and overwhelm.

These are "processes" which means that they are actions that are to be repeated to a specified result.

There will be more theory on the subject of "processing" later, but one of the basic concepts is that you achieve results much faster by doing an action repetitively rather than by simply straining at something. You pound in a nail by hitting it again and again rather than by simply pushing at it.

The desired result may not happen the first time you do a processing command. You must repeat the command over and over, giving it a chance to "warm up" so to speak, and then you push through and something happens. It might be a trivial thing, or it might be fantastic, but you will have achieved some kind of result.

The processes in this book will be numbered #.# with the first number being the chapter number for easy reference. In other words, 1.1 would be the first process given in this chapter. Later on, more levels of numbers (5.1.1) will be used when we need to group processes together, and letters will be used to designate commands that are alternated with each other.

Some of the processes given in this and the other chapters of this book are advanced solo versions of things that are or were at one time used in Scientology. Others are original, either based on early theories of Hubbard's or based on my own attempts to carry the work forward.

1.1 The Attention Process

This is almost childishly simple. And yet it is an effective technique for pushing through mental fog and blockage by directing your attention outward in a controlled manner. It also raises perception at the same time. Many variations are possible.

In its simplest form, the command is:

LOOK AROUND AND NOTICE THINGS, SPOTTING PRECISE POINTS AND MOVING BRISKLY FROM ONE POINT TO THE NEXT.

Of course people often do this when they go into a new or interesting place. But most of the time they leave their perceptions on automatic and they tend to introvert and their perceptions become dull as a result.

If you practice this when it is easy, then you will have it at your fingertips in times when you have been heavily introverted and in those cases it can be of tremendous aid in helping you pull yourself together.

Among other things, this one gives you a safety net when you are self processing. If you do get in trouble, it can cool down the mental charge that you have stirred up.

It is extremely useful in pushing through the mental effects of drugs. If, for example, you were to drink too much, it will help sober you up. But in this case, you will find that you have to keep repeating the process while the chemicals remain in your system.

An important part of it is the spotting of precise points rather than just vaguely looking around. If you are indoors, make a special point of spotting the corners (usually 8) of the room.

Even when you are awake and alert and doing well, this drill should bring about a bit of improvement in your perceptions. The room gets a bit brighter, you feel a bit better oriented, and a bit more clearheaded. When you get this improvement, you should acknowledge that the drill has been completed.

If you do it when you are tired or foggy, the effects can be dramatic. There you are, for example, half asleep and you need to force yourself awake. So you begin noticing precise spots in the room and suddenly you come fully awake. Or you are feeling bad and you start looking around and noticing things precisely, and suddenly you sort of pull yourself together and feel renewed strength.

This is important because it demonstrates that you can gain control over your mental state.

You should use this one a lot, to the point where it becomes second nature to do it whenever you are in a fog. This ensures that you will use it if you are half unconscious or even asleep and don't remember the process or any of your usual stuff and yet you just do this anyway because it is so much a part of your operating basis.

On rare occasions, I have had dreams where my perceptions were very foggy. Eventually this technique was so much a part of me that I would use it in such cases even though I was not aware that I was dreaming. Sometimes it had a very startling effect, causing the dream to burst like a bubble and I would find myself staring at the bedroom wall, much to my surprise.

To learn this one effectively, you have to actually do it rather than just reading about it. So your first act is to simply do it right now even though it may seem like a very trivial thing. Simply look around the room, noticing precise points until your perceptions brighten up a bit. It is not a big deal if you are already feeling good and alert.

To get really good at it, use it many times over the course of a few days, running it in idle moments at home and at work or while shopping or while walking around or traveling.

When you are doing well, it is deceptively fast and simple. But You will be surprised at how much willpower it takes to do this if you are groggy. Learn to do it now before you need it in some dangerous or critical situation.

This is sometimes called a "locational" process in orthodox Scientology because it helps the being to locate or orient himself.

1.2 Spiritual Version

This is the first step towards operating without a body, perceiving things from a viewpoint exterior to the body, and to what the psychics call remote viewing.

It is really the same process as 1.1 above, but you do it with your eyes closed.

Begin by running the ordinary attention process on the room while seated in a comfortable position. When your perceptions brighten up, then close your eyes and do it again on an imaginary view of the room.

Don't be constantly opening your eyes to look around and correct your perceptions. Don't invalidate your abilities just because you don't always see real things. Early on you will have a lot of imagination mixed in with the real perceptions. Also, you sometimes get "real" perceptions that are different from what the body sees, for example, you can tune into shadows of how the room once looked.

But gradually, as you continue using this process, you will start getting occasional real flashes of perception.

Don't push this one too hard early on in processing. Just do it occasionally, accepting any mild "win" and not making a big deal out of it.

This is actually one of the "ultimate" processes at the very top of the scale. Simply looking around and spotting things, no matter what is in the way. One might, for example, see nothing but fog, but one spots precise points in the fog, and then one maybe spots things that might be there in the fog, and then one begins to see real things beyond the fog.

1.3 Applying the Attention Process to the body

This is helpful for speeding healing, easing pain, and improving your control over your body in general.

It is a simple procedure of spotting points within the body. Just close your eyes and touch points in the body with your mind, attempting to look at the areas, but not making a big deal out of whether or not you are getting any visual perception. It is good enough to feel the areas slightly, but try to work up to getting a bit of a view of the inside of the body.

This works best if you alternate the right and left sides of the body and work up and down the nerve channels from the brain to the extremities. If you are trying to handle problems with the head, back, or stomach, then also use a variation where you alternate spotting points in the head and the stomach (the solar plexus is like a mini-brain) because they are at opposite ends of a heavy nerve channel.

Note that you are not your brain. The brain is neither conscious nor self aware, those are your characteristics as a spirit which is capable of thought. However, the brain is a big switchboard and a bit like a computer or calculator used by the spirit.

Your normal operating basis is to control the brain (like typing commands into a computer) and let the brain control the body for you. But you are capable of reaching into and controlling the body directly. This process improves that ability. It is like bypassing the auto pilot and flying a plane yourself. A wise man always makes sure that he can override an auto pilot in times of difficulty and danger.

You can also touch the body (alternating sides) with your finger or the back of a pencil to help focus your attention and then look at the spot (with your eyes closed) from the inside.

For a pain or injury, work in the hurt area for a few commands and then work out to the extremities (fingers, toes, etc.) for a few commands rather than either avoiding the hurt area or becoming fixated on it.

Facing, accepting, and acknowledging a pain often cools it down a bit. And reaching into the area mentally encourages the body to rush healing forces into it rather than withdrawing from the pain.

For now, do a simple drill of spotting points in the body, alternating the left and right sides. Begin at the top of the head and work down the nerve channels to the hands and fingers, including spotting the tip of each finger. Then begin at the top of the head again and work down the spine and legs going down to the toes. Then work from the head down the front of the body to the genital area. Then work over any other areas of interest. Then repeat this, continuing until the body feels good.

1.4 More on the underlying theory

Let us think of the spirit as being able to direct a certain amount of attention to things. But the "attention" gets drawn to areas of pain or danger or problems or other difficulties and becomes fixated.

As the being decays, more and more of his potential awareness and attention becomes fixated in areas that he does not want to face up to and he gradually shuts down these areas without actually withdrawing his attention from them. Instead the units of "attention" become "encysted" or "buried" and he has less free attention and awareness available.

As you drill precisely controlling and directing your attention, you will gradually draw "attention units" out of these stuck points and regain control over them. This strengthens your perceptions and awareness and frees up your ability to think.

This is somewhat of an oversimplification because the person is also capable of generating new attention when his interest in something is great enough. Notice how much better you feel when you are looking at something that is really interesting.

The amount of free attention under your own control is a major factor in your ability to think, perceive, and operate successfully.

1.5 Applying the attention process to learning a skill.

As part of learning a skill where there are tools or equipment or facilities of some sort involved with the area, you can use a variation of this attention process in addition to the usual learning activities.

Spot some specific points on the tool or device, looking at it with your eyes, then mentally spot some specific points inside the device (don't bother to close your eyes), then spot some more on the outside with your eyes, then more inside, etc.

Note that this does not substitute for learning how to operate a machine before you start running it. But it helps you become familiar with the machine while you are studying about it, and it improves your perception and alertness as regards to the device.

This could also help with sports. Doing this a bit on a basketball and a basket, for example, might improve your aim.

1.6 More advanced variations

You can spot things that you like.

You can spot things that are safe to look at.

Many other variations are possible.

Any of these can be done objectively, with the body's eyes, or mentally with your eyes closed.

And you do not have to limit yourself to only doing this in the vicinity of the body. For example, you can close your eyes and get the idea that you are looking down at the city or the countryside and notice things or find things that are safe to look at, etc. We will be doing a bit more of this in a later chapter.

You can also use larger spaces rather than points and permeate things. But larger volumes can get unreal very easily, so concentrate on working with points. If you do try this

with larger areas and they seem too unreal or unproductive of results, then begin spotting specific points again.

As you become more advanced, you will naturally tend to permeate larger volumes of space when you put your attention on things. When you drill placing your attention on specific points, go ahead and make the points as large as you feel comfortable with. But the keynote of these drills is intensity and precision of focus.

1.7 What about blind people

For somebody who is blind, the first step above is not practical. But the idea behind the first step is to spot points in the physical universe in a manner that gives orientation and certainty.

So a blind person would need to do the equivalent action, which would probably be to feel specific points on an object until he had physical certainty. Then he would step back and do the second process.

In other words, he would first spot points physically and then spot them mentally. The spotting does not really have to be by means of vision. It is presented in terms of vision because that will be easiest for most people, but there are often many ways to achieve the same result.

People with severe handicaps who are trying to do this book will run into the occasional process which is impractical due to their disability. In those cases, the process should be adjusted (as in the above example) to aim at the same target using a variation which lets them work around the disability.

Just because somebody has a physical disability does not mean that they are incapable mentally. In some cases they will actually do better on advanced drills because they have more incentive to bypass the limitations of the body.

1.8 Summary

The entire family of attention processes are extremely useful in orienting yourself, expanding your mental space, and getting you back on an even keel when you are shaken up.

These are not just beginners processes. They go all the way up the scale, with clearer and broader perceptions as you become more advanced.

At this stage we are not shooting for full mastery. Learn the techniques, have some fun with them, get them down well enough to use them in an emergency, and move on to the next chapter. As you continue to advance, come back to this chapter occasionally and push your perceptions a little further each time.

CHAPTER 2:
REACH AND WITHDRAW

Now we will move on to reaching and withdrawing from things rather than simply spotting them.

But first, this seems like a good time to introduce some more of the basics of processing.

One of the biggest problems with running a process is knowing how long to continue it.

If you do not run a process long enough, you not only miss out on the gains that could have been made, you can also get your attention stuck on something that is half complete. And some processes can stir up things for you to look at, and if you drop them in the middle, you leave yourself with something stirred up but unhandled and that can be unpleasant.

If, on the other hand, you continue a process too long, you can get into what Scientology calls "overrun".

There you are, aiming at some target with a process and suddenly the process completes and the target is gone. Then you continue running the process and a number of undesirable things can occur.

First of all, there is a tendency to invalidate yourself and the gain that you did make, and this weakens you and may make it harder to do the process. Second, one tends to recreate something that was handled so that one can do the processing command again. Third of all, now that you are aiming at something which is gone, there is a tendency to hit and stir up other things which are slightly off target and therefore will not run very well on the process.

The net result of this is that the process can get harder to do and you can start feeling tired and heavy because you are stirring up things that are not discharging.

To cure an overrun, you spot and acknowledge the fact that it was overrun and spot the moment when the process was actually completed and get back the feeling that you had at that time. One recognizes that the subsequent confusion, difficulty, inability, or invalidation that one got into was due to missing the point where the process was complete.

Of course if a processes is underrun, you simply run it some more until it is complete.

Drills which are aimed at the physical universe are not very sensitive to this overrun/underrun phenomena. It is normal in calisthenics to keep going past the point where you have a "win" doing the exercise and feel good about it.

But if you were to do, for example, an hour of exercise by continuing each specific exercise to the point where you felt really good and strong and happily with it and in that moment shifted to a different exercise, you would find that your stamina was better and your strength

developed faster than if you worked out for the same amount of time using a fixed pattern of how many times to repeat each exercise.

To some degree, physical universe drills are unlimited in that you can do them again and again. But this factor of carrying on too long, invalidating yourself, and building up mental mass instead of releasing it does come into play when you grind on with the same thing over and over. So you shift between drills, doing a number of other drills before going back to one that you had a "win" on. This is the fastest way to make progress.

It would be best to experiment with and learn about this overrun/underrun phenomena now while we are dealing with objective drills that do not have very much liability associated with making mistakes in this area.

Later we will be doing subjective processes where the overrun and underrun effect is much more pronounced and troublesome.

So this is the time to learn to notice when you have completed a process and learn to rehabilitate the moment of completion if you discover that you have carried on too long.

Our first process will be to simply touch and let go of something repetitively. To observe the phenomena and learn something about it, let's intentionally overrun this one because it is easy to do with this process and the effect is very mild.

Pick some object in reach of where you are sitting. The computer keyboard would be fine if you are reading this on a computer. Pick an exact spot on the object. Reach out and touch that spot very precisely. Feel it for a moment and then let go of it, lifting you hand away from it. Do this in a clean and precise manner.

Repeat this over and over a number of times. If you don't vary the spot or add complications, most people will complete this process on a small number of repetitions.

It will take just a little bit of a push to start doing this process and just a little determination to keep doing it a few times. Your first thought might be "well I touched it, so big deal, I touch things all the time". And there might be a little bit of resistance to doing it over and over again. Probably this will all be very mild and subtle because we are not dealing with anything that has a great deal of mental stress associated with it. But you want to do and notice these things now while you don't have any mental fireworks going off.

After a few (or many) repeats, there will come a moment when the spot you are touching suddenly becomes more real and feels better to you. The object will look a bit brighter and you will have a little bit better feeling about it.

This is the moment when the process is complete.

Now keep doing it for another dozen or two repetitions. It will go all right for a bit and then maybe get a little boring and then as you carry on you will notice that its a little more difficult and you don't have that nice feeling about the object anymore.

Now recall that exact moment when the process did complete. Get back the good feeling. Remember how you felt about the object and how it looked at that moment. It should start looking and feeling better again.

That moment when you felt good is called a release point or moment of release. In this case we were not dealing with a significant amount of mental charge, but in processes that do, this would be the moment when the charge dissolved or fell away and the point of release is quite noticeable. If you overrun a significant release point, the overrun effects will be quite noticeable. As soon as you notice that this is happening on a process, you rehabilitate the moment of release as discussed above.

In general, you want to continue to do a process as long as it is causing anything to happen. Processes can bring about change and you want to allow the changes to finish happening. And as long as you are flinching or having trouble or the process is stirring something up, you want to keep doing it, because the process is addressing something and continuing to do it causes you to push through whatever it is running into. So don't back off because things get difficult. That is never the moment to stop. The point when you stop is when it suddenly all becomes easy.

So you do these processes with some determination and don't back down if the going gets rough. But you can get fooled because it gets hard again if you overrun past the release point, and then your determination to keep going actually works against you.

So watch for this effect. The processes is tough, and suddenly it gets easy, and then it gets tough again. That is the moment to back up and rehabilitate the release point that you bypassed.

But note that physical and objective processes do not have as much liability in this area as the subjective techniques that we will be using later. You can "overrun" these things and, because the physical universe is there to keep you going in the right direction, keep on going and pushing through the overrun phenomena and eventually come to another "point of release".

On physical processes, you can come to many points of release, moving a little further along each time. But the biggest gain will be on the first point and the subsequent points will take longer to reach and will not produce as big a gain. So your fastest route is always to switch off, returning to a process later rather than grinding it to death on the first pass.

Now let's use this reach and withdraw process. It is quite useful and valuable.

2.1 Objective reach and withdraw

Pick an object. Pick a precise spot on the object. Touch and let go of it until you have a good feeling about that spot. Then pick another spot on the object and do the same. Keep doing this on individual spots until the whole object starts to feel good.

Then just pick random spots on the object and touch and let go of them until you really feel like you can have the object and encompass it and feel some ability to handle and control it. This second step can also just be done by itself without the first step.

Do this occasionally, especially on objects that you have to use or work with. If you drive, try doing it on your car.

As a special variation which is of great benefit, do this on lots of objects in the room and also on spots of the walls until the room suddenly becomes very real and you feel good about the room as a whole.

You can also use this to help pull yourself out of a groggy or depressed state just like the processes of chapter 1.

Do a lot of this one. It extroverts you and improves your communication with the physical universe. It is essential to balancing the subjective processes that we will get into later. Without things like this, the subjective techniques can be too introverting.

This will improve your ability to have things and control them.

2.2 Mental Reach and Withdraw

This process also has a "mental" variation where you reach out mentally, sort of like projecting a beam, and touch and let go of things with your mind.

You should use the physical version more than you use the mental one.

When you first do this one, begin by doing the physical reach and withdraw on an object and when it is complete then shift over to the mental variation on the same object.

This would usually be done with your eyes open, using the body's eyes to look at the object and then reaching mentally. But it can also be done with the eye's closed. In that case, you should definitely do the physical version on the object first.

Doing this reach and withdraw with closed eyes will help develop your non-physical perceptions.

Gradually you will find that you can feel objects mentally and even start to permeate them and feel what is going on inside of them.

Don't expect miracles here, there is a long way to go. But you as a spirit are capable of permeating and perceiving and controlling the universe around you and this is a beginning step in that direction.

2.3 The Contact Assist or Touch Back

This is officially called a "contact assist" in Scientology. It is very simple and useful and easily done solo. If you hurt yourself, there is a tendency to flinch from that spot mentally and since the body tends to obey the mind, there will also be some inhibition to the circulation and healing forces because you are pulling back.

If you simply duplicate the action that hurt you, doing it slowly and safely with the same objects in the same location a few times, this will overcome the mental flinch. Of course you cool down a hot surface, or blunt or protect against anything sharp, etc.

So let us say that you happen to stub your toe. In most cases, the toe keeps hurting for a little while, often surprisingly long considering that there is no significant damage, and there also seems to be an awful tendency to stub the same toe again a little later.

To overcome this, you slowly swing your foot and lightly touch the exact point you collided with a few times. Suddenly you get a momentary sharp pain as the incident comes into view and releases and then the pain is really gone. And you don't keep stubbing the same toe over and over again.

Or, for example, you touch a hot surface and burn your finger. Now you cool the surface off (turn off the stove, wipe it down with a wet rag until it is cool, etc.). Then slowly repeat the action that got you burned a few times. This can often alleviate the annoying pain of a minor burn, and it might even keep it from blistering (no guarantees, but it does seem to help, and its free).

Of course you do any necessary first aid first. Don't stand there doing a contact assist with a sharp knife while you bleed all over the carpet. And don't expect miracles. But it really does help. Try it and see.

This process is also called a "Touch Back" in modern Scientology slang because you reach back to the spot where you were injured.

2.4 The Wall Drill

In orthodox Scientology, there is a series of "Control, Communication, and Havingness" processes or CCHs for short. This is the process known as CCH 2.

This is absurdly simple and surprising in its effects.

Begin by picking two walls with a clear path to walk between them.

The commands are:

2.4a) You look at that wall.

2.4b) You walk over to that wall.

2.4c) You touch that wall.

2.4d) You turn around.

This is repeated over and over again, going back and forth between the two walls.

The actions should be very precise, cleanly doing each one and recognizing that you have done it. Each time you do it, you act like it was the first time rather than simply repeating the action on automatic.

Now I'm quite serious in suggesting that you actually get out of the chair and do this. The reactions can be surprising in comparison with what you might think would happen in theory.

Doing something precise and repetitive like this can stir up all sorts of old buried stuff such as hypnotic control or being made to march in ranks in the army. What is stirred up might not be in the current lifetime and might not be directly accessible by recall, and yet you can alleviate the weight of it by continuing the process until you successfully push through the effects and can simply and comfortably do the action.

This process might not "bite" deeply the first time. You might just do a few cycles of the commands and suddenly feel good about controlling the body and moving it around. If that happens, accept the "win" and end off. But go back to it later and try it again.

This process also has a "mental" variation where you lie down, close your eyes, and imagine yourself doing the commands and moving back and forth between the two walls as a spirit. But this is generally too advanced for most beginners. This process does to some degree stir up old hypnosis etc. and doing it while lying down instead of moving the body around (which forces you to stay awake) almost guarantees that you will fall asleep if any hypnotic stuff begins to run out. So a beginner might be better off leaving this variation for a second pass through this book.

2.5 Precise Control

You can also drill precisely moving or controlling an object.

Choose an object that you can move easily. Pick two spots. Precisely move the object back and forth between the two spots, taking care to move it at a uniform speed and land on the exact spot without hesitation. Let go of the object each time and then pick it up again.

Precision type drills will turn on reactions sometimes and you keep them up until you push through and the reaction disappears.

For machinery, such as an automobile, control the machine precisely over and over again in an appropriate manner. In learning to drive, for example, it helps to practice stopping the car at precise points over and over again.

In learning the piano, you might choose two notes far apart on the keyboard and precisely move back and forth between them, using the same speed and force each time. Or use this as part of learning to type.

This isn't meant to substitute for the usual learning activities in mastering a skill, but it can speed up the process and take you to greater levels of mastery.

You can take this a bit further by doing it with your eyes closed as long as the action is one that can safely be done that way (don't drive with your eyes closed!).

This is one of the key tricks of the oriental masters in learning a skill. You will find it in everything from Kung-fu to table tennis.

CHAPTER 3:
THOUGHTS, EMOTIONS, AND ATTITUDES

Your thoughts, emotions, and attitudes are yours to command.

We often give control of these over to other people. It can be quite interesting and is a part of living life. But it is always within your power to take back control of these and think and feel what you wish regardless of the dictates of life, society, or physics.

Mastery over your own mind is a necessary step in your spiritual advancement. In this chapter we will take some beginning steps in this direction.

This is also a good time to begin keeping a notebook recording the processes that you are running. You will want to note down each process and anything interesting that happened and anything that you wish to note for future reference.

Keeping a record has many uses. If, for example, you get tangled up and aren't doing so well, you can look back and review what happened. Sometimes when you get in trouble, it was actually the last step that you thought was OK where the mistake occurred.

Or you might eventually decide to get some help or advise from a professional processor, and in that case a record is of tremendous value in letting the professional know what you have been running and how it went.

In some cases it also helps to get things outside of your mind and down on paper. This can help you extrovert from things. That will be more important as we get into subjective processes.

And as you become more advanced, you will sometimes want to look back at something that you ran earlier.

So get into the habit now of recording your progress in a notebook. You will fill up quite a few of them as you proceed with this.

And let me again remind you that running a process can turn on a reaction and the solution to that is to continue running the process until the reaction that it stirred up has disappeared. When running a drill on fear for example, you might actually become afraid for a few minutes. If this happens, you keep doing the process with dogged determination until the fear goes away. The process is bringing something to the surface and you must let it come all the way out rather than stopping when it is half way.

3.1 Attitudes

Pick an innocuous object in the room, one that you neither love nor hate.

Look at it and feel various positive things about it. Decide that you love it, it is beautiful, wonderful, helpful, etc. Feel joy at having it there. Do this for some minutes, making the feelings and attitudes as positive as you can.

Then reverse this and feel various negative things about it. Decide that you hate it and that it is evil and ugly and harmful etc. Again do this for some minutes.

Then flip back the other way and feel various positive things about it.

You may have various reactions while doing this. You may initially have some difficulty changing your mind back and forth. Continue the process until any reactions have ended and you can change your mind easily about the object.

Then pick another innocuous object and repeat the process. Continue until you feel that you can really control your attitude towards things. You should end positive feelings rather than negative ones.

3.2 Associations

Pick a large object in the room, such as a piece of furniture. Think of an object which is not present and which it would be silly to associate with the piece of furniture. You might for example pick a bookcase in the room and choose a manhole cover for the silly association.

Look at the object and immediately think of the silly thing that you have associated with it, as if it was an automatic association. In other words, you look at the bookcase and immediately think "manhole covers". If possible, actually visualize a mental picture of a manhole cover which pops into view when you look at the bookcase.

Do this a few times, looking at the object and having the association occur and then looking away and having the thought or picture go away.

Once you have control over this, move on to the next stage which is to only have the association occur every other time that you look at the object. On the times in between, simply look at the object and think about it and notice things about it without making the silly association.

When you get good at this, pick another object and another silly association and repeat the above.

As you run this, you will get some control over unconscious automatic associations.

Carry on until you have good control over this.

If you master this one well, you should actually be able to not think of an elephant if somebody tells you to try not to think of an elephant.

3.3 Emotions

Pick an object. Get the idea that you feel sorry for the object. Then get the idea that the object feels sorry for you. Alternate back and forth a few times. Then pick another object and do the same.

Continue this until you feel some control over grief and sympathy.

Then do the same with fear. Pick an object and get the idea that you are afraid of it. Then get the idea that it is afraid of you and so on.

Next run this on anger. You are angry with the object, the object is angry with you.

Then Boredom and finally cheerfulness (you are cheerful about the object and happy to have it there).

This should give you some control over your emotions.

Note that we are not trying for full mastery at this time but simply to restore a bit of control.

3.4 Automaticities

The mind does many things on automatic.

The general rule for gaining control over something automatic is to exaggerate it, doing more of it consciously until it comes under your control, or to alternate doing it more and less. If you stutter, for example, you could make yourself stutter more than normal and then less than normal in alternate sentences until you get some control over it.

In this step, we are interested in gaining some control over various things that the mind is doing automatically.

Close your eyes. Notice what you are looking at. Sometimes people have mental pictures or after images. Sometimes there are splotches of "energy". Sometimes there is just blackness but there is an "intensity" to the blackness.

Whatever you "see" with your eyes closed, make a mental image copy of it, just like it but off to the side. This could be a screen with a copy of the image on it, or it could even be a three dimensional copy of the space that you are viewing. Just get whatever you can whether real or flimsy or even just the idea that you are projecting a copy.

Now make more copies. Make them to the right and to the left. Make them over your head and below it. Put some in back of you. Keep making copies until something dissolves or relaxes.

Now open your eyes. Notice things that you like about the room until you feel comfortable.

Close your eyes again. Notice what you are looking at and again make a mental image copy of it. This time, take the copy and start changing the colors around. If something is white, make it blue. If something is gray, make it orange, etc. Keep shifting the colors around until something dissolves or relaxes.

Open your eyes and look around, noticing things about the room.

Then do this a third time, making a few copies and putting various colors into the copies.

Experiment a bit with all three of these techniques, namely, making multiple copies, or changing colors, or a mixture of the two. Find out which one you are most comfortable with and do it a few more times.

All three of these methods can be used to handle a stuck mental picture or automatic and compulsive creation of mental imagery. This can be very useful if you run into trouble while fooling around with the mind. It gives you another safety net.

Learn this one well because it is the thing to do if you can't get some picture or worry out of your mind.

If, for example, you are worried that something is going to happen and you can't stop thinking about it, then visualize it and make many copies of the picture, changing its colors and altering it until you have control over it.

Note that worrying unnecessarily about something is a good way to attract it. And if you are worried about something real, this will increase your ability to face and handle it.

3.5 More automaticities

Pick a nice object in the room. Sit and look at it in a comfortable manner.

If there are any thoughts running around in your head, pick one and "copy" it, thinking it over and over and making it "louder" and "softer" alternately until you have control over it and no need to think it. Then pick another and do the same until your thoughts "quiet down".

If anything else is distracting your attention from the object, copy it many times and change its characteristics (color, loudness, or any variation in intensity or quality) until the distraction fades.

Work to cool everything down so that you can just sit comfortably and look.

3.6 Confront

Now we are going to drill confronting.

This consists of simply sitting there and looking at something, with you attention on the thing that you are looking at and no attention on or activity going on with your body or mind. This drills your ability to hold a position in space and simply be there without distraction.

In orthodox Scientology this is called training routine zero or TR0 and they always do it with another person (the two people practice sitting there and looking at each other). In the Tibetan scriptures this is known as the "sitting-face-to-face" and it may be done either with another person or with an object, the important thing being to focus your attention outside and away from yourself.

Here the intention is not to address each distracting thing (as was done in the previous step) but instead to simply put your attention completely on something or somebody else and ignore all distractions until they quiet down.

It doesn't matter what is going on, you have the capacity to keep your attention where you want it.

Sometimes you need to keep going, or to handle something, and you have to be able to focus and persist even though other things are also happening and distracting you. This is a very useful skill.

If you have someone else available to work with, then the two of you can do this together, sitting facing each other. Otherwise, simply pick a large and comfortable object in the room and put your attention on that.

Focus your attention completely on the person or object. Let your own body and mind be still and relaxed. Do not hold your body still with effort or focus your attention on it. If your body is reacting, just keep putting your attention outward and letting the body be still until it quiets down. The same for mental pictures or thoughts. Don't go fighting to quiet your thoughts or running processes to handle them, simply keep focusing your attention outwards until they die down.

The desired result is to sit there still and effortless with your attention comfortably on what you are looking at. This may take hours in some cases. Once all is quiet, remain that way for at least five or ten minutes in case anything else is going to turn on. In practice you should be able to sit this way for hours once you master this, but we are not trying for an endurance contest here.

This and other related drills are generally included in the various Scientology communication courses. Although they sometimes err in putting the student's attention on his body, these courses can be useful and helpful if you have the opportunity to do one.

But this confronting drill is the most basic and the most important. If you master it well, you will have a much easier time of it with the rest of this book.

Note that the goal here is not to stop thinking in general, but to be able to stop thinking when you want to and simply look at something instead.

This is an excellent skill to have in life. If your thoughts are all confused and you are frantic and going around in circles, you quite your thoughts down with this confronting drill and simply look at what is there. Then you can go ahead and think about the situation in a sensible manner and come to a conclusion instead of just figure figuring endlessly.

3.7 Holding Corners

Do this while sitting in a chair.

Close your eyes.

Put your attention on the two upper back corners of the room.

Keep your attention there ignoring all distractions as in the confronting drill given above.

Once you can sit there comfortably for a few minutes, then open your eyes and look around and notice things that seem real to you.

Then close your eyes again and repeat this drill putting your attention on all four back corners of the room simultaneously.

Again look around and notice things that seem real to you.

Then do this with all eight corners of the room. If it seems like too much, do six first and then eight. You want to reach the point where you can sit there comfortably holding eight points.

End off by looking around and noticing things that seem real to you.

3.8 Other People

Now go outside to a crowded place. Do this in daylight on a nice day if possible. If you are away from civilization, then do the best you can, making do if necessary with a place that has many lifeforms.

Each step is done many times until you feel good about it before going on to the next one.

Notice individual people. For each one, simply look at them and decide that you are willing for them to be as they are. Put aside all ideas and considerations and simply accept what people are being.

Next, spot individuals and decide that deep down they like you no matter what they are projecting on the surface. And decide that deep down, you like them no matter what the surface manifestations are. Do this irrationally and with total disregard for logic. Do it simply by decision and intention ignoring any surface reasons why it could not be true.

Next, spot individuals and see them as godlike infinite spirits and view their bodies, attitudes, and manifestations as transient projections which they are putting there temporarily.

Now spot individuals and mentally acknowledge them for being there.

Continue this until you feel really good about people and can accept them as they are.

CHAPTER 4:
SUBJECTIVE PROCESSES

Up to this point, we have mainly worked with techniques that kept your attention focused externally. Even when dealing with "subjective" things such as emotions, we have used the trick of projecting them into external objects.

There is also a need to deal with subjective things directly. However, this tends to place one's attention inward instead of outward. This presents no problem when working with a skilled practitioner. But you need to be aware of some things to do this with benefit on a solo basis.

First and foremost, it does you no good to get into a big figure figure and head scratching. You must emphasize things that you are positive of and state obvious answers because it builds up a forward momentum and a degree of certainty which will carry you over the rough spots.

Let's use an innocuous process as an example. The process command will be "think of a fruit". Now you write down the answers so as to get this outside of you rather than becoming too interiorized. You think for a moment and come up with an obvious answer such as "an apple" and write it down. You think a bit more and suddenly you can think of lots of them and it comes easily and you feel good about thinking of fruits and you have mastered the area and you are done.

Of course this is an example without any mental charge on it, so that it is immediately mastered. If there were mental charge, then there would be some difficulty and resistance to doing the command at least for the first few times, and you must learn to persist through this because the charge and mental barriers dissolve as you keep pushing forward.

But you can derail yourself by going off into a long figure figure about something that doesn't even answer the question. You start wondering if a rhubarb is a fruit or a vegetable. Then you ask yourself if you like rhubarb pie and are unsure of that. Then you start thinking about baking pies in general. And soon you are way off of the question. And if the question does have some mental "charge" on it, there is a tendency to bounce off of it and think about something else rather than pushing through the charge.

When running a process, you must concentrate on saying "It is a ..." rather than musing too long on "What is it?". For convince, we abbreviate these to ITSA (it is a) and WHATSIT. You must always maintain more ITSA than WHATSIT when running a process, otherwise you can get buried under too much uncertainty.

Rather than swimming around in the uncertainty of the things you don't know, you build up an expanding base of what you can confront and are certain of.

The processing question itself already introduces one uncertainty. You can add a bit more, but not too much. You could wonder briefly whether a rhubarb is a fruit (WHATSIT?). But then you'd better decide one way or the other or simply decide that you don't know and might look it up later if you feel like it. Simply knowing for certain that you don't know is enough of a positive statement to keep you moving forward.

Occasionally you find out later that you were wrong (you decided that a rhubarb really was a fruit and its not), but if you build up a great deal of rightness, you can tolerate the occasional mistake. The idea is not to struggle for absolute truth and perfection but simply to build better and better bases to stand on as you climb upwards.

Now simply for practice, take out your notebook and run "think of a fruit" on yourself, writing down the answers. This will probably not produce any great revelation or new awareness, but it will give you a little practice before doing a real process. Continue until you feel good about doing it.

4.1 Remembering and Forgetting

Now let's try a real process.

4.1a) Think of something you wouldn't mind remembering. 4.1b) Think of something you wouldn't mind forgetting.

These commands are alternated. Write them at the top of a page in your notebook along with the numbers (so that you can find where you got them from if you look back later). Then just right A) or B) on the page when you ask yourself the question and put down a brief summary of the answer.

At first the answers might be hard to find and take a long time. Then maybe you have a couple of easy answers as you get the idea of how to do the process. But then it gets hard again as you run out of easy answers and need to look more deeply. You push at it a bit harder and suddenly something gives way and you feel that you have had an improvement in your memory or you realize something about why you tend to forget things. This is the point to stop at.

4.2 Agree and Disagree

You need to be free to choose what you want to agree and disagree with and you need the freedom to change your mind.

4.2a) Find something you disagree with

4.2b) Find something you agree with

4.3 Importances

You need to be able to assign greater or lesser importances to things. This is your free choice and you can change your mind.

4.3a) Decide that something is important

4.3b) Decide that something is unimportant

4.4 Affinity

4.4a) Think of something that you might like

4.4b) Think of something that another or others might like

4.5 Thought

Just find something to think about each of these things in rotation. It doesn't have to be right or wrong or important or trivial or anything else. Just have a thought about each thing in turn on a causative basis. The emphasis is simply on affirming that you are in control of what you think about.

4.5a) Think about matter

4.5b) Think about energy

4.5c) Think about space

4.5d) Think about time

CHAPTER 5:
STUDY

Studying this book does, of course, require that you have some ability to study and learn things. If your abilities in this area can be improved, then you will have an easier time of it.

5.1 Misunderstood Words

If you are confused about what the words mean, then you will get confused about what is being said and have trouble understanding it. This is very simple.

So get some good dictionaries and learn to use them if you haven't already done so.

You don't have to get fanatical about this. It is possible to get words from context. Also, a chapter explaining some new concept is itself a definition.

But the first thing to do if you get confused is to look back and see if you misunderstood a word just before the confusion started.

Also, misunderstanding words can leave one feeling foggy and tired. If you suddenly start feeling this way without cause, then your first action should again be to check for misunderstoods.

Note that misunderstood words are not the only reason for tiredness or confusion. But they are very easy to check for and handle, so this is your first action when you have difficulty.

Confusion generally comes from a misunderstood word rather than simply not understanding a word. As long as you can keep track of a word that you don't understand, you can read past it for an explanation or to see the context better without a great deal of confusion. It is when you assign an inappropriate meaning (perhaps due to knowing a different meaning for the word) that you really get into trouble.

It is also possible to have a misunderstood symbol, thinking that it means one thing when it means another.

You can even have a misunderstood object, thinking that it is one thing when it is another. This usually is due to trickery or practical jokes, but in can sometimes happen when going into a very unfamiliar environment.

5.2 Seeing how things fit together

It is not enough just to know the words, you also have to grasp the concepts being presented and see how things fit together.

This requires considering things, trying them out, playing around with the ideas and so forth.

You really do have to think about things, examining the implications and considering what they might mean in practice.

Often this can be done in one's imagination, but sometimes you need something more to grab hold of.

This can be done by using objects or clay to represent things, even going so far as to put labels on things and move them around until you can see how things fit together visually.

The best way to teach a child fractions, for example, is to actually take something like a paper plate and cut it into fractions and visibly show the principles involved in trying to add thirds and quarters and so on.

Or you can work things out by drawing diagrams.

The basic idea is that if it is too much to grasp by mental means alone, then use the physical universe as an aid.

5.3 Going too fast

You can push yourself too fast, skimming over too many new concepts without working them over adequately. This leaves one feeling like one is spinning. Its just having too much on one's plate without an adequate base to stand on.

The solution is to back up and work over the things that you glossed over until you feel more comfortable.

Aside from this, there is no speed limit. Move forward as fast as you can comfortably do so. Just don't put yourself into a tailspin.

5.4 Interest

It is always easier to study something that you like and are interested in.

One of the most important things in teaching school children is generating some interest in the subject being taught.

This is often already present for an adult who is studying something by free choice. But sometimes one must work through an uninteresting thing as a pre-requisite to something that one is desirous of learning.

In that case, one should try to find something that one could like about the thing being studied.

And of course your determination to learn something is a great asset.

5.5 Going Further

The above will not make you an expert in a field. It is simply the price of admission to studying a book and understanding what the author is trying to say.

It is probably enough for taking a first pass through this book and getting something useful out of it. But real expertise involves a great deal more. The following sections will give you a start in that direction.

5.6 Evaluation and Judgment

All things are not of equal value or importance. Try to distinguish which points are more important than others.

This does take judgment. But you develop judgment by evaluating things and trying out your evaluations. It is an ongoing process. You learn to judge things by judging them and then observing the results and correcting your judgment in a sort of feedback effect.

5.7 Practical Application

You should think up examples.

You should try things in practice and see what happens.

You should try to invent new ways to apply various ideas in life.

You should test things and see how accurate they really are. Some things are dependable and some are only marginally workable. Some things just fall in your lap and others require a great deal of skill and finesse.

5.8 Broadening Your Viewpoint

It is not enough to simply follow in one person's footsteps. You need to see a field from many angles.

The more data and viewpoints that you can acquire, the broader your own perceptions will become.

To learn a subject well, study many books and consider the work of many different authors. Don't be afraid of volume or quantity. The more you read, the faster you will be able to read. The more you know, the faster you will acquire new knowledge because you have more to relate it to.

5.9 Relative Vs Absolute Truth

Things are often true to a relative degree rather than being absolutes.

One object can be warmer than another, and yet neither is either at absolute zero or of an infinitely high temperature.

It is quite unusual, perhaps impossible, to have something which is totally and absolutely always true without exception.

It is best to think of things being on a sliding scale of relative truth rather than trying to look at them in black and white terms.

This is sometimes referred to as infinity valued logic or non-Aristotelian logic (not the yes/no of Aristotle). This is known as null-A and is covered in Korsibsky's General Semantics (and is also mentioned in Hubbard's Dianetics).

5.10 Frames of Reference

Not only are evaluations relative within a sliding scale, but the scales themselves exist within a specific context or frame of reference.

If you are evaluating oranges based on their relative juiciness, you will get an inappropriate answer when you try to fit an apple onto the same scale.

For this, you can think of various scales as individual lines which are not exactly parallel to each other. Something may be very high on one line but low on another.

Or think of something operating within its proper sphere but not being quite right when it is taken into a different realm. A good example is Newtonian mechanics which works in the everyday world but is only a special case within Eienstienian relativity.

So an appropriate evaluation of something not only includes its degree of relative truth but also its sphere of operation. For example, the law of gravity is not very useful in free fall.

5.11 Detecting False Data

Everything written isn't true and most truths are relative ones rather than absolutes.

This is very difficult to judge in a field that you are not yet an expert in. And even the experts get fooled sometimes.

And in this area, the field has been trapped, because people often want to fool each other, either for gain or simply for fun.

This makes detecting false data into an entire subject all by itself and we will leave it for a later chapter.

5.12 Seeking Truth Without Prejudice

Here is another tough one.

Your own vested interests can tempt you into twisting things out of shape.

The best solution is to want truth so much that you favor it above your own prejudices.

The other solution is to do this whole book and hopefully rise far enough out of your old fixed ideas and prejudices that you can see everything in a new light.

5.13 A finishing touch

This is a simple process

a) think of a time that you enjoyed learning something

b) think of a time that another or others enjoyed learning something

c) think of a time when you taught somebody something successfully

5.14 Afterword

All of this is only a starting point rather than the final word on the subject of study.

One of the underlying themes of this entire book is to improve your ability to observe and to understand and to know.

CHAPTER 6:
CONFRONTING THE PAST

Here we are going to be doing some more subjective processes and it seems like an appropriate time to mention some useful rules to follow.

Your processing will go much better if you have enough food and rest and can do the processes in a quiet and safe space with no distractions.

Avoid running subjective techniques when you are upset or disturbed unless the process is addressed directly to the upset itself. Objective techniques, such as those given in the first few chapters, can be run in all circumstances.

Objective techniques are those which are addressed to perceiving or doing things in the present and they can be very helpful if you are tired or upset. But in those cases, you should use processes that you already know rather than trying to learn a new one while you are in a non-optimum condition.

In general you should avoid processing under the influence of drugs or alcohol except for objective techniques which help you pull yourself together.

But sometimes you have no choice. Subjective processes will run in the presence of painkillers and other things which keep one's mental state suppressed, but it tends to be slow and the results are shallow. Go ahead and use everything you know to aid your recovery if you should find yourself in the hospital sometime, its just tough rather than impossible or forbidden.

With these cautions in mind, let's do some processing to improve your recall and confront of the past.

As traumatic incidents accumulate, one's "life force" or "theta" as it is called in Scientology gradually becomes stuck or encysted in these unpleasant experiences.

The best technique for loosening these things up and regaining some horsepower is not to dive in and wrestle with the trauma but instead to recall pleasant times. This pulls you out of the unpleasant stuck portions of your history.

Think of your history as a sort of "time track", A timeline with dates and events on it or a reel of movie film. The unpleasant experiences on it are sticky and accumulate mental charge which traps your attention and horsepower. Eventually the whole thing can go black and occluded because of your resistance to looking at the unpleasant experiences.

But there are many good times in between the unpleasant ones. By putting your attention on these, you reduce the blackness and occlusion and draw energy away from the stuck points.

Eventually you will need to clean up the traumatic experiences, but that is better done after raising your horsepower, reducing occlusion, and mastering control of simple recall style techniques. And this recall of pleasant moments is an essential trick for bailing out of a traumatic memory if it is too far over your head.

There is a rare chance that a specific question which asks for a pleasure moment will instead stir up a moment of loss. In general we do not back down from such things, but in this special case, we are looking only for pleasure moments.

If this does happen, confront and acknowledge the loss if you can and then immediately and firmly look for a pleasure moment. If it is too heavy or sticky or you cannot find any pleasure moments connected with the specific question, then drop that question and find ANY pleasure moment by whatever means. If even that fails, then do the drill of looking around and noticing things from chapter 1 until you calm down and feel a little better and then recall a pleasure moment. When you are back on track, skip the question that gave trouble and go on to the next one.

Do not end this process if you run into trouble such as described above. Its like falling off a horse, you must get back on immediately so that you do not develop trouble about shying away. So be sure to recall at least a few good pleasure moments before stopping even for a break.

Note that these are repetitive processes. You do the set of commands over and over until you achieve a result.

6.1 Simple Recall - affinity

Do the following 3 commands alternately until you feel good. Spot specific times and peoples.

6.1a) Remember a time when somebody liked you

6.1b) Remember a time when you liked somebody

6.1c) Remember a time when two people liked each other

6.2 Simple Recall - agreement

6.2a) Remember a time when somebody agreed with you

6.2b) Remember a time when you agreed with somebody

6.2c) Remember a time when two people agreed with each other

6.3 Simple Recall - communication

6.3a) Remember a time when somebody enjoyed talking to you

6.3b) Remember a time when you enjoyed talking to somebody

6.3c) Remember a time when two people enjoyed talking to each other

6.4 Simple Recall - understanding

6.4a) Remember a time when you felt that somebody really understood you

6.4b) Remember a time when you felt that you really understood somebody

6.4c) Remember a time when you felt that two people really understood each other

6.5 Simple Recall - senses

Do the following 5 commands alternately until you feel good. Spot specific times and try to re-experience the desirable perception.

6.5a) Remember at time when you saw something beautiful

6.5b) Remember at time when you heard something you enjoyed

6.5c) Remember at time when you tasted something you liked

6.5d) Remember at time when you smelled something good

6.5e) Remember at time when you felt something nice

6.6 Detailed Recall

Here we will take a certain type of experience and work it over in detail. Each major question is a separate process. The first one will be described in full. The remaining ones should each be run the same way. If you can't get specific answers to the detailed questions, then get approximate ones.

6.6.1 Remember a time that you enjoyed eating a meal.

a) when was it?

b) where was it?

c) who else was involved?

d) notice the color of things in the incident.

e) notice how things sounded.

f) notice tastes, smells, and sensations.

g) notice your body position at that time.

h) did anything else interesting happen then?

Then remember another time (possibly earlier) when you enjoyed having a meal and repeat the above detailed questions. Continue finding additional times until you feel good.

6.6.2 Remember a pleasant moment of intimacy.

This could be sexual intimacy or a moment of special closeness between parent and child or even a moment of deep friendship or mutual support.

Use the same detailed questions as above and keep finding additional times of intimacy until you feel good.

6.6.3 Remember doing a job that you were proud of.

Run as above.

6.6.4 Remember having fun as part of a group.

Run as above.

6.6.5 Remember exploring someplace that you liked.

Run as above.

6.6.6 Remember a time when you were glad to be alive.

Run as above.

6.7 More that can be done

Before moving on to more advanced topics such as past lives, you should feel really good about the subject of remembering things in general.

Notice whether or not this was achieved while running the above processes. If not, it might be possible to get some more out of them. Check each one over beginning with 6.1 and see whether it can be run some more or whether it went to a point of release that was too good to improve on at this time.

There is also a book called "Self Analysis" by L. Ron Hubbard which gives lots of recall processes that can be run in addition to the ones above if it seems needed.

Note that we are not trying for perfect recall here, but simply an improvement and some certainty and skill at remembering things. There will be many more recall processes as we move along.

6.8 Remembrance of Past Lives

We are immortal spirits who have lived through many lifetimes. Some people will consider this to be obvious but others may have a hard time with this idea.

If the idea is difficult for you to swallow, then I ask only that you give it a chance and try out some things.

Continuing on with this book does not require that you actually believe in past lives.

However, processes can stir things up and bring them into view and you need to be willing to confront whatever comes up on them. Sometimes these things might not fit logically into your current lifetime.

At a minimum, you need an open mind and a willingness to look at things that might come up without undue prejudice. And you will need a bit of information and orientation and some practice working with the concept of past lives so that you can see how things fit together when they do come up.

But you don't have to become a believer. You could think of these past lives as exercises in imagination or as a way of providing enough room to handle the wealth of mental constructs that lie within the subconscious.

So do these exercises whether or not you believe in past lives, and be prepared for strange and unusual things to come up occasionally as you work through this book. And don't get into a tizzy about proving or disproving this stuff. It will sort itself out in its own good time.

6.9 Some basic information on past lives

Therapies which allow for the existence of past lives often concentrate on traumatic incidents that occurred in past lives. This especially includes the continual unpleasantness of dying. But these unpleasant experiences are one of the reasons that people don't want to recall past lives.

Therefore, we will concentrate initially on pleasant memories and skip the bad times for now.

In recalling things, one has a tendency to twist them into familiar patterns, especially when the actual scenery was radically different than what one is used to. And, on gaining a real but vague recall of something, there is a tendency to fill in the blanks with what one has seen on TV or read in the history books. You will find, for example, that there is a strong tendency to dub-in one's native language rather than the actual language that was being spoken in some old incident.

And there is a bit of wishful thinking that can come into play. Remembering a snatch of ancient Rome, one might be tempted into thinking that one was Julius Caesar since he was a well known and powerful figure.

Another mechanism that comes into play is a tendency to reverse roles and misremember that you were the winner instead of the loser or that you were the victim instead of the guilty party. It actually works both ways, the grass is always greener on the other side. Since you did not experience the unpleasant portions of your opponents existence, it is easier to misremember being on the opposite side of a conflict rather than face up to either the pain or the guilt that you actually experienced.

We have been around for a very long time, and to some degree we are stuck in a rut. So the civilizations and cultural styles often repeat. There have been many Earth like planets and history tends to repeat itself at least in its broader outlines. So what at first glance might appear to be a lifetime in ancient Rome might eventually turn out to have occurred on some distant planet millions of years ago.

All this will gradually sort itself out, and much that is dubbed in initially will fall away as you advance.

So don't assert the rightness and accuracy of what you recall vaguely and thereby commit yourself to defending or hanging on to inaccurate recalls from a mistaken sense of pride or status.

But also make it a point not to invalidate the recollections or discount them as complete fabrications just because there are some logical inconsistencies.

When you are trying to find something, the subconscious will often let an important bit come through even if it must be surrounded with inaccurate substitutions. If you need, for example, to run a "past life" as a fictional character in a movie that you saw, go ahead and do so. Don't sit there and say, for example "this is obviously impossible, I could never have been Shakespeare's MacBeth".

If you invalidate the whole incident, you will also invalidate the tiny piece that is true and which has been presented for you to look at. You might, for example, have once murdered your father for gain, as did MacBeth, but the actual incident is too far out of reach. In confronting the mostly fictional incident, you also face up to that tiny part which is a true recall and which is necessary for you to face.

So don't fight with the recollections and don't force them to be historically accurate. Just let them be whatever they are. Gradually you ability to face things will improve and the amount of mental charge will decrease and you will recall the realities behind the half-truths that you find initially.

6.10 The Beginning Step to Past Life Recall

The course of our existence has encompassed millions of lifetimes in this and earlier universes.

Our time on this Earth is but a drop in the bucket in comparison. But the Earth like mockups have been around for a very long time and will generally be easier for you to recall than other more alien ones. Even if they only form one thousandth part of your past lives, they represent the ones that you are most familiar with and which you are being constantly reminded of.

We will take advantage of this and search for a pleasant lifetimes in settings that you already have some familiarity with.

Pick your favorite period of history and the civilization that you feel the most natural affinity for. Or, if you are strongly drawn to science fiction or fantasy, consider the idea of some space empire or fantasy realm that gives you a really good feeling.

Once you have made a selection, discard all the details, especially famous names and events and concentrate instead on the general character of the civilization. And if some historical detail strikes you as really wrong, then discard it in favor of what you feel is appropriate because you might actually be sensing something from long ago and far away rather than the recent Earth civilization that you have read about.

Since we are focusing on a period that feels good to you and trying to stir up a pleasant lifetime, you can probably trust your feelings as to what kind of person you were and what kind of things you might have been doing. With a good lifetime you do not have as much of a tendency to substitute pleasant experiences for the harsh ones that actually happened because the actual experiences really were pleasant.

Now consider what kind of activity you might have enjoyed doing in such a civilization. Visualize an incident of doing this activity, trying to get the colors and sounds and any details that seem right. Adjust this based on what "feels" right or wrong until you are happy with it. Consider that it might be an approximation of a true recollection.

Do this a few more times, visualizing instances of the activity that you enjoyed. Then look over the various occurrences and see if you can sort them into a sequence of which might have happened first and so forth.

Consider what kind of job or station in life feels appropriate. Visualize incidents of performing the task in question. Sort these together with the other ones into a sort of a time line. It will help to write this down leaving much space for additions.

Consider what kind of people you might have cared for in these circumstances; friends, lovers, parents, children, etc. Try to visualize some really good incidents with these people and add them to the sequence.

Consider if there might have been some really good event which might have happened; some personal success or an important occurrence that affected your life favorably. Again visualize incidents and add them in.

If some bad thing occurs to you which you need to face, go ahead and consider that as well and add it into the sequence of events. But balance it by spotting some of the good things again. Don't go charging off in a search for the horrible things that happened to you.

Now repeat the detailed recall procedure given in section 6.6 above aiming it at this past life which you have been reconstructing.

Now write a brief summary of the lifetime. And note down anything of which you are certain occurred.

Pick another historical period (or another space empire or whatever) and repeat this entire procedure on a second lifetime.

Do it again for a third lifetime. You want at least three so that you don't fixate too much on the first one.

Accept the idea that what you have come up with might only be half right, a mixture of true recall and imaginative fabrication. Even the imaginative part will help broaden your viewpoint.

6.11 Final Step

This is not the final step of handling past lives. You will do much more as you go through the book. This is only the final step of this chapter and it is aimed at putting this all together and stabilizing whatever gains you have made in recalling your past existences.

And if these past lives seem very vague and uncertain, don't worry about it. We are not yet far enough along for good solid recollections unless you have already been working extensively on past lives or are in quite exceptional shape.

The idea here is simply to open you up so that past life things can come up easily when they need to during processing.

But now that you have some orientation towards past lives, an excellent finishing touch is to run processes 6.1 to 6.5 again on a broader time span, unless of course you were already pulling up past life memories the first time you ran these.

There is a possibility that these processes could overrun because they have been run before. If this does happen, simply rehabilitate the earlier release point as discussed in chapter 2. But the odds are that most or all of these processes can be successfully run again on the larger time span which has opened up.

And don't limit these processes to the 3 lifetimes that you ran in detail above. Simply accept whatever is ready to come into view.

This is the step where you might actually get some very real and vivid recollections because of all the hard work you put in on the previous steps.

CHAPTER 7:
WILLINGNESS AND ACCESSIBILITY

It would be too much to take all the buried reaches of the mind and open them up all at once. It would just be too overwhelming. And for this reason, the person keeps himself blocked because he knows that he would be smashed if he opened up the flood gates.

But people foolishly keep adding more and more layers of non-confronted things without ever retrieving anything from these hidden areas.

The simple solution is to release one thing at a time and gradually open up what has been hidden, exposing things at a rate that the person can tolerate.

Nobody could stand having all of their memories of all lifetimes returned to them in one big blast. But you can do this gradually, opening up the recall bit by bit and restoring the person's identity as an immortal spirit.

There is that portion of the mind which is clear and open. This is where you are still aware and capable of operating consciously. And there is the black area that is buried so deep that you can't get at it. And there is a gray band in between.

This gray band is the band of accessibility. This contains the things that are within your reach and which you can find and handle in processing.

As you remove things from this gray band and clear them up, more of the previously dark area comes up into the gray area. It is like stripping layers of sand, where you can't dig too deep or the surrounding sand will fill in the hole, but where it is possibly to gradually take off an entire layer and expose the layer underneath.

The gray band may be narrow or wide. Being well fed and rested broadens the band because you are in better shape both physically and mentally. Being confident broadens it and being fearful of looking at things will narrow it down.

The wider the band, the more you can accomplish at a given time.

Having a skilled and competent professional working with you widens the band because you feel safer and trust him to handle it if you get into trouble.

Working alone makes the band narrower, which slows your progress. Therefore it is important to do some processing aimed at widening this band a bit.

We have already done some processes aimed at raising your confront, and you have learned some techniques which will help get you out of trouble. Both of these are factors which increase the band of accessibility. Now we will address a third factor, which is your willingness to find out things.

- From the broader perspective, there is no way that an immortal spirit could be permanently hurt, and therefore there is no knowledge which could truly harm you. But from the narrow human perspective, one can be afraid of finding out things. So let's practice facing imaginary things so that it will be easier to confront the real ones when they come up.

You want to reach the point where you really don't care how frightening or horrible an idea is. Instead, you just want the truth. As Jesus said "The Truth Shall Set You Free".

7.1 Willing to Find Out

Run these commands alternately. You can make up things. You can spot things that might potentially be true. You can spot things that you are sure are not true and recognize that if they did turn out to be true, you would be willing to find them out.

Get to the point where you would be willing to find out anything, no matter how horrible or bizarre.

7.1a) What would you be willing to find out about yourself.

7.1b) What would you be willing to find out about somebody else.

7.1c) What would you be willing for somebody else to find out.

7.2 Finding out About

This is another "willing to find out" process. Run it like the first one.

7.2a) What would you be willing to find out about your body?

7.2b) What would you be willing to find out about your friends or loved ones?

7.2c) What would you be willing to find out about groups that you are or were a part of?

7.2d) What would you be willing to find out about society?

7.3 An advanced version

7.3a) What would you be willing to find out about reality? 7.3b) What would you be willing to have another find out about reality?

7.3c) What would you be willing to have others find out about reality?

7.4 Being

Now let's expand this a bit further with some more areas where it is important to think freely. At the top of the scale, one will find that he can be or not be anything by choice.

7.4a) What are you willing to be?

7.4b) What are you willing to have another be?

7.4c) What are you willing to have others be?

7.5 Doing

7.4a) What are you willing to do?

7.4b) What are you willing to have another do?

7.4c) What are you willing to have others do?

7.6 Having

7.4a) What are you willing to have?

7.4b) What are you willing to let another have?

7.4c) What are you willing to let others have?

7.7 Agree and Disagree

It is important to be able to agree or disagree at will and not to be stuck compulsively on either side. So run the following commands alternately.

Note that it is OK to be both willing to agree with or disagree with the same thing. You can be willing to go either way, and that is the skill we are aiming for.

7.7a) What are you willing to agree with?

7.7b) What are you willing to disagree with?

7.7a) What are you willing to let another person agree with?

7.7b) What are you willing to let another person disagree with?

7.8 Change

Tolerance for change and no-change is also important.

7.8a) What would you be willing to have change?

7.8b) What would you be willing to have remain the same?

7.9 In a Crowded Place

Here is another processes to do in a mall or a train station or where ever you can find a crowd of people.

Spot people and for each one, think of something that you'd be willing for them to find out.

7.10 Afraid to find out

It has been said that the greatest fear is fear itself.

Fear of something unknown is far more horrible than fear of something which one understands.

Being afraid that there is a dreadful truth just around the corner makes one afraid to look, and that will leave you haunted by shadows which would dissipate if they were only exposed to the light of day.

So lets make up some horrible things which you might find out. Run this to the point where you can laugh about it and are not worried about the consequences of discovering some dreadful thing.

a) Think of or invent a horrible "truth" that you might find out.

b) What would be the consequences of that?

CHAPTER 8:
COMMUNICATION BARRIERS

Any flow which has any power or potential can build up pressure or mass or charge if it is blocked and bottled up.

One of the most intimate and important flows to a spiritual being is the free flow of communication.

When it is inhibited or enforced, it can lead to protests, upsets, problems, compulsive behavior, and other ills.

But at basic the communication barriers seem to be made by choice. In other words, the person himself decides to go out of communication.

This means that you can push through the communication barriers by decision without consulting the why and wherefore. This can be done on the simple basis of volume. If you talk enough about sex, you will cease to be inhibited about talking about sex, unless of course, people start hitting you when you begin talking because that will give you a good reason to decide to shut up again.

This raises the problem of needing to talk safely while you are pushing through the barriers. Once you have knocked them down, you don't have to talk compulsively, so you can use judgment and not upset people when it is inappropriate to do so. But to clear yourself of the inhibition in the first place, you need a wild and unrestrained outpouring that is generally unacceptable in ordinary conversation.

Where one person is processing another, they can simply have the person talk in an uninhibited manner, simply listening and encouraging the flow until the barriers come down.

For self processing, the only choice is to visualize communicating with people and write them long and uninhibited letters until you feel completely unrestrained in communicating. You write them as if you were really going to send them, but once you feel better, then you don't actually have to send them. So what you do is you keep accumulating these letters in a big pile until you suddenly breath a big sigh of relief and feel that you can talk in a totally uninhibited manner when you feel like it.

And you turn this around as well, making up letters from them to you. You write them on their behalf and make them as wild and outrageous as you can. Because freeing yourself from inhibitions in this area also requires that you be willing to have anybody say anything to you as well as being willing to say anything to anybody else. The average person has communication barriers in both directions, and they inhibit others talking to others as well.

When you finish, you should not have any need to shock or overwhelm other people by saying things to them that they cannot confront. If you do have an urge to do this, then you haven't run these processes long enough and you should go back and finish them.

Note that in this chapter we are only interested in getting rid of barriers and inhibitions to free communications. Positive skills and practicalities will be addressed in the next chapter.

8.1 The Body

Now lets write a letter to an imaginary person that describes personal and intimate details of your body. You should actually write this rather than simply thinking it in your head. Volume is more important than quality in this case.

Now write a letter from this imaginary person back to you which acknowledges your letter and then tells personal and intimate details about their body.

Keep writing letters back and forth. Include embarrassing details and things which you would not normally say to anybody. Cover personal habits, including bad ones, bathroom details, and anything else that comes to mind that is body related.

Keep this up until you feel that you could say anything in this area or hear anything in this area without it bothering you.

8.2 Sex

Now write about sex, both sex in general and your own desires and actions.

Again write letters back and forth until you are free about communicating in this area.

8.3 Social

Now talk about your inter-relations with other people, including work, groups, society, and any other interactions with people. Here you should include embarrassing experiences, things you've done that you wouldn't want others to know about, things that you'd be afraid to say in public, criticisms that you don't dare voice, etc.

Again write letters back and forth until you are free about communicating in this area.

8.4 Desires etc.

Now write about your likes and dislikes, especially things that you are reluctant to express because they are unpopular. And write about your desires, both base and noble ones. And write about any deep beliefs that you would be reluctant to express in public.

Again write letters back and forth until you are free about communicating in this area.

8.5 People

Now pick individual people who you are or have been intimately connected to and where there might be some inhibited communication. This can include parents, children, spouses, lovers, close friends, etc.

For each one individually, write letters to them and responses on their behalf where you express any inhibited communications or anything that you feel needs to be said, or any general discussion along the lines of 8.1 to 8.4 above. Do this until you feel that you do not have any compulsions or restraints about things that you could say to them or hear them say to you.

8.6 Professions

Now pick various roles or professions that people can be in which might introduce some inhibitions in your communications.

Pick things such as bosses, school teachers, policemen, judges, priests, salesmen, politicians, etc.

For each role or profession, individually, again write letters back and forth saying anything that needs to be said or has been restrained or anything along the lines of 8.1 to 8.4 above.

8.7 In a crowded place

Now go to a crowded place. Each of these steps is done until you feel good about it. If you do have trouble with this, do each step for a little while in rotation rather than bogging down on a particular step.

8.7.1 Spot individuals and imagine something you could say to each one. It can be outrageous or non-sequitur.

8.7.2 Spot individuals and imagine something that you would be willing to have them say to you. Again it can be outrageous or non-sequitur.

8.7.3 Spot pairs of individuals (not necessarily related or in conversation with each other) and imagine something that you could have them say to each other.

8.8 Real Freedom

This is the final process for this chapter. Do this until the last of the inhibitions blow and you feel that you can communicate freely.

The three commands are done in rotation. The emphasis is on spotting things that you are willing to talk about, but you shouldn't be avoiding anything.

By this time you should be up to pushing through any remaining barriers by pure decision, but if something seems to hang there as a real inhibition that wouldn't release, you can put this process aside temporarily and do some more letter writing on the area of difficulty until it is handled. Then go back and finish this process.

The commands are:

8.8a) What would you be willing to say to another?

8.8b) What would you be willing to have another say to you?

8.8c) What would you be willing to have another say to others?

CHAPTER 9:
MORE ON COMMUNICATIONS

Now that we have knocked down some barriers to communicating freely, its time to look at the mechanics involved in communication.

In its simplest form, communication is a projection of something from a source point to a receipt point. In some respects, we could even think of all particle motion or flows of energy as being communications from one location to another.

But here we are interested in communications originated by a living being, and this has the special aspect of being created and projected here and now at the will of the originating individual. This is special because much of what we perceive is old stuff that is continuing to bounce around.

There are many useful things that we can address here and we will take them up one at a time, doing some drills as we go along. Even a small amount of work in this area can significantly improve someone's life because it is such a major part of our interaction with other people.

9.1 Projecting Intention

The simplest and most powerful factor involved in actually getting a communication across is to project or intend the communication across the distance and into the spot where you want to deliver it.

Interestingly enough, the words and mechanics are secondary to the intention itself. You can say the wrong words and people get what you mean if your intention is strong enough. You can whisper across a noisy room and be heard by your intended recipient. Strange and wonderful things can occur as you develop skills in this area.

On simply reading the drills given here, they might seem silly or trivial. They are not, but you will need to try them to understand the effect.

9.1.1

Pick an object in the room and begin saying "Hello" to it out loud. Notice the point in space into which you are projecting each hello. Intentionally aim some of them to land in front of or behind the object and to the right and left of it. Then focus in and have the hello land right in the center of the object.

Pick another object and repeat this.

Concentrate on getting the hello into specific points under your control and with awareness of where the specific point is that you are projecting into.

Continue this until you master projecting your intention into specific points.

Note that here we are using the active rather than the passive definition of intention. In other words, this is in the sense of intending something to happen rather than contemplating one's intentions or motivations.

9.1.2

Now rapidly look around the room selecting objects and saying hello to them, having the intention land squarely in the middle of the object each time.

If you feel that one missed and didn't really land in the object, then say hello to another object and then go back and say hello to the one you missed rather than struggling to correct your intention. In other words, keep moving along briskly in a positive manner bouncing back as needed until you are satisfied that you are reaching everything satisfactorily.

9.1.3

Now makeup a nonsense word and have it mean "hello". Say this word, but have the intention "hello" land in the objects.

Next, use random words that have other meanings, but say them to the objects with the intention that they mean "hello".

Do this until you can decouple your mental intention from the verbalization and project an intention regardless of the sounds you are using.

9.1.4

Now shout hello at objects until you feel any barrier that you might have on projecting force has given way.

Then whisper hello at objects while projecting a strong intention.

If needed, alternate a few commands of each until you can maintain as strong an intention while whispering as you do while shouting.

9.1.5

Now project the intention "hello" into objects silently. The idea here is to get the intention into the object rather than simply thinking it in your head.

Occasionally say hello out loud to the objects a few times and then go back to the silent intention. Continue this until you can maintain the strength of your intention even if you are silent.

As in all of these drills, you project your intention into individual objects, hitting precise spots.

9.1.6

Pushing in one direction can be tiring. Communications and intentions do not have to be two way, but they are more comfortable when they move in both directions.

So, to balance this a bit, intend "hello" into each object silently and then imagine that it is saying "thank you" back to you, with the intention moving from the object to you.

Continue this until you feel comfortable.

Note that it is actually you who is providing the intention on this returned communication.

9.1.7

Try these things in everyday conversation, saying things with a strong mental intention and also experimenting a bit with not putting any intention behind what you are saying or putting out a different intention than the words you use. Notice how people react and see what you can observe.

Note that very strong intentions tend to be commanding.

Also note that people often feel non-verbal intentions but choose to ignore them.

If you get very good at this, you can sometimes make a waiter or waitress jerk or turn around with a silent intention, but they are so good at ignoring shouted cries for attention from customers that ignoring a silent intention is very easy for them. Even if you can see them react, they will make a point of not responding. You will find, however, that you can often catch their attention with a whisper across a noisy room and they respond best to this because its novel and it gets around the heavy mental shields they have built up against being continually pushed around by the customers. The lighter the touch, the better the reaction.

9.2 Acknowledgments

If somebody is determined to get a communication across, they keep pushing and repeating the communication until they see that it has been received.

If their observation is poor, it is hard for them to see that the communication was received unless they are given some sort of acknowledgment for the communication.

Furthermore, many things that a person is doing or creating compulsively or automatically are old attempts to communicate something which were never properly acknowledged.

And in the course of everyday conversation, the communications will often go smoother if there is some acknowledgment back and forth as well as originated communications.

There are many things that you can say to acknowledge a communication. Sometimes you only wish to convey that you heard it and other times you might also convey agreement. Note that you do not have to agree to acknowledge something. The person can at least be made to feel that he has gotten his message across.

To acknowledge, you might say things such as "Good", "Fine", "Thank you", "I got that", "I heard that", "All right", etc.

Acknowledgments can convey one's feelings or simply be a pure and complete fulfillment of the communication without any implied evaluation of the content.

If you convey a feeling of sarcasm or criticism with a supposed acknowledgment, you are actually rejecting the communication instead of acknowledging and this can create upsets. If you must disagree, you are better off acknowledging purely (so that the person knows that you understood what they were saying) and then explaining your disagreement rather than cutting straight in with a criticism.

If you are processing somebody else, you generally just want to let them consider things without putting in your own two cents worth, so you practice using pure acknowledgments that do not imply any evaluation. In ordinary conversation however, more feedback is often needed. But if somebody is getting something off of their chest, you would be wise to acknowledge in a pure manner so that they can purge themselves of what they need to say.

An acknowledgment can be a full and complete stop, or a simple acknowledgment of the specific communication, or a partial (or half) acknowledgment which encourages the person to say more. These can all be practiced.

9.2.1

Imagine objects in the room saying hello to you and you acknowledge each one by saying "Thank you" out loud. Put the acknowledgment precisely into the object as in the intention drills given in the previous section.

9.2.2

You can acknowledge with too much force, not only ending the cycle of communication but also putting in an extra push that can overwhelm the person you are talking too.

You can also acknowledge too weakly (not an encouraging half acknowledgment to get the person to talk more, but simply too weak).

Have objects say hello to you and practice over and under acknowledging them, doing a few with too much force (shouting or whatever) and then a few that are too weak, and then a

few correct ones. Go through these a few times until you master this and then finish off with good acknowledgments.

9.2.3

Now have objects say hello to you and acknowledge them silently.

9.2.4

Have objects say hello to you and practice acknowledging (out loud) with various attitudes of approval or disapproval and also doing a few pure acknowledgments occasionally. Continue until you master this and then finish off with some pure acknowledgments.

9.2.5

Now practice partial acknowledgments as follows:

Have an object say hello to you. Give it a partial or leading acknowledgment which encourages it to say more. This could be a normal acknowledgment said in a leading manner or even a questioning "umm..?". Then imagine it saying "The weather is nice" and give it a full acknowledgment. Pick another object and do the same until you have this mastered.

9.2.6

Now try this in everyday conversation. Again, experiment a bit and observe the results.

You can often defuse troublesome situations by acknowledging very fully and absolutely while not saying or originating anything else yourself. Handle everything, even questions, by continuing to say something like "thank you very much, I really understood what you said" in a strong and confident manner. Each strong acknowledgment tends to end the action that the other person is putting there and they keep having to start all over again.

This trick of continuing to acknowledge without originating works great as a defense against salesmen. Don't depend on it in high violence situations, but it does work sometimes, use your judgment. As for policemen, it might sometimes get you off with a reprimand instead of a traffic ticket, but don't expect it to derail somebody who is intent on doing their duty.

9.3 Putting it all together

Let's wrap this up with some practice at asking a question with intention, getting an answer, and acknowledging the answer.

For this we need live people and a simple gimmick to provide an excuse for asking an inoffensive question. The easiest way to do this is to do a survey.

Self Clearing ©

Get a clipboard and attach a notepad to it. If necessary, practice writing on it while standing up. It will be easier if you look and dress professionally or in an appropriate manner depending on the location and the questions used.

Make up a pair of survey questions. "What was the last movie that you saw?" and "Did you like it?" will generally work fine as long as they are appropriate to the place where you will do the survey.

When you ask the question, you need to be interested in hearing the answer, so try to use a question that you can work up some enthusiasm for. And remember that this is a chance to learn a bit more about people. On that basis, you should have some real interest in hearing what they have to say. This is good practice for getting along well at social gatherings, because people like it when somebody is interested in what they are saying.

You might as well do this as a real survey and actually total up the results afterwards. This will ensure that you actually write up the answers properly (people will find it annoying if you don't) and you will know the results and be able to answer smartly in case one of the people surveyed sees you again later and asks. Also, this might make it a bit more fun.

If anybody asks, you can say that you are doing this for a course that you are taking. Psychology students, marketing students, and students of statistical analysis do these kind of things all the time. There is no need to pretend to be doing an official survey for some company.

Go to a crowded place. Select individuals, go over to them, and ask them if you can ask them a survey question. Acknowledge the answer, and if they are willing, go ahead and ask the first question, acknowledge it, and then ask the second question and acknowledge it. Write down the answers. Thank them for their time and move on to the next one.

If they have a good bit to say, you can encourage them with partial acknowledgments.

If you try to give somebody a strong acknowledgment too soon, they will feel that you are trying to stop them from communicating or that you didn't get what they are trying to say and they have a tendency to repeat themselves and talk on at great length. This is called a premature acknowledgment. Try to avoid doing it and when you do, live with the consequences. You goal is to cleanly hear a full communication and acknowledge it at the right moment with the right amount of strength to properly complete it.

If they originate something else instead of answering, let them say what they need to, acknowledge it fully, handle it if necessary (they may need the time or directions), and repeat your question.

If somebody proves troublesome or dangerous, handle with acknowledgments and gently disconnect.

9.4 Summary

There are a great deal of things that can be drilled here. The Scientology communication course does some work in these areas, but it is dependent on having pairs of students who can coach each other. Here we have gone further in some areas and done less in others as necessitated by the solo nature of this book.

Remember, this book is only a beginning. The subject matter of each chapter can be carried further.

CHAPTER 10:
THE DUPLICATION FACTOR

There are two categories of duplication which we are interested in at this point.

First is being able to duplicate an action, in other words, to be able to do the same thing over again or have the same thing happen again. And second is the ability to duplicate what is being communicated or to duplicate another's viewpoint on things.

Both of these are important, and both commonly suffer from similar ailments.

The person, having suffered from undesirable incidents, becomes reluctant to have these things repeat. Eventually, he generalizes and associates too much and develops a general reluctance to have things happen again.

Furthermore, we have lived many, many lifetimes and in some of those we have been slaves and made to do repetitive tasks. This is quite distasteful and so we have a further reluctance to duplicate or repeat things.

Also, during the long course of our existence, we have been tricked into believing that duplicating another's viewpoint too well would lead to loss of identity and individuality.

In actual practice, duplicating is an important and necessary skill. It always works to our advantage. You need to duplicate to communicate and perceive. You need to duplicate other's viewpoints so that you can get along with them. You need the ability to duplicate actions to maintain and expand those things that you desire to keep around. And you need to duplicate undesirable things, at least briefly, to bring them to acceptance and fulfillment so that they can be dismissed.

The skill is always useful, and it has been blocked and entrapped continually as we have come down the ages foolishly warring with one another.

10.1 Willingness

We will start with a simple process. Run these commands alternately.

10.1a) What would you be willing to have happen again.

10.1b) What would another be willing to have happen again.

10.1c) What would others be willing to have happen again.

10.2 Book and Bottle

Pick two dissimilar objects. A book and a bottle will do. Place them a few feet apart on a desk or table.

Pickup the book. Notice its weight, temperature, and color. Put it down in the same place. Then pickup the bottle. Notice its weight, temperature, and color. Put it down in the same place.

Repeat this over and over again, but do not repeat it as an automatic action. Instead, strive to do each one as if it was the first time you did it.

We are trying here to break the habit of dragging the past into the present and to overcome the tendency to put repeated actions on automatic.

There is nothing really wrong with putting something on automatic when you choose to, but you should not do this compulsively and you should always be ready to take back control. You are quite capable of doing the same action again and again without going mentally numb. And if you can see each cycle of a repeated action as a new action instead of an accumulating weight, you can break hypnotic effects.

The skill gained here is powerful, so it is worth some time even if the action itself seems silly. It works best if you don't vary the action but simply do it precisely again and again. Continue this at least to the point where you can do it over and over again without any mental numbness, tiredness, or fatigue.

The idea is not to do self hypnosis with this but instead to do the opposite, learning to break a hypnotic pattern by doing each repeat as a new action in a new unit of time. If you continually inject fresh consciousness, you can remain alert despite any attempts to hypnotize you.

10.3 Mental Version of Book and Bottle

This might be too tough, in which case you can skip it and go on to the next process below and leave this one for a second pass through these materials.

But the effect is so interesting that it would be a shame to leave this one out of the book, and it is best done right after doing the physical version above.

You need to have done the physical version to the point where you do not experience any tiredness or dopey feeling from repeating the action over and over again. Otherwise its just too easy to fall asleep when you try this mental version.

Close your eyes and mentally create a room that is not connected with or located in the physical universe. You can do this by imagining that there is a point in a new space completely disconnected from reality. Then extend the point into a line and the line into a wall. Create six walls (including the floor and ceiling) formed into a room.

Now mockup (visualize) two tables in the room. Put a book on one of them and a bottle on the other.

Have the book float up in the air. Notice its weight, color, and temperature. Then have it float back down. Then do the same with the bottle. Alternate these back and forth as in the physical drill above.

If you continue this long enough, your mentally created mockups of these objects will achieve some degree of solidity and you will begin to feel "weight" as you lift them up and lower them down. This is the desired effect, namely, that you can mentally create mass and weight and solidity when you so desire.

10.4 Duplicating Other's Viewpoints

Now let's practice seeing how other people look at things.

Go to a crowded place. Select individual people and for each one, try to duplicate their emotions and attitudes and get the idea that you are looking around with their viewpoint, seeing things as they would see them.

You don't have to duplicate them correctly. Its all right to make things up and duplicate whatever you can imagine their viewpoint is. You might get some telepathic sensitivity out of this and develop some accuracy at empathizing with others, but its not a requirement. All that you need at this point is a willingness to duplicate others.

In practice, what you will probably get is a mixture of imagination and correct impressions. Your strength and accuracy improves with practice as long as you don't continually invalidate yourself for the incorrect imaginings.

10.5 More On Other's Viewpoints

This can be done in the same crowded place as the previous exercise, or it can be done anywhere that has lots of stuff to look around at.

Here you are going to think of people that you know or have known and for each one, imagine that you are them and look around with what you feel is their emotions, attitudes, and viewpoint. Look around for a few minutes, pretending to be them, until you feel that you have duplicated them.

Note that each one should be continued until you have no compulsive emotional or other reactions to it.

Mostly people have trouble duplicating each other's viewpoints. But the opposite sometimes occurs as well and people get stuck in other people's viewpoints. Especially the viewpoints of people who dominated them on the one hand or who were desirable and then left on the other hand.

If some identity seems to be sticky and you have trouble discarding it at the end of the drill, then think of places where that identity would be safe until you can comfortably discard it.

This process frees you up so that you can shift in and out of other's viewpoints at will. It is extremely beneficial.

Do this with the following people:

a) Each of your parents or whoever raised or took care of you extensively when you were a child.

b) Each teacher, relative, or person in authority (coaches, scout masters, or whatever) that had a strong positive or negative influence on you while you were growing up.

c) Each significant sexual partner or close companion or deep friend that you shared some important part of your life with.

d) Any boss, partner, judge, policeman, priest, guru, or whatever that had a major impact on your life.

e) Anyone who was very close to you and then died. (Be sure to continue this one until there is no feeling of grief or loss).

f) Anybody else that seems especially significant, including historical figures and role models.

10.6 The Emotional Scale

L. Ron Hubbard charted out an emotional tone scale which he describes extensively in his book "Science of Survival". It is also discussed at length in Ruth Minshull's book "How To Choose Your People".

It is basically a pattern of emotions that people tend to follow, moving up and down in sequence. It is not actually natural to a pure spirit who can, of course, simply feel any emotion without any pattern to it at all. But this scale is pretty deeply seated and we all seem to have been indoctrinated into it long ago in earlier universes prior to this one. So people mostly follow it and they seem to think more clearly and have a higher energy level when they are in the upper parts of the scale.

The following is a highly oversimplified version of the scale. If you are interested, then see the above references and additional writings by Hubbard and others for more information, expanded and more detailed versions of the scale, various practical applications, etc. This, however, should be sufficient for our purposes here.

CHEERFUL
CONSERVATIVE
BORED
ANTAGONISTIC
ANGRY
COVERTLY HOSTILE

AFRAID
GRIEF STRICKEN
APATHETIC

To familiarize yourself with the scale and improve your mastery over your emotions, go to a crowded or interesting place as in step 10.5 above and look around with each of these emotions starting from apathy and working up to cheerfulness. On each emotion, spot things while feeling that emotion until you feel good about it.

In other words, you begin by looking around apathetically and spotting things and feeling apathetic about them and think apathetically concerning them. Then look at them with grief, etc.

If necessary, repeat the entire scale from bottom to top a few times until you can control this comfortably.

10.7 Using the Emotional Scale

A valuable technique for getting into communication with somebody is to match their emotional tone. Even more interesting, if you match it and then slowly move upward using each emotion in turn, you can pull them up with you and get somebody who was afraid or depressed (apathetic) into a more cheerful frame of mind.

You could, for example, match somebody in anger, not by being angry at them but by joining them in their anger at an external target. And then gradually shift it upwards into a feeling of antagonism, which would be a flippant and sarcastic attitude rather than feeling enraged, and then gradually move up to being bored with the whole thing, and so on.

But actually matching somebody's emotional state is not as easy as it sounds. People maintain a social veneer. They pretend to be angry when they are really afraid, or they pretend to be cheerful when they are really mad at everybody deep down.

So you talk a little bit at various emotional levels and see where you suddenly find them agreeing with you very profusely. For this you would keep it light but express an attitude that would fit in with each one, saying things like "how dangerous it is to walk the streets at night" (fear) or "how monotonous life is" (bored). And note that most people will agree without enthusiasm if you say something that they think that they are supposed to agree with or that fits their general philosophy even if it doesn't really hit their mood at the moment. But watch for the one where they suddenly get carried away with talking about it. That is where they are sitting right now.

And remember that people do change and do shift around on this scale. They might be unusually depressed or especially uplifted at the moment when you are talking to them. People do often have a chronic emotion that they tend to fall into as a solution to life's troubles, but it is not always manifest.

Now you should try this out in ordinary conversation, trying to spot people's emotional levels and even trying to shift it upwards if you can.

This can be fun and interesting and is a very practical activity for duplicating other's viewpoints, because their emotional attitude is a significant factor in how they look at things.

Put in some real practice on this. It will bring to bear the various things that we have been processing in the last few chapters and develop your communication skills considerably.

CHAPTER 11:
EXTERIORIZATION

This chapter might be too advanced for some beginners. It needs to be presented as early as possible because some students will bump into this area after a small amount of processing. Also, an increase in spiritual awareness at this level can rekindle hope and wash away despair. But if it is too difficult, feel free to skip it for the time being and go on to the next chapter. In that case, you should come back to this one and do it after you have done a few more chapters and feel ready.

At the ultimate level, you are pure thought, a nothingness with the capabilities of creation and consideration.

Our existence stretches back before this universe, and therefore at basic we cannot be composed of or dependent upon matter or energy.

Although many metaphysical schools concern themselves with astral or energy bodies, the more advanced schools recognize that these also are not the pure spirit but simply less physical constructions that are used by the spirit much as it uses the physical body.

Again contemplating the ultimate state, one would not have a physical location because one existed before there were any universes to be located in. The idea of being located in some specific area is more of an agreement and a convention rather than an enforced fact. The spirit can be anywhere it chooses to be and can be all pervasive if it so desires. But we normally play the game of life by operating from specific viewpoints.

One can be in the body or out of it. One can be outside as a pure viewpoint while leaving most of one's "stuff" in the body or one can pull most of the "stuff" out as well. Astral walking type practices try to get a person out with a lot of their stuff. Early Scientology, on the other hand, was more interested in exteriorizing the pure spirit so that it could think and operate without the impact of all the body's energy fields. Anything like an astral body was seen as just one more thing to get out of.

In those early days, Hubbard decided that the word "soul" had too many connotations. It is sometimes considered to be an energy form. It is sometimes thought of as something other than the person himself. Similar problems occur in using the word "spirit", with much arguments occurring between different spiritual practices. Therefore he coined a new term to describe a pure thought unit. He chose to call this a "thetan" based on the Greek letter theta which is sometimes used to represent thought.

Early Scientology worked to exteriorize the "thetan", meaning the person himself as a pure thought unit rather than exteriorizing the person in an energy body of some sort.

The pure spirit or thetan is you yourself and is capable of all actions and operations including creation and perception. However, we have long since decayed to the point

where we are dependent on the physical body for our sensory input and our operations in the physical universe.

Without a physical body, we fall back to using an energy body of some sort, and depend on that for our perceptions and operations. That is the usual condition of somebody between lives or astral walking or engaged in some other out of body experience. But these non physical bodies are generally weaker and further decayed than the meat body and the sensory and operating capabilities are usually unsatisfactory.

Therefore, Scientology undertook as its goal the rehabilitation of the thetan or pure spirit itself to the point where it could perceive and operate without the need for any bodily construct of any sort whatsoever. This hypothetical end goal is referred to as an "operating thetan" or OT.

Later Scientology became sidetracked. There were many other things that needed to be figured out and addressed besides this point of exteriorization or the development of OT abilities. To a large degree, they never got back to the earlier material in this area. But we will take a more balanced approach, working things both from the spiritual and the human sides.

11.1 Interiorization and Exteriorization

The biggest bug that plagued the early Scientology work on exteriorization was not figured out until much later. It is that the person, while exterior, can sometimes snap back into the body with some force because he has been startled, scared, or otherwise surprised. This gives the person mental charge on the subject of "Interiorization" and may subsequently make it harder for the person to exteriorize again.

Of course a pure spirit consists of nothing and therefore would have no impact, but in practice the being normally will be carrying around at least some "mental" matter and energy which can impinge on the body's own energy fields. The impact of interiorizing can in some cases be great enough to give the body a headache.

Since running processes will gradually release the barriers that hold a person trapped, the person will have a tendency to expand outward from the body as they advance through these materials. It therefore becomes important to proof one up against this interiorization problem so as to avoid ill effects if one does exteriorize and then snap back in again.

This can easily be drilled by causatively interiorizing and exteriorizing from large masses such as nearby mountains until one can confront and control interiorizing.

In drilling this, we do not want to pull your normal viewpoint, machinery, energy bodies or whatever out from their usual positions.

Instead, we will take advantage of the fact that a pure being is never really located in the first place except by his own consideration and we will take advantage of the fact that you can operate more that one viewpoint at a time.

This means that you can leave everything in place including your normal operating viewpoint and create a second viewpoint and use that for our drills.

How do you create a viewpoint? It is very simple. You simply pick a spot and begin operating from it. You don't move from the previous viewpoint or pull anything out of it, you simply add a second viewpoint.

We have already done this to some slight degree with the more advanced drills that were given in the first few chapters. We mentioned remote viewing, but that is to some degree a misnomer. Really its never remote from you, only remote from the body. You are always to some slight degree located where ever you are viewing from. And you can view from multiple places simultaneously.

And now for the drill itself.

Pick a hill or a mountain or some other very large thing which you have at least some familiarity with and don't dislike.

Don't use anything too close to the body (don't use the building you are in or the mountain that you are sitting on) because you don't want to pull things from the body or be pulled into the body at this stage. You want to establish a separate viewpoint and that is easiest to do when there is adequate space separating the viewpoints.

It also helps to connect with a significant amount of mass, which is why we are picking a large object.

Now close your eyes and imagine that you are looking down at the mountain or whatever. Imagine interiorizing into it and then exteriorizing from it. Actually do this in your imagination, going in and moving out, over and over again.

When you first start, this will be pure imagination. But as you keep looking and moving and connecting with mass, you will gradually establish yourself in the new viewpoint.

At some point, you will get some real perception. It may be vague but it will feel real. This establishes the new viewpoint and it will remain as long as you continue to use it and move it around. You can bring these into existence and discard them at will. There is no limitation or price in terms of energy or any other reason to conserve or worry about these.

The first time this happens, the win may be significant enough that it would be an invalidation to continue the process, in which case you can end off and take a break or maybe move the viewpoint over to another mountain and continue running the process there.

Eventually you need to continue running this drill past the point where the viewpoint is established so as to practice interiorizing and exteriorizing an established viewpoint. Do this until you feel comfortable about going into and out of things.

Note that your usual viewpoint will still be established with respect to the body. You have more than adequate physical mass and all sorts of mental constructions there and it doesn't dissolve just because most of your attention is somewhere else. But you will probably have the "volume turned way down" because most of your interest and attention will be with the new viewpoint that you are drilling with.

11.2 Some more drills

Now establish a viewpoint by interiorizing and exteriorizing from a mountain or whatever as given above. Once you feel some reality and orientation in this secondary viewpoint, go on to the next step.

Look down at the mountain. Imagine that you have a sort of ridge or sheet of invisible mental energy in front of you, A sort of standing wave or energy screen.

Decide that you are firmly anchored in your position above the mountain. If necessary, you can visualize some kind of brace or support which holds you there.

Now take the energy ridge and push it into the mountain and pull it back out while maintaining your position. Repeat this over and over, in and out until you can get some sort of tactile sensation from the mountain as you push the ridge into it.

Next push the ridge into the mountain and leave it there to help anchor the viewpoint.

While keeping this secondary viewpoint anchored and in place, shift back to the primary viewpoint that you use to operate the body. Open your eyes and look around without letting go of the secondary viewpoint.

Now shift back to the secondary viewpoint and look at the mountain. Then back to the body and look from its eyes. Shift back and forth a number of times until you feel comfortable about shifting.

Now look from both viewpoint simultaneously. You will find that the body has a much higher level of volume, but if you put enough attention on the secondary viewpoint, you can keep it from being totally swamped out (although it will probably seem much diminished compared to when you had your eyes closed). Hold this for a while, experiencing the duality. Do this until you are comfortable and then for a bit longer. If you have real trouble, repeat the previous step of shifting back and forth.

11.3 Looking around

Again establish a secondary viewpoint by ext/int as given in the first section above.

This time, as soon as the viewpoint is establish, begin moving around and spotting things that are nice to look at. Move over a city or countryside which you are a bit familiar with and continue to spot things that are nice to look at until you feel very good.

Note that in this case you should move through space rather than teleporting around because it helps a bit to maintain a consistent viewpoint when doing a drill like this.

Of course you may be imagining a lot of what you see, but there will be some real component mixed in with the imagination. So don't invalidate yourself if you find that some things are a bit different. Until you are fairly far advanced, you will mostly be getting sketchy little bits of perception and imaginatively filling in the blanks so to speak.

11.4 Imagination

This one might be too difficult on a first pass, in which case it can be left for the second time through the book.

The eastern mystics have said that "all is illusion" and they are correct. But there are your personal and private illusions and then there is the big shared common illusion that we call reality.

Reality is real because it is held in common between us rather than being our own personal turf.

Now let's do this drill with a privately created illusion rather than a real mountain.

Although you could just imagine a mountain, this will go much better if you consciously create a space first and then mockup a mountain within it.

Begin by closing your eyes and visualizing a point that is not located anywhere in physical universe space. Just consider that the point is somewhere else, in your own personal place so to speak.

Now stretch the point out into a line. Make the line fairly long because we want to have enough space for a mountain. Next, extend the line into a square. You could visualize lowering a sort of curtain from the line until you have a sheet. Then extend the sheet in the same way to form a huge cube.

Consider that this cube is simply pure space. Now visualize a mountain within it. Begin changing the mountain around and adjusting it, shifting around the colors and terrain until you feel that you are in control of it and you like the way that is it.

Now do the ext/int drill with this mountain that you mocked up. Continue until you feel good and feel that you have a viewpoint well established in this space that you created for yourself.

When you are happy with this, anchor the viewpoint by whatever means you feel is necessary and keep the mountain mocked up and then establish another viewpoint above the real world mountain (as in the first step above).

Now you should have two secondary viewpoints. One above the mocked up mountain and another above the real one. Shift back and forth between them, noticing something nice about the particular mountain that you are looking at each time.

This may give you some very strange and disorienting sensations for a little while. Continue until you can shift back and forth comfortably. Then shift back and forth some more, noticing differences between the real and the mocked up mountain.

This one can be carried forward to a significant change in perception and awareness.

11.5 Healing

This may be of some help in getting the body feeling better. This doesn't generally cure things but can ease pain considerably and encourage the body to heal itself.

You begin with the ext/int drill on a real mountain or other large object that is within reasonable traveling distance to your physical body. Once you have the secondary viewpoint established, drift over to where the body is, moving through the physical universe space.

You need to be good at the above drills before you can get near to the body without automatically shifting into the primary viewpoint that you operate the body with. And you will find that you need to maintain a certain distance to keep this from happening. If you do slide into the body, keep backing the secondary viewpoint further away until you reach a point where you can hold it stable while looking at the body.

You might need to stay above the house and visualize the roof as being transparent so that you can maintain enough distance from the body while looking at it. Do whatever seems necessary and get as close as possible while maintaining a stable position outside of the body.

You can perceive things as solid or as transparent or somewhere in between. In this case you want the body semi-transparent so that you can see into it slightly. This will all probably be very, very vague and slightly unreal but don't worry about that, just get whatever perception you can, this drill will work despite extremely poor perception and has a very nice effect.

Now look over the body for any black or gray or smudged areas. These might be like little dark clouds permeating parts of the body or even extending out and around it. Even if you are mostly "imagining" this without real vision, you can generally sort of see lighter and darker patches with your eyes closed.

For each of these smudges or black areas that you spot, gradually turn it white or light colored by gently flowing energy into it (you do this by getting the idea that you are doing it and sort of exhaling or flowing towards the spot or cloud).

Continue this until the body feels good physically. If you do this right you may be surprised by how much better the body feels.

11.6 Summary

We will be doing a lot more in this area later. Early on, you don't want to move anything out of the body unless it happens naturally without being forced. But that does happen sometimes when you blow away a really heavy area of mental charge and doing this chapter ensures that it will be a pleasant experience instead of making you afraid or disoriented or giving you a headache.

CHAPTER 12:
HELP

To be helped, you need to be willing to give and receive help. But help is often abused, being used as a control mechanism and a means of dominating others.

Even when help is given freely without strings attached, it sometimes fails and the usual foolish tendency is to accumulate the weight of the failures without balancing them with the successes.

Because of the altruistic nature of true help, it is also a useful way to push through the barriers that you build up as you engage in conflicts with others. If you can find ways to help your enemy and for your enemy to help you, you can break down the barriers of hatred that keep you at war.

Here we are going to emphasize the positive side and use that to push through any weight of failures. We have been around for a long time and we haven't always failed even if recent times look grim in some cases.

And we will use general rather than specific targets because you have often engaged in the same game over and over again and we do not wish to narrow the scope to the current situation. In other words, we want to do things like considering helping a parent rather than limiting ourselves to your specific parents in this lifetime because you have often gotten into the same kind of games with different parents over the course of many lives.

And we are only going to consider how you COULD help others or others COULD help you. There is no insistence that you do help, because true help must be given freely without pressure or strings attached. It is not a duty or a remedy for guilt (using it that way is one of the reasons it often fails).

But by considering how you could help, you will blow out the barriers of hatred, failure, and control and become free of much mental charge and difficulties. And then you can think freely and make your own choices in the area.

These are simple repetitive processes with alternating commands. Just keep doing the commands, spotting ways that you could help. The answers don't have to be perfectly logical, just whatever you can think of.

As you run a process like this, you are often pushing through forces which are not immediately obvious from the processing command. As these come into view and dissipate, one can often have very interesting realizations.

This is the most desirable result of running a process, namely that you push through some kind of force or resistance and then, because the force is now out of the way, have a realization as a result. These sudden realizations are called "cognitions" in Scientology because one has become cognizant of something new.

If you have a cognition (sudden realization) while running a process, it generally means that the process is complete and you should give yourself a pat on the back.

And note that there are relative truths. Something may be true in a specific case or a limited frame of reference even if it is not broadly correct. And some truths are stepping stones to higher ones. These things are not absolutes although they often seem that way when you first realize them. So don't invalidate these things when you notice exceptions, simply take a broader view and see what areas they do or do not apply to.

12.1 Willing to Help

12.1a) Who or what would you be willing to help?

12.1b) Who or what would you be willing to have help you?

12.1c) Who or what would you be willing to have others help?

12.2 General Help

12.2a) How could you help somebody else?

12.2b) How could somebody else help you?

12.2c) How could somebody else help others?

12.2d) How could somebody else help themselves?

12.2e) How could you help yourself?

12.3 Past Help

These are 4 separate processes, each with 2 commands that should be alternated.

12.3.1a) What help has another given you

12.3.1b) What help has another not given you

12.3.2a) What help have you given another

12.3.2b) What help have you not given another

12.3.3a) What help have others given others

12.3.3b) What help have others not given others

12.3.4a) What help have you give yourself

12.3.4b) What help have you not given yourself

12.4 Specific Help

There are quite a few processes here. Each has 5 commands that are run alternately.

12.4.1a) How could you help a parent (or guardian)

12.4.1b) How could a parent (or guardian) help you

12.4.1c) How could another help a parent (or guardian)

12.4.1d) How could a parent (or guardian) help another

12.4.1e) How could a parent (or guardian) help themselves

12.4.2a) How could you help a child

12.4.2b) How could a child help you

12.4.2c) How could another help a child

12.4.2d) How could a child help another

12.4.2e) How could a child help themselves

12.4.3a) How could you help a teacher

12.4.3b) How could a teacher help you

12.4.3c) How could another help a teacher

12.4.3d) How could a teacher help another

12.4.3e) How could a teacher help themselves

12.4.4a) How could you help a wife or lover

12.4.4b) How could a wife or lover help you

12.4.4c) How could another help a wife or lover

12.4.4d) How could a wife or lover help another

12.4.4e) How could a wife or lover help themselves

12.4.5a) How could you help a boss or senior

12.4.5b) How could a boss or senior help you

12.4.5c) How could another help a boss or senior

12.4.5d) How could a boss or senior help another

12.4.5e) How could a boss or senior help themselves

12.4.6a) How could you help an official

12.4.6b) How could an official help you

12.4.6c) How could another help an official

12.4.6d) How could an official help another

12.4.6e) How could an official help themselves

12.4.7a) How could you help a holy man

12.4.7b) How could a holy man help you

12.4.7c) How could another help a holy man

12.4.7d) How could a holy man help another

12.4.7e) How could a holy man help themselves

12.4.8a) How could you help a body

12.4.8b) How could a body help you

12.4.8c) How could another help a body

12.4.8d) How could a body help another

12.4.8e) How could a body help itself

12.5 Confronting the Emotions

We have mentioned the emotional scale in a previous chapter. Although we did some work with it, we avoided the issue of confronting people who are in the grips of strong emotions.

Now we can use these help processes to blow away the heavy barriers that most people build against these and make it easier for you to face up to and handle people who are being very emotional.

12.5.1a) How could you help an apathetic person

12.5.1b) How could an apathetic person help you

12.5.1c) How could another help an apathetic person

12.5.1d) How could an apathetic person help another

12.5.1e) How could an apathetic person help themselves

12.5.2a) How could you help a grief-stricken person

12.5.2b) How could a grief-stricken person help you

12.5.2c) How could another help a grief-stricken person

12.5.2d) How could a grief-stricken person help another

12.5.2e) How could a grief-stricken person help themselves

12.5.3a) How could you help a fearful person

12.5.3b) How could a fearful person help you

12.5.3c) How could another help a fearful person

12.5.3d) How could a fearful person help another

12.5.3e) How could a fearful person help themselves

12.5.4a) How could you help a covertly hostile person

12.5.4b) How could a covertly hostile person help you

12.5.4c) How could another help a covertly hostile person

12.5.4d) How could a covertly hostile person help another

12.5.4e) How could a covertly hostile person help themselves

12.5.5a) How could you help an angry person

12.5.5b) How could an angry person help you

12.5.5c) How could another help an angry person

12.5.5d) How could an angry person help another

12.5.5e) How could an angry person help themselves

12.5.6a) How could you help an antagonistic person

12.5.6b) How could an antagonistic person help you

12.5.6c) How could another help an antagonistic person

12.5.6d) How could an antagonistic person help another

12.5.6e) How could an antagonistic person help themselves

12.5.7a) How could you help a bored person

12.5.7b) How could a bored person help you

12.5.7c) How could another help a bored person

12.5.7d) How could a bored person help another

12.5.7e) How could a bored person help themselves

12.5.8a) How could you help a conservative person

12.5.8b) How could a conservative person help you

12.5.8c) How could another help a conservative person

12.5.8d) How could a conservative person help another

12.5.8e) How could a conservative person help themselves

12.5.9a) How could you help a cheerful person

12.5.9b) How could a cheerful person help you

12.5.9c) How could another help a cheerful person

12.5.9d) How could a cheerful person help another

12.5.9e) How could a cheerful person help themselves

12.6 Acceptable Help

12.6a) Spot an acceptable way of helping

12.6b) Spot an unacceptable way of helping

Most of the above processes served primarily to break down the walls that people build up which block them from contact with the world. But this one really opens the door to giving and receiving good help which really is helpful instead of entrapping.

CHAPTER 13:
CHANGE AND NO CHANGE

To get better and to become more able, you have to be willing to change.

But when things are going badly, and especially when the body is or might be hurt, a person tends to clamp down and resist changing to avoid getting worse. In other words, he tries to hold things in place. This may be appropriate to the circumstances at the time, but the person often keeps doing it afterwards, which makes it difficult for him to get better.

13.1 Objective Change

Each command is done 5 times in rotation. Use a different object on each of the 5 repeats.

13.1.1

a) Pick an object. Go over to it. Place your hands on it and hold it absolutely still. (do this 5 times).

b) Pick an object. Go over to it. Place your hands on it and keep it from going away. (do this 5 times).

c) Pick an object. Decide to move it and pick a place to move it to. Go over to it. Move it to the position you picked (do this 5 times).

Repeat.

13.2 Holding the Body

Now we will do a similar drill, holding on to the body, etc.

13.2.1

a) Using your hands, grab your left leg and hold it absolutely still. Let go of it. Then grab the right leg and hold it absolutely still. Do this back and forth 5 times.

b) Using your hands, grab your left leg and keep it from going away. Let go of it. Then grab the right leg and keep it from going away. Do this back and forth 5 times.

c) Using your hands, grab your left leg and move it up and down. Let go of it. Then grab the right leg and move it up and down. Do this back and forth 5 times.

Repeat

13.2.2

Now do the same process as above on your arms. In this case, use your right hand to grab your left arm, and then use your left hand to grab your right arm, alternating back and forth doing "hold it absolutely still", then "keep it from going away", and finally "move it up and down".

13.2.3

Now do the same process alternating your head and stomach/abdomen. In other words, you grab your head with your hands and hold it absolutely still, then grab the stomach and hold it absolutely still repeating this 5 times back and forth. Then do "keep it from going away". Finally, move it by moving your head back and forth (with your hands) and pressing your stomach in and releasing it.

Note that this last process will sometimes help relieve a headache.

The general technique can also be used as an assist to aid in healing an injured area. In that case, you work with the injured area and the exact opposite side (or head/stomach as above). But on the "move it" step, do not move the area in any harmful way, simply find some safe and gentle thing that you can do to assert your control over the area.

In general, when one is hurt one often tries to hold the area completely still and one often goes much to far, keeping the area still on an automatic basis long after the need has passed.

There is also a tendency for the being to clamp down on the body and "keep it from going away" on an automatic basis because the harm or danger can make one afraid of losing the body.

13.3 Holding on with Your Mind

On a broader scale, the being is to some degree tending to hold everything still on an automatic basis to prevent harm and protect him from danger and he also tends to keep things from going away as a remedy for loss.

The solution is to do consciously what you might be doing subconsciously.

This is done in a manner similar to 13.1 but mentally instead of physically. Instead of changing the objects location, the third step would be to make it more solid. The commands would be as follows:

13.3.1

a) Look around the room and select an object. Mentally grab it and hold it absolutely still. (do this 5 times).

b) Look around the room and select an object. Mentally grab it and keep it from going away (mentally resist its efforts to move away by holding it back). (do this 5 times).

c) Look around the room and select an object. Mentally grab it and make it more solid. (do this 5 times).

Repeat.

13.4 Exterior Version

First repeat step 13.1 above, doing the drill physically.

Then lie down and close your eyes. Imagine that you are looking down at the surrounding city or countryside.

Spot objects that you would be willing to have and do the drill in 13.3 on them. You do not need clear vision or perception for this, just imagine or perceive as well as you can and grab the object mentally and hold it still etc.

13.5 Change Process

We ran a very simple change process in chapter 7. Now we will do a more elaborate version.

13.5.1

a)   What would you be willing to change in another person.

b)   What would you be willing to have another person change in you.

c)   What would you be willing to have another person change in others.

d)   What would you be willing to have another person change in themselves.

e) What would you be willing to change in yourself.

13.6 Change and Control

13.6.1

a) What must be changed

b) What must not be changed

c) What can you leave uncontrolled

d) What can you control comfortably

13.7 Recall

There are 4 processes here, each with two commands.

13.7.1a) Recall changing something

13.7.1b) Recall stopping something from changing

13.7.2a) Recall another changing something

13.7.2b) Recall another stopping something from changing

13.7.3a) Recall society changing.

13.7.3b) Recall society resisting change.

13.7.4a) Recall changing yourself

13.7.4b) Recall stopping yourself from changing

13.8 Change/Unchanged

13.8.1a) What could change you

13.8.1b) What would leave you unchanged

13.8.2a) What could you change

13.8.2b) What would you leave unchanged

13.8.3a) What could change others

13.8.3b) What would leave others unchanged

13.8.4a) What could you change about yourself

13.8.4b) What would you leave unchanged about yourself

13.9 Changing the room

13.9a) Find something you would be willing and able to change in the room and change it.

13.9b) Find something in the room that you would be willing to permit to remain the same and leave it unchanged.

CHAPTER 14:
PROTEST

In the beginning, the free spirit goes out of communication on a selective basis as a matter of free choice. This is the establishment of identity. He imposes some distance and delays and barriers to his communication and perception so that he will not simply be a reflection of everybody else all at once.

Initially, these barriers are selective and he shifts them around at will. But they are barriers and as a result, he can be surprised and be presented with things that he was not aware of or prepared for.

The early being, before he decays, cannot be harmed or impacted, but he can choose to reject things on an aesthetic basis, finding them undesirable for whatever reason. And so there comes to be a flux of acceptance and rejection and the possibilities of communications being blocked or misunderstood.

In the face of having undesirable things pushed at him or having his valued presentations rejected by others, the being may go into protest, objecting to the enforcement or rejection.

If a being's attempts to communicate a protest are blocked, he will create something to convey his protest in a more physical manner that is harder to ignore. And so he creates something and insists that others observe it, and because it is often rejected, he begins to create it compulsively.

Protest lies at the root of most compulsions. In theory, you might think that acceptance would solve this, but it is a two way street and half of his protests are due to other's lack of acceptance of his creations rather than his own lack of acceptance of their creations.

Therefore, the protest mechanism must be addressed directly.

Although communication barriers are the initial aberrative factor in a being's existence, they are not themselves aberrations because they are done by choice. Protests are the first actual aberration (lessening of the beings ability and awareness, in this case because of doing something compulsively).

The keynote here is to spot protests and identify what you are creating to communicate those protests, and who should have received and acknowledged the communication. By bringing these into view, you should be able to regain control over things that are being compulsively created.

The limitation here is how deep and early can one reach, because many of the compulsive creations are in protest of things that are not only long forgotten but so far out of the sphere of human existence that they are not really comprehensible until one has advanced extremely far.

So take this as far as you can at this stage and count on finding more on a second pass through this book.

14.1 Current Protests

14.1.1a) What are you protesting

14.1.1b) What have you done to communicate that

14.1.1c) Who should acknowledge that

Next run:

14.1.2a) What about you is another protesting

14.1.2b) What have they done to communicate that

14.1.2c) How could that be acknowledged

Then run:

14.1.3a) What are others protesting

14.1.3b) What have they done to communicate that

14.1.3c) Who should acknowledge that

14.2 Past protests

If the answer to the first question in each set is "nothing", then skip it and go on to the next set.

Each set is run as follows:

a) spot the protest
b) what did you create to protest that?
c) who should have acknowledged it?

And then look for an earlier similar protest, including past life protests. If there is none apparent, then spot another protest in the same area. For example, on "What have you protested about your body", you would then look for an earlier similar protest which might also be about your current body or a body that you had in an earlier life. If you can't spot any, then look for another protest about your body or about bodies that you have had in earlier lives.

If there is something on a topic (such as your body), then continue running protests in that area (earlier similar etc.) until you feel good about the area.

14.2.1a) What have you protested about your body?

14.2.1b) what did you create to protest that?

14.2.1c) who should have acknowledged it?

14.2.1d) Find earlier similar protests and repeat

14.2.2a) What have you protested about your family?

14.2.2b) what did you create to protest that?

14.2.2c) who should have acknowledged it?

14.2.2d) Find earlier similar protests and repeat

14.2.3a) What have you protested about your jobs and work environment?

14.2.3b) what did you create to protest that?

14.2.3c) who should have acknowledged it?

14.2.3d) Find earlier similar protests and repeat

14.2.4a) What have you protested about society?

14.2.4b) what did you create to protest that?

14.2.4c) who should have acknowledged it?

14.2.4d) Find earlier similar protests and repeat

14.2.5a) What have you protested about living things?

14.2.5b) what did you create to protest that?

14.2.5c) who should have acknowledged it?

14.2.5d) Find earlier similar protests and repeat

14.2.6a) What have you protested about the physical universe?

14.2.6b) what did you create to protest that?

14.2.6c) who should have acknowledged it?

14.2.6d) Find earlier similar protests and repeat

14.2.7a) What have you protested about spirits?

14.2.7b) what did you create to protest that?

14.2.7c) who should have acknowledged it?

14.2.7d) Find earlier similar protests and repeat

14.2.8a) What have you protested about God or religion?

14.2.8b) what did you create to protest that?

14.2.8c) who should have acknowledged it?

14.2.8d) Find earlier similar protests and repeat

14.3 Acknowledgment

Protest tends to persist because of lack of acknowledgment. So lets approach this from the other side.

a) What condition have you failed to acknowledge

b) What condition has another failed to acknowledge

c) What condition have others failed to acknowledge

14.4 Acceptance

a) What protest of another's could you accept

b) What protest of yours could another accept

c) What protest of another's could others accept

14.5 Compulsions

Compulsive behavior is usually started in protest of something. The actual protest may have begun in an earlier life, so that you have to use a loose sort of question along the lines of "what might you protest with that?". This lets you bring up odd answers that don't fit your current lifetime but which might actually be the correct answer in the lifetime in which you created the protest. Very strange answers can show up on this process.

Once a compulsion starts, the being will accumulate other mental charge on it in addition to the original protest, so don't be disappointed if the compulsion doesn't magically disappear completely on spotting the protest. But the compulsion will be weakened considerably and you should find that you have much more free choice than you did before. And the later weight that has built up on it will have a tendency to unravel as time passes.

For this process, you spot a compulsion and then run the following on it, over and over until a major release occurs.

a)   What might you protest with that?

b)   What would be the communication there?

c) Who should acknowledge that?

14.6 Chronic Physical Conditions

The same process as given in 14.5 above can also be run on a chronic physical condition. This is good for illnesses and things which should have healed but haven't. It is not always applicable to physical accidents although in some cases the person will have brought about the accident in protest of something.

Once a physical condition has established itself as chronic, it tends to get confirmed by other things (everything from receiving disability checks to using it to gain sympathy). And there are other factors which can trigger or reinforce chronic conditions (we will be covering this in other chapters). But sometimes this protest button might be the key to resolving a condition, so give it a try and get as much as you can out of it.

14.7 Basic Protest

At basic, one protests things that one is forced to or prevented from being, doing, or having.

14.7.1 Beingness

Here we are referring to things which a person could be, such as a policeman or a prostitute or a parent etc.

a) What beingness might you protest

b) What beingness could you accept

14.7.2 Doingness

Here we are referring to things that a person might do, such as skiing or stealing or running etc.

a) What doingness might you protest

b) What doingness could you accept

14.7.3 Havingness

Here we are referring to things that a person might have, such as money or guns or cars.

a) What havingness might you protest

b) What havingness could you accept

14.7.4 Inhibited Beingness

a) What have you been prevented from being

b) write down any protests you might have about that

c) who should acknowledge that

14.7.4 Inhibited Doingness

a) What have you been prevented from doing

b) write down any protests you might have about that

c) who should acknowledge that

14.7.5 Inhibited Havingness

a) What have you been prevented from having

b) write down any protests you might have about that

c) who should acknowledge that

14.8 Communicating protests

a) what protest could you let another tell you

b) what protest could you tell to another

c) what protest could another tell to others

14.9 Acceptance

Go to a crowded place.

Spot people. For each one, accept them for what they are and mentally acknowledge them for being that.

CHAPTER 15:
PROBLEMS

When we talk about problems in processing, we are not talking about things that one solves, as in a math problem, but about persistent difficulties which remain fixed and which one can't seem to solve.

For example, we are not talking about solving the "problem" of how to pour the concrete foundation for adding a new room to a house. That is something you handle by studying construction or hiring an engineer. Instead, we are talking about problems such as needing to add an extra room but not being able to afford it. In this case there is a conflict, with two things in opposition. The need for a room and the absence of money.

In the sense that we are using here, it is only a true problem if it is a persistent condition that exists because of two things in conflict.

If there were only one rather than two things involved, it would carry through to its natural completion. But with two things in opposition to each other, they hang suspended and cause the person's attention to fixate.

In theory the person should be able to figure out one side or the other. In our example, he would either figure out an alternative to adding a room or some other solution to his need for extra space or he would figure out a way to make more money or build it more cheaply or whatever. These are the normal mechanics of living life and solving the one sided "problems" which are no more than exercises in how to get things done.

But when two things lock up like this, they become difficult to confront. When the person tries to confront the problem of needing more room, he stirs up his money worries and can't think about it clearly. And when he tries to confront his money troubles, he gets distracted by the worries about needing the extra room. And so the problem persists, continually nagging at him and never really resolving unless some outside force intervenes.

And he will become habitual on certain kinds of problems, so that even when a specific situation is solved by gratuitous fortune, he gets the same kind of mess going again as quickly as possible.

Furthermore, all logic and appearances to the contrary, if he has gotten stuck like this you will find that he is himself creating both sides of the problem. He is stuck because he is putting both opposing forces there and holding them in opposition and sitting in the middle between them. That is why he can't think and do something to change the situation.

There is more to discuss here, but we should run some processes first.

Most of these processes use "What is the problem?" as the first question. They are generally simple alternating commands where you spot the problem and then spot something about the problem and then spot the problem again etc. You need to keep

spotting the problem because it will change and your awareness of it will increase. Also, an earlier problem that underlies the first one may come into view, so don't make a point of continuing to spot the same problem.

15.1 Confront

This is very simple. Just alternate the two commands, letting the problem shift around or letting an underlying problem come into view as needed.

a) What is the problem b) What part of that problem could you confront

15.2 Games and Creation

At basic, we are balancing the nothingness with an infinity of creation. As a person becomes blocked on direct creation, he still continues to add to the richness and variety by playing interesting games. When he can't do that either, he starts creating problems compulsively because that at least gives him some kind of game and creation.

By inventing problems or games, the person begins to create causatively and can get off of the stuck compulsive creation that is holding a problem in place.

Each of the following 3 processes has two commands that should be alternated.

15.2.1

a) What is the problem

b) Invent a problem of comparable magnitude

15.2.2

a) What is the problem

b) Invent something worse than that problem

15.2.3

a) What is the problem

b) Invent a game that would be more interesting than that problem.

15.3 More on confront

15.3.1

a) what problem could you confront

b) what problem could another confront

c) what problem could others confront

15.4 Solutions

If one has a problem of this sort (two things in conflict), and one "solves" it without confronting or taking apart the source of the conflict, the solution doesn't actually remove the original problem but simply buries it. In our example of needing an extra room (perhaps one now needs a second bedroom for a child) and not having enough money for it, one might "solve" it by borrowing money or even by getting divorced.

This in turn becomes a new fixed idea because the solution must be held in place to avoid the original problem. And being fixed in place, it will in turn become a new problem. This is a self perpetuating mechanism which leads to ever more problems.

Let's do some processes on this.

15.4.1a) What is the problem

15.4.1b) What solutions have you had for that problem

15.4.2a) What problem has another had with you

15.4.2b) What solutions have they had for that problem

15.4.3a) What problem has another had with others

15.4.3b) What solutions have they had for that problem

15.5 Incomplete communications

The earliest problems came about through fixed ideas that rest firmly on the protest button that we addressed in the previous chapter. But the protest itself comes about because of communication barriers. And so we can also handle problems by addressing stopped communications.

15.5.1a) What is the problem

15.5.1b) What communications have you left incomplete about that problem

15.5.2a) What problem has another had with you

15.5.2b) What communications have they left incomplete about that problem

15.5.3a) What problem has another had with others

15.5.3b) What communications have they left incomplete about that problem

15.6 Responsibility

The person is creating their own problems.

First run:

15.6.1a) What is the problem

15.6.1b) What part of that problem could you be responsible for

And then run:

15.6.2a) What is the problem

15.6.2b) What part of that problem could you admit causing

15.7 Duality

Since we are concerned with problems that have two sides in conflict, lets practice spotting two things at a time.

Look around the room and spot two objects at a time until you can comfortably hold two things in your mind at once.

15.8 Running both sides

Now lets look at the two sided nature of problems. And let's run back chains of problems because the person creates the same problem again and again.

This can be run many times, each time taking a problem back down a chain of earlier similar problems until the chain dissolves. Keep running this until you feel freed of the weight of past problems.

First spot or recall a problem. Then do the following steps over and over until either the problem dissolves or it seems to be getting more solid or has stopped changing (no new material is coming up). If this happens (becoming more solid or not resolving), then spot an earlier similar problem and run these steps on it. Keep going earlier similar until the entire thing comes apart with real relief.

The commands are:

a)   state or restate the problem

b)   spot something about one side of the problem

c)   spot something about the other side of the problem

CHAPTER 16:
MUST HAVE AND CAN'T HAVE

When you want something too much, it tends to run away from you. When you want to avoid something too strongly, it tends to seek you out.

Think of being in the water and reaching too hard for something so that you make a wave which pushes it away. And then think of pulling back from something so hard that it creates a suction which draws it to you.

It is not that you can't like something and get it and have it, it is that you can't crave something and cling to it without getting into trouble. It calls for a lightness of touch rather than desperation. The more desperate you are, the harder it will be.

You might say that your energy is behaving in a backwards fashion. Your attempts to draw in what you "must have" and to push away what you "can't have" between them create a sort of unpleasant vacuum. It is similar to the "ridges" formed by the opposing forces of a problem (two things pushing against each other forming a sort of wall) but it is more dynamic in nature with love, fame, and fortune rushing away from you and undesirable things continually landing on your plate.

If you can reach a level of acceptance, of being willing to have or not have, if you can like and enjoy without craving and compulsion, if you can be disinterested or walk away from something without rejection and revulsion, then you can rise above this mechanism and dissolve it. That is the real secret of success. That is how to lead a charmed life where good things come your way instead of studiously avoiding you.

One of the best ways to break down a "must have" is to visualize wasting the item. Sometimes it might feel like you are feeding things into a vacuum for a few commands. And then the barrier will break down and you will find that its easy to have something if you will give a little bit of it away.

Then you can go further by visualizing giving it to others and others giving it to you.

We will run this on a number of common "buttons" (a button is something you push or that somebody else pushes on you to bring about a reaction, in other words, a hot topic).

In some cases, the item might be one that you are trying to avoid instead of something that you are trying to have. In that case, instead of "wasting" the item, you should run "having more of" the item as the first process (the other processes remain the same). We will discuss that variation further in the next chapter. For now, if one of these seems like something you want to get away from rather than have, use "have more of" instead of "waste" as the first process in the area.

16.1 Money

16.1.1

Visualize (invent and create a mockup) of ways to waste money. Imagine actual physical actions which do waste it. Keep mocking these up one at a time as well as you can until something comes apart or falls away.

If the need and craving were really bad, you will often feel warmth and energy (a pleasant sensation) as the barrier falls away.

Of course there are a few people who are already in good shape in this area, in which case the result might not be spectacular but simply feeling good after a few commands of this.

But note that even many rich people are not in good shape mentally on the subject of money, being trapped by their fortunes.

16.1.2

Note that money is the "energy" of society and it needs to flow freely.

Run these alternately:

a) visualize giving money to another
b) visualize another giving money to you
c) visualize another giving money to others

16.1.3

Money is only a medium of exchange. It is only a symbol or a substitution for actual work and possessions.

Run these alternately:

a) What could money be a substitution for
b) What could substitute for money

16.1.4

You need to be free on both accepting and rejecting. So let's run:

a) What money could you accept
b) What money could you reject

Note that you can both accept and reject the same thing (in other words, you could do either one comfortably).

16.1.5

This drill is done by closing your eyes and visualizing clouds of money around your body. Then you take the cloud and push it into the body (don't pull it in, push it in from outside, just visualize this as well as you can). After you do a few commands of this, mocking up a new cloud each time, then you throw the cloud away and have it explode in the distance. Again doing it a few times. Then go back to pushing it in, alternating these two actions back and forth, a few commands of each.

If either throwing away the cloud of money or pushing it into the body seems difficult, then do the opposite command a few times (push clouds of money into the body until you can throw them away or throw them away until you can push them in).

Begin this drill visualizing dirty and degraded money to start with and later (when you can handle that well) gradually improving the quality until you are mocking up extremely nice money (gold or whatever).

It is best if you mockup the stuff in a sphere all around you rather than just in front of you.

Do this until you feel really good, and can have or reject money comfortably.

16.1.6

Now close your eyes and imagine that you are looking down at a large city. Preferably one that you have some familiarity with and do not have a great dislike for.

Spot accumulations or flows of money within the city. For each one, reach down and connect to it, and then disconnect from it.

Initially you might find that these things tend to suck you in or that you have trouble disconnecting.

Continue this until you can reach and let go of these easily without any difficulty or urge to remain connected.

Note that a "greedy soul" between lives can often be lead around by the nose by mocking up some gold in front of him and leading him along behind it. This process should make you immune to silly tricks like that.

This entire set of processes should be continued until you can either have or not have money comfortably and do not feel under any compulsion either to get it or to avoid it. If you do feel any craving or compulsion, you should go back and run the above set of processes again.

After this, you should find that it is easier to think about money sensibly and that it is less difficult to acquire because you are no longer driving it away by clutching at it too hard. A bit

of it might even fall into your lap gratuitously. And you should no longer be trapped by your own greed.

16.2 Sex and Sensation

Here we are talking about the sex act as a mechanism of strong pleasure and sensation rather than addressing love and admiration which are much higher level feelings that will be addressed later.

We are also talking about strong pleasurable sensations in general and if sex is an inappropriate item (you are too young or whatever), then substitute pleasure or pleasurable sensations in place of sex in the commands.

Also, if you are stuck on some drug which gives a powerful feeling of pleasure or ecstasy, then run this entire set of processes on it (using ecstasy or some other appropriate word) either instead of or in addition to running these processes on sex.

These are run like the ones in section 16.1 above unless otherwise noted.

16.2.1 Mockup a way to waste sex

16.2.2

a) visualize giving sexual sensation to another

b) visualize another giving sexual sensation to you

c) visualize helping a prospective partner to have sex with someone else

d) visualize helping someone else to have sex with a prospective partner.

Note that c) and d) are not meant to mean participation in an orgy, They are meant to be selfless aid of another even though you yourself might desire the prospective partner.

Note that this is a bit different from the way we ran money because with sex, either giving or receiving (questions a or b) are both to some degree have for self. You also need to run allowing others to have so that you can really be free in an area. Hence, the need for commands c) and d).

16.2.3

a) What could sex be a substitution for

b) What could substitute for sex

16.2.4

a) What sex or pleasurable sensation could you accept

b) What sex or pleasurable sensation could you reject

16.2.5

Mockup crowds of sexually desirable bodies around you, either clothed or not, and have them radiate strong sexual sensations at you. Begin with dirty and degraded (but still sexy) ones and gradually work up to ideal ones.

Push the crowds into your body a few times and then throw them off into the distance and have them explode a few times alternately as in 16.1.5 above.

Note that some mass or object is needed for this process, so that if you are running it on something like ecstasy instead of sex, you should select and mockup and appropriate mass to contain the sensation and radiate it at you.

16.2.6

Now close your eyes and imagine that you are looking down at a large city as in 16.1.6 above.

Spot desirable sexual flows and activities. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any difficulty or urge to remain connected.

16.3 Food and Eating

We have bodies that, on a mechanical basis, need to eat. Since the need is chronic, it is easy to build up must haves and can't haves in this area.

16.3.1 Mockup a way to waste desirable food

16.3.2

a) visualize giving desirable food to another

b) visualize another giving desirable food to you

c) visualize another giving desirable food to others

16.3.3

a) What could eating be a substitution for

b) What could substitute for eating

16.3.4

a) What desirable food could you accept

b) What desirable food could you reject

and then also run

a) What undesirable food could you accept

b) What undesirable food could you reject

16.3.5

Now mockup huge amounts of extremely desirable food surrounding you. Begin with yummy but "degraded" food (whatever you think of this way) and gradually improve the quality.

Push them into the body and throw them away as in 16.1.5 above.

16.3.6

Now close your eyes and imagine that you are looking down at a large city as in 16.1.6 above.

Spot desirable accumulations of food and crowds of people enjoying eating. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any difficulty or urge to remain connected.

16.4 Work and Jobs

Although you might detest working, work and jobs are something that most people need to survive.

Here we will use "work" in the process commands because it isn't always a formal salaried job. Housekeeping or going to school or doing charity work or simply having some role or task which one has undertaken and become responsible for are all included in this.

Note however that we are aiming this at desirable work rather than drudgery or slave labor.

16.4.1 Mockup a way to waste desirable work

16.4.2

a) visualize giving desirable work to another

b) visualize another giving desirable work to you

c) visualize another giving desirable work to others

16.4.3

a) What could work be a substitution for

b) What could substitute for working

16.4.4

a) What desirable work could you accept

b) What desirable work could you reject

and then also run

a) What undesirable work could you accept

b) What undesirable work could you reject

16.4.5

Now mockup clouds of work related objects, whatever seems to represent work for you, beginning with degraded ones and then moving on to better ones.

Push them into the body and throw them away as in 16.1.5 above.

16.4.6

Now close your eyes and imagine that you are looking down at a large city as in 16.1.6 above.

Spot places with desirable work that you'd enjoy doing. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any difficulty or urge to remain connected.

16.5 Desirable Possessions

Here we want to run the kind of stuff that you really would want to have and perhaps can't have. This could be cars or stereos or fancy china or jewelry or whatever.

If you have a strong desire for children or pets or even plants or some other special thing, then repeat this entire set of processes again using that.

This can also be run on "beautiful things", with the emphasis on the aesthetics of the objects, especially objects of art.

16.5.1 Mockup a way to waste desirable possessions.

16.5.2

a) visualize giving desirable possessions to another

b) visualize another giving desirable possessions to you

c) visualize another giving desirable possessions to others

16.5.3

a) What could desirable possessions be a substitution for

b) What could substitute for desirable possessions

16.5.4

a) What desirable possessions could you accept

b) What desirable possessions could you reject

and then also run

a) What undesirable possessions could you accept

b) What undesirable possessions could you reject

16.5.5

Now mockup clouds of desirable possessions, beginning with degraded ones and then moving on to better ones.

Push them into the body and throw them away as in 16.1.5 above.

16.5.6

Now close your eyes and imagine that you are looking down at a large city as in 16.1.6 above.

Spot accumulations of desirable possessions. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any difficulty or urge to remain connected.

16.6 Love and Admiration

The desire for love and admiration is very basic to a being.

Desires for fame and/or respect can also be run here.

16.6.1 Mockup a way to waste love and admiration.

16.6.2

a) visualize giving love and admiration to another

b) visualize another giving love and admiration to you

c) visualize another giving love and admiration to others

16.6.3

a) What could love or admiration be a substitution for

b) What could substitute for love or admiration

16.6.4

a) What love could you accept

b) What love could you reject

and then also run

a) What admiration could you accept

b) What admiration could you reject

16.6.5

Now mockup crowds of people flowing of love and admiration at you, beginning with degraded people and then moving on to better ones.

Push them into the body and throw them away as in 16.1.5 above.

16.6.6

Now close your eyes and imagine that you are looking down at a large city as in 16.1.6 above.

Spot activities involving love or admiration. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any difficulty or urge to remain connected.

16.7 Other Areas

If there is some other kind of thing that you feel compelled to have but can't seem to get, you can form a set of processes similar to the above to handle it.

Fill in the blanks with the appropriate item.

16.7.1 Mockup a way to waste _____.

16.7.2

a) visualize giving _____ to another

b) visualize another giving _____ to you

c) visualize another giving _____ to others

16.7.3

a) What could _____ be a substitution for

b) What could substitute for _____

16.7.4

a)   What _____ could you accept

b) What _____ could you reject

16.7.5

Now mockup clouds of _____ or objects that represent _____ around you.

Push them into the body and throw them away as in 16.1.5 above.

16.7.6

Now close your eyes and imagine that you are looking down at a large city as in 16.1.6 above.

Spot collections of _____, or activities involving _____. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any difficulty or urge to remain connected.

CHAPTER 17:
MUST AVOID AND CAN'T GET RID OF

This is the flip side of the MUST HAVE / CAN'T HAVE difficulty discussed in the previous chapter. These are the things that many people feel they MUST AVOID but can't seem to get rid of.

When we were handling something that a person Must Have, we had to begin by wasting it to reverse the stuck flow on trying to get it. Once that is knocked out, then we run general processes of accepting and rejecting it to stabilize the person so that he doesn't start the whole mess over again.

For something that the person is trying to get rid of which wouldn't go away (and almost seems like he is pulling in on himself), the first process has to be the exact opposite. Since he is compulsively avoiding, he must mockup ways to have more of whatever it is until the stuck point dissolves. Then we do the rest of it exactly the same as we did for a Must Have because the remaining steps get the person to a point where he can accept or reject at will without compulsion.

Refer back to section 15.1 in the previous chapter for general information on doing these processes.

Again we will work over some common things that people are often avoiding.

17.1 Drudgery

Here we are looking at the flip side of desirable work. This is the stuff that the person doesn't want to do and is not interested in doing but is made to do by whatever circumstances.

And the more he tries to avoid it, the more it seems to seek him out.

17.1.1 Mockup a way to have more drudgery.

17.1.2

a) visualize imposing drudgery on another
b) visualize another imposing drudgery on you
c) visualize another imposing drudgery on others

17.1.3

a) What could drudgery be a substitution for
b) What could substitute for drudgery

17.1.4

a) What drudgery could you accept

b) What drudgery could you reject

17.1.5

Now mockup clouds of things involving drudgery around you.

Push them into the body and throw them away as in 15.1.5 above.

17.1.6

Now close your eyes and imagine that you are looking down at a large city as in 15.1.6 above.

Spot activities involving drudgery. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any flinch at connecting to them.

17.2 Pain

Most people do not like pain. In trying to avoid it they often encounter more. So let's handle this.

17.2.1 Mockup a way to have more pain.

17.2.2

a)   visualize giving pain to another

b)   visualize another giving pain to you

c) visualize another giving pain to others

17.2.3

a) What could pain be a substitution for

b) What could substitute for pain

17.2.4

a)   What pain could you accept

b) What pain could you reject

17.2.5

Now mockup clouds of things involving pain around you.

Push them into the body and throw them away as in 15.1.5.

17.2.6

Now close your eyes and imagine that you are looking down at a large city as in 15.1.6.

Spot people and things involving pain. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any flinch at connecting to them.

17.3 Criticism

Another thing that we often try to avoid and can't seem to get away from is criticism.

17.3.1 Mockup a way to receive more criticism.

17.3.2

a) visualize criticizing another
b) visualize another criticizing you
c) visualize another criticizing others

17.3.3

a) What could criticism be a substitution for
b) What could substitute for criticism

17.3.4

a) What criticism could you accept
b) What criticism could you reject

17.3.5

Now mockup crowds of critical people around you.

Push them into the body and throw them away as in 15.1.5.

17.3.6

Now close your eyes and imagine that you are looking down at a large city as in 15.1.6.

Spot activities involving criticism. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any flinch at connecting to them.

17.4 Aggravation

Another thing that we often try to avoid and can't seem to get away from is aggravation.

17.4.1 Mockup a way to receive more aggravation.

17.4.2

a) visualize aggravating another
b) visualize another aggravating you
c) visualize another aggravating others

17.4.3

a) What could aggravation be a substitution for
b) What could substitute for aggravation

17.4.4

a)   What aggravation could you accept
b) What aggravation could you reject

17.4.5

Now mockup crowds of critical people around you.

Push them into the body and throw them away as in 15.1.5.

17.4.6

Now close your eyes and imagine that you are looking down at a large city as in 15.1.6.

Spot activities involving aggravation. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any flinch at connecting to them.

17.5 Other Areas

This can be used for other things that you are trying to avoid. These could be things such as bills or punishments or whatever.

Fill in the blanks with the appropriate item.

17.5.1 Mockup a way to have (receive) more _____.

17.5.2

a) visualize giving _____ to another

b) visualize another giving _____ to you

c) visualize another giving _____ to others

17.5.3

a) What could _____ be a substitution for

b) What could substitute for _____

17.5.4

a) What _____ could you accept

b) What _____ could you reject

17.5.5

Now mockup clouds of _____ or objects that represent _____ around you.

Push them into the body and throw them away as in 15.1.5.

17.5.6

Now close your eyes and imagine that you are looking down at a large city as in 15.1.6.

Spot collections of _____, or activities involving _____. For each one, reach down and connect to it, and then disconnect from it.

Continue this until you can reach and let go of these easily without any flinch at connecting to them.

CHAPTER 18:
CAUSE

Early on, the being can act and be at cause over things. But sometimes he regrets what he has done and inhibits himself from further action. And sometimes he becomes guilty or ashamed over what he has done and begins to withhold both his communications and himself from others. Eventually the being ends up in a state where he can't act and cannot communicate and is holding himself tightly under control.

In this chapter we are not worried about ethics or morality or responsibility or justifications. Those are more advanced topics, because you need to confront doing things first before you can sanely consider what should or shouldn't be done.

And its not just crimes or evil deeds that the person is withholding. Areas can shut down to the point where the person is withholding everything in that area, not just bad things but even nice things.

So the emphasis here is on spotting any actions and any restraints.

As we did with simple communication barriers, our intention here is to knock out the "subconscious" barriers to action. We want an individual to be capable of doing anything without buried inhibitions coming into play. But this does not mean irresponsibility. It simply means that the choices and actions are conscious instead of hidden. Just because you can do anything does not mean that all things are desirable or helpful.

As a further reassurance, let me point out that the fact of withholding is one of the strongest factors that causes a being's ethical sense to deteriorate, and that the dark weight of regret leads to further mistakes which the person regrets even more. In other words, there are feedback effects at work here. Our intention is to break out of a declining spiral where the person becomes ever less capable of acting.

18.1 Willing to Do

Let's start very simple. As always, these commands are alternated over and over.

a)   What would you be willing to do.

b)   What would you be willing to have another do.

c)   What would you be willing to have others do.

18.2 Willing to Reveal

a)   What would you be willing to reveal.

b)   What would you be willing to have another reveal.

c)   What would you be willing to have others reveal.

18.3 Finding out

a)   What shouldn't people find out about you

b)   Who would it be safe to tell that to

c)   What shouldn't people find out about another

d) Who would it be safe for them to tell that to

18.4 The Body

Now let's work over some specific areas, beginning with bodies. Each process has two commands run alternately.

18.4.1a) What have you done with your body

18.4.1b) What have you kept yourself from doing with your body

18.4.2a) What has another or others done with their body

18.4.2b) What has another or others kept themselves from doing with their body

18.4.3a) What would you permit another or others to do with their body

18.4.3b) What have you kept another or others from doing with their body

18.4.4a) What could you let others find out about your body

18.4.4b) What have you kept hidden about your body

18.4.5a) What could another or others safely let you find out about their bodies

18.4.5b) What have another or others kept hidden about their bodies

18.5 Sex

Note that "involving sex" not only means sexual acts but also sexual relationships and in childhood would include boys teasing girls etc.

18.5.1a) What have you done involving sex

18.5.1b) What have you kept yourself from doing involving sex

18.5.2a) What has another or others done involving sex

18.5.2b) What has another or others kept themselves from doing involving sex

18.5.3a) What would you permit another or others to do involving sex

18.5.3b) What have you kept another or others from doing involving sex

18.5.4a) What could you let others find out about you involving sex

18.5.4b) What have you kept hidden about yourself involving sex

18.5.5a) What could another or others safely let you find out about themselves involving sex

18.5.5b) What have another or others kept hidden about themselves involving sex

18.6 Family

This could be parents, relatives, spouses, children, or even members of a close knit commune that you are a part of. If some specific one of these is especially charged up (continually fighting with the wife or a parent or whatever), then use it in place of family and run that first before running family in general. Note that you should use a general form ("a wife") rather than your specific wife right now in case their are earlier similar things that might need to come up.

18.6.1a) What have you done involving family

18.6.1b) What have you kept yourself from doing involving family

18.6.2a) What has another or others done involving family

18.6.2b) What has another or others kept themselves from doing involving family

18.6.3a) What would you permit another or others to do involving family

18.6.3b) What have you kept another or others from doing involving family

18.6.4a) What could you let others find out about you involving family

18.6.4b) What have you kept hidden about yourself involving family

18.6.5a) What could another or others safely let you find out about themselves involving family

18.6.5b) What have another or others kept hidden about themselves involving family

18.7 Work

This is the area of work and jobs and group activities where you have some responsibility to get something done. It includes housework and taking care of the children etc. Again, if a specific area is particularly charged up, you can run it first before running work in general.

18.7.1a) What have you done involving work

18.7.1b) What have you kept yourself from doing involving work

18.7.2a) What has another or others done involving work

18.7.2b) What has another or others kept themselves from doing involving work

18.7.3a) What would you permit another or others to do involving work

18.7.3b) What have you kept another or others from doing involving work

18.7.4a) What could you let others find out about you involving work

18.7.4b) What have you kept hidden about yourself involving work

18.7.5a) What could another or others safely let you find out about themselves involving work

18.7.5b) What have another or others kept hidden about themselves involving work

18.8 Society

This area includes governments, courts, policemen, lawyers, protesters, wars and armies, racial prejudice, ideologies, social classes, an so on. If a particular area is heavily charged, run it first before doing society in general.

18.8.1a) What have you done involving society

18.8.1b) What have you kept yourself from doing involving society

18.8.2a) What has another or others done involving society

18.8.2b) What has another or others kept themselves from doing involving society

18.8.3a) What would you permit another or others to do involving society

18.8.3b) What have you kept another or others from doing involving society

18.8.4a) What could you let others find out about you involving society

18.8.4b) What have you kept hidden about yourself involving society

18.8.5a) What could another or others safely let you find out about themselves involving society

18.8.5b) What have another or others kept hidden about themselves involving society

18.9 Thought and Creativity

This area is very intimate to a being. Though includes ideas and ideals and moves into the areas of aesthetics and creativity. It can also include ethics and knowledge and understanding.

18.9.1a) What have you done involving thought or creativity

18.9.1b) What have you kept yourself from doing involving thought or creativity

18.9.2a) What has another or others done involving thought or creativity

18.9.2b) What has another or others kept themselves from doing involving thought or creativity

18.9.3a) What would you permit another or others to do involving thought or creativity

18.9.3b) What have you kept another or others from doing involving thought or creativity

18.9.4a) What could you let others find out about you involving thought or creativity

18.9.4b) What have you kept hidden about yourself involving thought or creativity

18.9.5a) What could another or others safely let you find out about themselves involving thought or creativity

18.9.5b) What have another or others kept hidden about themselves involving thought or creativity

18.10 Other Areas

Areas where you are having trouble and difficulties often include harmful acts, inhibited actions, and withheld secrets.

So if there is a particular kind of person or thing or area that is giving you real difficulty, fill it in the blanks and run this set of processes against it.

You can also run this on other general areas such as lifeforms or possessions or spirits or religion or even (for the advanced student or on a second pass) on creation and destruction.

18.10.1

a) What have you done involving _____

b) What have you kept yourself from doing involving _____

18.10.2

a)   What has another or others done involving _____

b) What has another or others kept themselves from doing involving _____

18.10.3

a)   What would you permit another or others to do involving _____

b) What have you kept another or others from doing involving _____

18.10.4

a) What could you let others find out about you involving _____

b) What have you kept hidden about yourself involving _____

18.10.5

a)   What could another or others safely let you find out about themselves involving _____

b) What have another or others kept hidden about themselves involving _____

18.11 The General Version

Once enough specific areas have been run, you can finish this up with a general (non-specific) run to pick up any loose ends.

18.11.1

a) What have you done

b) What have you kept yourself from doing

18.11.2

a)   What has another or others done

b) What has another or others kept themselves from doing

18.11.3

a) What would you permit another or others to do

b) What have you kept another or others from doing

18.11.4

a) What could you let others find out about you

b) What have you kept hidden about yourself

18.11.5

a) What could another or others safely let you find out about themselves

b) What have another or others kept hidden about themselves

18.12 Forgiveness of Past Existence

Of course you might have run some past life material on the above processes. It was neither encouraged nor discouraged.

But here we are interested in things that are out of your conscious recall but perhaps sitting in the background just out of sight.

We have all existed for a long, long time and have done just about everything good and bad. Most of it is buried out of sight even on people who remember many of their past lives.

The key to really blowing this apart is forgiveness, for in forgiving others you forgive yourself as well.

Here we are not limiting the question to things that you remember doing or even to things that you actually did. Imagination and speculation are quite valid here and you might even need to say something that you really never did do just to get it off of your plate.

This is the big one and you should push it to a major feeling of relief and freedom.

a)   What terrible thing might you have done

b)   Imagine being forgiven for that

c)   What terrible thing might another or others have done to you

d)   Decide (as best you can) that you forgive them for that

e)   What terrible thing might another have done to another or others

f)   Imagine that their victims have forgiven them for that

If you work over every horrible thing you have heard of or can dream up, you might be able to reach a Christ-like state of total forgiveness. But that might be too much to expect on a first pass, in which case it can be left for a second run through this book.

CHAPTER 19:
OVERTS, MOTIVATORS, AND WITHHOLDS

In this late stage of our existence, we often see patterns of behavior where one person tries to harm another.

We have been playing games of conflict and domination for a long time. Even those who embrace high moral codes are often in nothing more than a temporary period of repentance rather than any true abandonment of strife as can be seen from the vigor with which they pursue the punishment of others.

A truly high sense of ethics would include the acceptance and forgiveness of others, as we have touched on in the previous chapter.

So let us, for the moment, put aside the subject of one's moral justifications (which will be looked in another chapter) and simply consider the mechanisms that come into play when one being harms another.

First there is the commission of an act which is overtly harmful to another or others. We are not now talking about the rightness or wrongness of the act or the intentions behind it, but simply the doing of it. These are often called overts in Scientology.

Then there is the tendency to keep the scales in balance. One has been hit and therefore one feels that one can hit back. And so one claims that the harm that one has done was motivated by the harm that was done to one. But in insisting that the harm be balanced, one is left with unmotivated harmful acts that must be balanced by future motivators of harm that one feels that one deserves to receive.

This pattern of committing unmotivated Overt acts and then receiving subsequent Motivators where the same harm happens to oneself is called the Overt-Motivator sequence and is, to all intents and purposes, the actual mechanism of the Karma that is described in eastern practices. But we have a higher view of this mechanism, namely that the karma is not imposed from outside. The person imposes it upon himself.

And finally there is the withholding of the harm that one has done, the guilt and secrecy and the inward collapse that occurs as one withdraws from the community of others.

We will be looking at these things in this chapter, but let us begin by considering some underlying basics.

19.1 The duplication of reality

At basic, reality is nothing more than a shared illusion projected by the spirit.

But the separated fragments maintain distance and communication rather than total identification with each other so that individuality and creation may manifest.

But communication creates a duplication between the source and recipient. Each party could be said to be creating the communication within their own universes and bringing them into synchronization so that there is a duplication from the one to the other.

All of reality could be looked upon as a continuous communication from each of us to the others.

We have already done some processing in this area, especially in the chapter on duplication.

There is always some identification and synchronization between parties that are in communication with each other.

This also applies to physical communications. Whether you hug somebody or hit them, at the deepest levels there is a visualization of the reality and the copying of that reality between the parties involved. Both the source and effect roles are within the individual universes of both of the beings involved in the interaction.

This makes it extremely easy to feel an interaction from the other side or to duplicate the opposite role.

This is quite desirable if the interaction is one that is desirable for both parties involved.

And it opens the gates to hell if the interaction is harmful because the perpetrator also creates the victim's role and vise versa and the two may slide down through time bouncing back and forth between the two roles.

Hence we have the golden rule of do unto others. But it is not merely the action but the entire experience from another's viewpoint which one must be willing to accept. It is not whether you would like it from your viewpoint, but whether you would like it from their viewpoint, with all the attendant ramifications.

But we are interacting with each other all the time. These interactions do not necessarily persist and the duplications are not necessarily compulsive.

The monitoring factor is non-confront. When one is unwilling to experience the effect created, when one is unwilling to confront the opposing role, then it hangs there waiting for one.

As a first step, we will work with the positive rather than the negative aspect of this. Just as we did with recalling pleasure moments, working the positive aspect draws attention and energy out of the stuck negative points, weakening them and building up your horsepower so that you will have an easier time of it when you do confront them.

To begin with, run the following commands alternately:

a)   Recall a time that was pleasant both for you and somebody else

b)   Run through the experience from their viewpoint, trying to feel how they might have felt.

19.2 Other's Sensations

The drill is to feel and experience things from other people's viewpoints.

If you do not have a lot of physical contact with others, you may have to work this one gradually over the course of days or weeks as opportunities present themselves. But do make a point of doing it, even if you move on to the next drill for practical reasons.

The emphasis here is on pleasant interaction with others and attempting to duplicate their senses and impressions from their viewpoint.

You can do this by simply imagining how you look or sound to somebody as you talk to them, but the best effect is gained when there is tactile contact and you attempt to feel the contact from their side.

Ideal is to have a friend or partner who will drill this with you so that you can exercise a particular action repetitively. Simply shake hands or put you arm around their shoulder over and over again and each time try to get their side of the sensation.

You can also work this by petting an animal such as a cat and each time getting the sensation from their side.

A good masseuse or chiropractor will often do this instinctively, trying to feel the effect that they are creating, it improves their helpfulness and accuracy.

And you can do a bit of this covertly, simply trying to feel what others feel when you shake hands or whatever.

This feeling of other's sensations is generally at maximum during the sex act. If there is care and feeling involved rather than simple physical lust, partners often feel a bit of each other's sensations without even trying. If the opportunity presents itself, make a point of doing this consciously.

19.3 Karma

There may be a time when you felt that you harmed someone else. It may have been malicious harm, or it may have been an accident, or it might even have been done to protect others.

If it was non-confronted, it may be waiting in the wings. You might be primed to experience the effect that you created.

The simple solution is to confront it now, and to experience the effect in mocked up form. Once you have confronted it, there will be no further need for you to drag it along with you or to plan future lessons for yourself at some subconscious level.

Of course many things are not "charged up" at the moment. Much lies dormant. That is how you get away with so much for so long.

In actual fact this mechanism is not helpful and does not even improve one's morality. The balancing retribution generally strikes at times so far removed from the original overts that no learning or improvement in behavior takes place.

If you have any qualms about undoing a mechanism of retribution, please realize that you will get much better behavior from somebody who can experience things from other's viewpoints than you will from somebody who has been browbeaten by a mechanism which never did work properly.

Run this as follows:

Pick an experience where you harmed someone. Begin with light experiences, especially one's that you regretted, perhaps an unkind word or hurting someone's feelings. Work up to the more difficult ones rather than diving for them immediately.

Visualize the experience from the victim's viewpoint, seeing how they felt at the time.

If this does not immediately dissolve with a bit of relief, then alternately spot your action and look at it from the other person's viewpoint again.

If it seems to go solid instead of releasing, then look for an earlier similar incident and run it as above.

If the victim was not present when the harm was done, such as denting a parked car, then visualize how they might feel when they discover the damage.

If the overt was against a group or society, visualize individuals and how they might be affected.

Run through whatever harmful deeds come to mind until they cease to present themselves. Then go on to the next section.

19.4 The Victim's Side

This non-confront and pulling in of the opposite side can also happen to the victim. People often dramatize what was done to them by doing it to others.

Again begin with very light incidents such as being teased or invalidated and gradually working up to heavier incidents.

Run them as above, visualizing the abuser's side and confronting their viewpoint (which might be quite unpleasant) fully.

When an incident releases, you should be capable of confronting doing it but have no urge or desire to do it. There might be times when you do have to hurt somebody (fighting off an attacker for example), so you should be capable of confronting doing any action, but you should have no need or compulsion to do so.

19.5 More on Overts

Now for any area where you are having serious difficulty or getting into trouble, check whether there is some harm that you have done and release it using the process given in 19.3 above.

Note that this is not the only reason that things happen to you. All undesired effects are not due to your karma coming home to roost. And it is not the only reason for difficulty in an area.

But if trouble is persisting despite your efforts to confront or handle it, this is one of the prime candidates.

In general you should favor running the overt side in processing because it is at least causative rather than being at effect. You will also need to confront what has been done to you, but if you dwell on that too much you may tend to become effect of your environment rather than taking control over it.

Note that the majority of your environment simply stems from living life rather than being a pull-in of some karmic destiny. If you maintain a causative viewpoint, you have control and if you maintain a view of being at effect, you are prey to every ill wind that blows.

19.6 Withholds

In withholding things, the being restrains his own actions and cuts down his horsepower.

Note that withholding something is different from simply not saying something. The withhold is an active restraint. You are under no compulsion to tell everybody everything under the sun moon and stars. But when you begin to work to hold things back, you hold yourself back as well.

There are a number of reasons why somebody might withhold something.

The first is from helpful intentions in the same manner as a white lie. One might, for example, encourage somebody who is beginning to paint and withhold one's actual opinion of their first painting expecting that they will do better on the second one.

The second is for social reasons. One might have things which one does not consider to be harmful acts but which one considers to be socially unacceptable for one reason or

another. Usually these are simple embarrassments or disagreements with society about what is proper behavior, but at the extremes these can be life threatening situations such as that of the Jews under Hitler.

The third is of course the obvious one of having done something which one considers to have been wrong or harmful and feeling that one must hide it. This one has the additional ramifications of guilt and retribution (discussed above).

But all three can give one trouble on the basis of withholding.

When you withhold too much, you will cut your own communication lines and, as discussed earlier in the book, cut communications lead to problems and other difficulties.

Also, the action of withholding tends to be introverting, shifting one into an "effect" viewpoint rather than a causative one, which leaves one at the effect of life instead of in control.

Furthermore, withholding is a pulling back and that tends to cause one to pull in motivators for one's overts.

Therefore, it is desirable to eliminate withholding entirely. If necessary, one can choose not to mention something without actively withholding it. That is also non-optimum because it puts some restraint on communication, but it does not have the liabilities of a true withhold. And in many cases you will find that it is better to come clean. But it is best to get the charge off of the withhold first, because your judgment will be poor in areas where you have significant withholds.

This can be handled in a manner similar to that used for communication in an earlier chapter.

Get a stack of paper and start writing confessions. Do it in explicit detail. Address them to people or groups that you are withholding things from.

Cover anything that you might be withholding from anyone. Especially misdeeds, but even things that you think are justified or for other people's good.

Continue until you feel that you have really told all and are hiding or withholding nothing. You should have a feeling of having opened up completely and purged yourself. Confession is good for the soul.

Then burn them.

After they are burnt, look around freshly at whoever you have been withholding things from.

Consider if it is now appropriate to communicate the various things that you have been withholding. In some cases it will be and you should do so to lay that matter to rest. In

some cases it might even be appropriate to make some sort of amends or offer apologies, in which case you should do so.

And if it doesn't seem appropriate and you feel comfortable about that and can simply drop the matter without your attention fixating, then do so and simply don't originate the communication.

But if you feel withholdy, guilty, or have an urge to attack or make less of the person, or on the other hand have an uncontrollable urge to blab, then there is more charge in the area.

In that case, either the above process is incomplete and there is more to be done on it, or the missed withhold phenomena discussed in the next section needs to be handled.

Check over the next section first, and if that doesn't clear things up completely, then go back and write more confessions and burn them as above. Then come back to this step.

19.7 The Missed Withhold

If a withhold is nearly discovered, it is stirred up. And if you are uncertain as to whether or not it has been found out, that stirs it up even further. In these cases, the withhold is said to have been missed. Somebody almost found it out (or did find out but you are not certain) but missed it.

This can cause one's attention to fixate. It is one of the most troublesome phenomena in this area.

One may become critical of the person that missed it. This is not the only reason for criticism, but it is a common reason. One is trying to make less of the other person's judgment and credibility because they might reveal one's misdeeds.

Take note, if somebody suddenly becomes highly critical of you without apparent cause (you didn't just wreck their car or something), you might just have missed some hot withhold of theirs. If so, your best course is usually to try to second guess it and attempt to make it safe enough for them to actually tell you.

As for your own missed withholds, if one of these is causing your attention to fixate or troubling you with fear of discovery, you need to handle it. And if this occurs anytime in the course of self processing, you should just take it up immediately and get it out of the way because it tends to capture too much of one's attention.

To clear a missed withhold, begin by writing out what you did, including the exact time and place and what was done and anything else you are withholding about it. If there was direct harm to another, also confront their viewpoint as discussed earlier.

Then spot who missed the withhold and what they did that missed it. Repeat this, spotting who else missed it until the charge is relieved.

If you can't get it to release, then look for an earlier similar missed withhold.

As mentioned in the previous section, once the charge is really gone you shouldn't have to tell the person but it might be optimum to do so. Get rid of the charge first, because the presence of charge destroys your judgment. After it is gone, take a sane and sensible look at the matter both from your viewpoint and from theirs and evaluate what would be the optimum action.

We will be discussing ethics and morality eventually, but for now your best rule of thumb is to get rid of the charge first and then trust your instincts.

CHAPTER 20:
A STEP FURTHER OUT

Here we are going to try and take a step further out of the struggle and conflict that is often the anatomy of life.

But the idea here is not to disconnect and turn your back on things but instead to move up out of the mud into higher levels of beauty and interest.

20.1 Places where You Are Not

The process is to close your eyes and spot places where you are not. Spot many, many places.

This is to some degree a trick question because in checking that you are not somewhere, you tend to look at it and you will find that your exterior perceptions improve as you do this.

But this drill is also practicing truth, because you were never really located anywhere in the first place. Its only a game that beings play, pretending to be in the locations where they perceive or operate.

Continue this until you feel that you are exterior. Don't worry about it if your perceptions are poor or inaccurate.

Many of the following processes will ask you to look around a city or populated area. This is done with your eyes closed using an exterior view. If you have trouble doing this, you can repeat this process or the ones in the earlier chapter on exteriorization. Note that your perceptions are not expected to be good, just spot things anyway.

20.2 Attacking

Look around a large city or populated area using an exterior viewpoint.

Alternate these commands, spotting a few people on each one before going on to the next one.

a) Spot some people who are not attacking you

b) Spot some people that you are not attacking

c) Spot some people who are not attacking each other

20.3 Hatred

Look around a large city or populated area using an exterior viewpoint.

Alternate these commands, spotting a few people on each one before going on to the next one.

a) Spot some people who do not hate you

b) Spot some people who you do not hate

c) Spot some people who don't hate each other

20.4 Orders

Run as in 20.2 above

a) Spot some people who are not giving you orders.

b) Spot some people who you are not giving orders to.

c) Spot some people who are not giving orders to others.

d) Spot some people who are not receiving orders from others.

e) Spot some people who are not giving orders to themselves.

20.5 Beautiful Things

Run as in 20.2 above

a) Spot some things that are beautiful to look at

b) Spot some things that another would find beautiful to look at

c) Spot some people who are looking at beautiful things

d) Spot some people who are showing others beautiful things

20.6 Safe

a) Spot some places where you would be safe

b) Spot some places where another would be safe

c) Spot some places where your body would be safe

d) Spot some places where others bodies would be safe

20.7 Games

Look around a large city or populated area using an exterior viewpoint.

a) Spot a desirable game

b) Spot an undesirable game

20.8 Playing Games

a)   What game would you be willing to play

b)   What game would another be willing to play

c) What game would you be willing to let another play

20.9 Inventing Games

You don't have to work the games out in detail. Just invent things and visualize them. The wilder the better. They don't have to be original.

a)   Invent a desirable game

b) Invent an undesirable game

20.10 Goals

a)   Think of some goals you do not have.

b)   Think of some goals that others do not have.

c)   Think of some goals that you don't have for another person.

d)   Think of some goals that another person doesn't have for you.

e) Think of some goals that another person doesn't have for others.

20.11 More on Goals

a)   Think of a desirable goal

b)   Think of an undesirable goal

c)   Think of a goal that others would find desirable

d) Think of a goal that others would find undesirable

20.12 Emotions

Look around a large city or populated area using an exterior viewpoint.

For each of the following emotions, spot somebody who is feeling that emotion, connect to them, and share it with them for a moment. Then disconnect and go on to the next emotion.

Do each one in sequence over and over again. Once you feel really good about experiencing other's emotions, continue the process until you reach cheerfulness again. End the process on cheerfulness.

a) apathy

b) grief

c) fear

d) anger

e) antagonism

f) boredom

g) conservatism

h) cheerfulness or enthusiasm

20.13 Control

a) what would you be willing to control

b) what would you be willing to leave uncontrolled

c) what would you be willing to have another control

d) what would you be willing to have another leave uncontrolled

e) what would another be willing to control

f) what would another be willing to leave uncontrolled

20.14 Awareness

Look around a large city or populated area using an exterior viewpoint.

Spot people and postulate greater awareness into them (intend that they be more aware).

20.15 Doing Better

Look around a large city or populated area using an exterior viewpoint.

Spot people and postulate that they will do better in life.

CHAPTER 21:
AFFINITY, REALITY, AND COMMUNICATION

Affinity (or liking), Reality (or agreement), and Communication form an inter-related triangle that tends to increase or decrease as a unit. The effect is so common that Scientology refers to this as the ARC triangle.

As the ARC for something is increased, you will also find that one comes to a greater understanding of it, therefore you will also see the equation ARC = Understanding. A useful technique for teachers is to raise the student's ARC for the subject being studied because they will understand it more easily. The techniques that we discussed in the chapter on study are actually built on this idea of increasing A or R or C in the area being studied.

Again we have an inter-related feedback effect. As you communicate more, you tend to like somebody better and come into closer agreement and therefore you are even more inclined to communicate with them.

This is not an absolute fact. You are not forced to agree by the mere act of communicating. But there is a tendency in this direction by the simple fact of finding out more and coming to a greater understanding.

These factors of ARC could be thought of as flowing or interchanging between beings. People communicate, they like each other, they agree with each other and so forth. Or they break and reject these connections.

Sometimes these breaks occur for good reason, but the usual case is that they come about because of mechanics and were neither necessary nor desirable.

The problem is in the interrelationship of these factors. A communication is inadvertently cut, for example, and suddenly one is also dealing with dislike and disagreement.

Furthermore, these things could be said to have mental energy associated with them. When ARC is suddenly cut, there is a tendency for this energy to backup on one. This forms, let us say, mental sore spots where further breaks occur more easily and draw their force from a past history of earlier similar breaks.

Somebody, for example, who has often had their affinity rejected will become quite touchy about the subject and tend to get upset at the slightest hint of rejection. The solution is to confront the earlier rejections because that is where the bulk of the upset is coming from.

And one can break a flow just as easily by enforcing it as by inhibiting it. Too much of something can be as undesirable as its absence. Being force to agree with something is a very hot button on most people and will often cause an instant ARC break.

These ARC breaks are undesirable because the amount of upset is generally out of proportion to the immediate cause.

There was, let us say, one specific thing, some particular enforcement or rejection of affinity, reality, or communication. It could perhaps have been handled in a sane and reasonable manner if the person had confronted it when it occurred. But the mental charge of earlier occurrences was stirred up, so the person became upset instead.

And with the upset, all three factors went bad, so that now they were out of communication, and in disagreement, and disliking the person or group or whatever was involved. Now they have trouble spotting what first went wrong because other things are wrong too.

And once they are upset, they mishandle things and make mistakes and it all gets worse. Almost inevitably, the advise given to an upset person is that if they would only calm down, things would get better. But in everyday life, this is usually accomplished by suppressing the upset instead of confronting the factors involved. This leaves buried charge which can again be triggered.

This buried charge weighs one down and makes life miserable.

It dissolves on spotting the underlying moments of enforcement or inhibition of A, R, or C that triggered the upsets, especially if one spots the first time that it happened in this lifetime or even earlier, because later occurrences can hang up on the earlier times.

We will handle this with simple recall type processes on these areas individually. Each set of processes should be continued until the charge in that area falls away.

If any of these give you trouble as far as stirring up too much charge, make a point of spotting precise actions and going as early as possible.

21.1 Enforced Affinity

Here we are looking for moments when affinity or liking was enforced. This could include insisting or demanding or any kind of pushiness.

These commands are run alternately.

21.1.1a Recall a time when you insisted that somebody like something or somebody

21.1.1b Recall a time when somebody insisted that you like something or somebody

21.1.1c Recall a time when somebody insisted that another like something or somebody

Next, run this on a personal basis as follows:

21.1.2a Recall a time when you insisted that somebody like you

21.1.2b Recall a time when somebody insisted that you like them

21.1.2c Recall a time when somebody insisted that another like them

21.2 Inhibited Affinity

Here we are looking for moments when affinity or liking was inhibited. This could include denial or rejection.

These commands are run alternately.

21.2.1a Recall a time when you insisted that somebody dislike something or somebody

21.2.1b Recall a time when somebody insisted that you dislike something or somebody

21.2.1c Recall a time when somebody insisted that another dislike something or somebody

Next, run this on a personal basis as follows:

21.2.2a Recall a time when you rejected somebody's affinity

21.2.2b Recall a time when somebody rejected your affinity

21.2.2c Recall a time when somebody rejected another's affinity

21.3 Positive Affinity

Now let's finish this off by recalling some positive affinity.

a)   Recall a time that you liked somebody

b)   Recall a time when somebody liked you

c)   Recall a time when somebody liked someone else

21.4 Enforced Agreement

Here we are looking for moments when agreement or reality was enforced. This could include insisting or demanding or any kind of pushiness.

These commands are run alternately.

21.4.1a Recall a time when you insisted that somebody agree with something or somebody

21.4.1b Recall a time when somebody insisted that you agree with something or somebody

21.4.1c Recall a time when somebody insisted that another agree with something or somebody

Next, run this on a personal basis as follows:

21.4.2a Recall a time when you insisted that somebody agree with you

21.4.2b Recall a time when somebody insisted that you agree with them

21.4.2c Recall a time when somebody insisted that another agree with them

21.5 Inhibited Agreement

Here we are looking for moments when agreement or reality was inhibited. This could include denial or rejection.

These commands are run alternately.

21.5.1a Recall a time when you insisted that somebody disagree with something or somebody

21.5.1b Recall a time when somebody insisted that you disagree with something or somebody

21.5.1c Recall a time when somebody insisted that another disagree with something or somebody

Next, run this on a personal basis as follows:

21.5.2a Recall a time when you rejected somebody's reality or you refused to agree with them

21.5.2b Recall a time when somebody rejected your reality or refused to agree with you

21.5.2c Recall a time when somebody rejected another's reality or refused to agree with them

21.6 Positive Agreement

Now let's finish this off by recalling some positive agreement.

a)   Recall a time that you agreed with somebody

b)   Recall a time when somebody agreed with you

c)   Recall a time when somebody agreed with someone else

21.7 Enforced Communication

Here we are looking for moments when communication was enforced. This could include insisting or demanding or any kind of pushiness.

These commands are run alternately.

21.7.1a Recall a time when you insisted that somebody communicate with somebody or something

21.7.1b Recall a time when somebody insisted that you communicate with somebody or something

21.7.1c Recall a time when somebody insisted that another communicate with somebody or something

Next, run this on a personal basis as follows:

21.7.2a Recall a time when you insisted that somebody communicate with you

21.7.2b Recall a time when somebody insisted that you communicate with them

21.7.2c Recall a time when somebody insisted that another communicate with them

21.8 Inhibited Communication

Here we are looking for moments when communication or reality was inhibited. This could include denial or rejection.

These commands are run alternately.

21.8.1a Recall a time when you insisted that somebody not communicate with somebody or something

21.8.1b Recall a time when somebody insisted that you not communicate with somebody or something

21.8.1c Recall a time when somebody insisted that another not communicate with somebody or something

Next, run this on a personal basis as follows:

21.8.2a Recall a time when you rejected somebody's communication

21.8.2b Recall a time when somebody rejected your communication

21.8.2c Recall a time when somebody rejected another's communication

21.9 Positive Communication

Now let's finish this off by recalling some positive communication.

a)   Recall a time that you communicated well with somebody

b)   Recall a time when somebody communicated well with you

c)   Recall a time when somebody communicated well with someone else

CHAPTER 22:
MORE ON UPSETS

In this chapter we are going to take the subject of upsets a bit further.

But first, this seems like a good time to mention the E-meter since this is a useful tool in this area.

Note that having an E-meter is not a requirement for doing the processes in this chapter. But you should at least know what one is and how they work, because they are commonly used by professionals. Furthermore, they are often mentioned in Scientology technical materials that deal with handling ARC Breaks (upsets).

The following is only a brief introduction. Real skill at using an E-meter generally requires taking a course that includes practical drilling.

22.1 The E-Meter

The E-meter as used by the Church of Scientology or the equivalent devices available in the freezone are simple measurement instruments which display the electrical resistance of the human body.

As mental charge is stirred up or released, the electrical resistance of the body will reflect these changes.

The changes, however, are subtle and generally too fine to see on a simple ohm-meter (a device for measuring electrical resistance). A dial which covered the entire possible range at which a body might be found would make the interesting reactions too small to be seen in most cases.

So instead, a range adjustment is used to focus in on the approximate resistance at which a particular body is sitting at the moment and the needle dial acts as a window into that precise band of resistance. This turns small fluctuations in resistance into large needle reactions which are easier to see.

Due to a mistake in early theory, the range adjustment was mistakenly thought to reflect the person's emotional tone level and was therefore called the "tone arm". Because of this, it was labeled with what are now arbitrary numbers from zero to seven which supposedly represented emotional tones.

The normal, or unaberrated, range on this tone arm is generally between two (which is actually 5,000 ohms) and three (which is actually 12,500 ohms).

Higher resistances (especially readings above 4 or 5 on this tone arm) generally indicate that mental "mass" is present. In processing, if the tone arm was in the normal range and suddenly begins to soar upwards into this high area, it generally indicates that a process

has been overrun (continued past the point of handling what it was aimed at) and is now stirring up things without handling them. The person will often feel tired and heavy. The usual handling is to spot the release point that has been bypassed.

Excessively low resistance generally indicates that the person is overwhelmed. Under too much impact, a person will try to make things unreal (disconnecting from reality) to try and get out from under. This is reflected in extreme drops in resistance in the body. One remedy is to run extremely light things (such as the first process in chapter one) until the person comes back to himself.

The reactions of the needle can be quite useful and interesting. These show the moment to moment changes and mental flinches or reactions to things.

This is specifically useful for probing things that are out of sight but accessible.

The meter will not react on things that are deeply buried. And the occasional reactions as a person thinks about things or considers a question are not of interest because the person can already think in those areas. But in-between lies that portion of the mind which is slightly hidden but is not out of reach. This is the area that we are interested in processing because these are the things that we can reach to clean them up. And as this area is handled, more of the hidden areas beneath it are revealed and become accessible.

The meter reactions in this band are instantaneous, because the person is not thinking about these things but only reacting. Note that for this reason, the needle must not be shielded by the usual protective circuitry which is often used to protect them against current surges because it will obscure the instantaneousness of the reactions.

The meter is at its best when it is used to pin down some mental charge that has been stirred up.

For example, if somebody is upset, the meter can be checked as to whether the break occurred in affinity, reality, communication, or understanding. It will react on the one which triggered the ARC Break because that is where the charge lies.

In the 1950s, meters were primarily used for assessing things such as this to determine sources of charge. They work well in this regard. They do not work well for seeking general answers to cosmic questions because they will not react on the deeper areas which are still inaccessible to the person. They also do not work well as lie detectors because they react to the presence of mental charge rather than providing absolute answers.

Assessments can be done solo without the use of a meter simply by considering the various possible answers until you settle on one with some certainty. But in this case, the meter is a great time saver and much easier than swimming around in a charged area trying to figure something out.

It is beyond the scope of this book to teach you the details of using a meter. There is already a great deal of literature on the subject and it is much easier to learn on a course that includes practical drills.

But if you do have one and know how to use it, then do so by all means, especially on those things that require assessments.

Do not, however, let the lack of a meter stop you from continuing. It is simply a helpful tool rather than a necessity.

22.2 More on the Anatomy of Upsets

In the previous chapter, we analyzed upsets as stemming from breaks in affinity, reality, or communications. We can also add understanding to the list because it is a product of ARC and will sometimes come up as the specific source of the break.

So in dealing with an ARC Break, one is first of all interested in whether the break occurred in A, R, C, or U. Spotting this helps one focus on the exact cause of the break.

But it is often necessary to focus more precisely and spot exactly what occurred in regards to the affinity, or communication, or whatever.

For this is useful to know a practical scale which maps out the behavior of these flows of ARC.

When one first contacts something, one might be in a divine state of all knowingness and perceive and pervade it completely. But that is not usually the case. Therefore, one begins from a state of not-know, and that is the top level on our scale.

Not-knowing, one may choose to become curious or interested. This is the beginning of an ARC flow. From there, one may move on to good communication, affinity, etc. and then there is no difficulty or upset.

But often, one does not connect fully and instead finds some resistance. If one chooses to remain interested despite this, then one must amplify the flow to overcome the resistance, and with that, one begins to desire the person or thing. Now one can get into trouble because there is intensity and resistance and a possible game condition.

If the person can neither push through and accomplish nor abandon the desire, he will sink into the band of effort and begin to enforce ARC. From this point on, he begins to react mechanically and can have great difficulties.

Failing to enforce, he will begin to inhibit in an attempt to get away from something which is now too highly charged. But this is often unsuccessful because he is now connecting to the item compulsively. So he tries to make nothing of the thing and have none of it. And failing in that, he begins to reject it with a vengeance.

This forms a scale as follows:

> Not-Know
>
> Curious (Interest)
>
> Desire
>
> Enforce
>
> Inhibit
>
> No
>
> Refused (Rejection)

An ARC break can trigger on any of these being done to either A, R, C, or U, either by you to another or another to you. It occurs on the levels from Desire on downwards because these are enforcement or inhibitions of ARC flows to a greater or lesser degree (even desire has some push in it). They occasionally occur on the upper buttons (not-know and curious) simply because these can remind one of earlier ARC breaks.

There are other inter-related triangles (such as be, do, have) and there are other kinds of flows (energy or whatever) which can break or give one troubles, but ARC is by far the most significant and the most useful to handle.

We will examine how to use this in the next section.

22.3 Handling an Upset

(This section was originally published in the Super Scio book and fits in here precisely).

An upset is best described as an ARC Break (ARCX). On a self processing basis, you would first just look the incident over very carefully, confronting what happened and spotting things about it. The emphasis is on saying what is (ITSA) and not worrying about the confused and unresolved parts of it (which will be handled next). This is to soften the incident up a bit. Needless to say, you do this away from the source of the ARC break if at all possible.

If you're extremely upset, furious or hysterical or whatever, then also do alternate spotting of the room and the incident until things cool down a bit.

When you're ready, consider the points Affinity, Reality, Communication, and Understanding and determine which was the most significant in the upset. You can do this step again if there is more than one. This is an assessment, as discussed earlier. Done without a meter, you simply take your best shot and if the following step doesn't bring some relief, you try again.

Then check if the item found above was enforced or inhibited. If neither one of these indicates strongly, then use a broader assessment consisting of a) Not-Known, b) Curious,

c) Desired, d) Enforced, e) Inhibited, f) No .., g) Refused. Note that standard tech does not include the Not-Know button in their ARCX assessments, but it follows from general theory and shows up more as you get higher on the scale.

When you spot that, lets say, an enforced reality or an inhibited communication was the primary source of the upset, there should be a feeling of relief. If not, then you've got it wrong and should redo the above.

The relief on spotting this can be partial or total. If its complete, then you're done. If not, then carry on as follows:

First of all, spot the primary direction of flow. I.E., did you inhibit someone else's communication or did someone else inhibit yours. It can even be another inhibiting others communication or someone (you or somebody else) inhibiting their own communication (or affinity or reality or whatever the button was).

Then spot exactly what communication (for example) was inhibited and state it clearly.

Spot what you did in the incident.

Spot what you decided in the incident.

Spot what you postulated in the incident.

Note that professionals don't use this extra set of questions specifically, but they do get the PC to ITSA about the incident. In self processing, you generally need more precise questions, and the above are aimed at getting more ITSA.

If something still seems unsolveable or hopeless about the incident, then look for an earlier similar upset and repeat the above.

And watch out for overrun. If it gets better and then suddenly seems more solid, you've passed the release point and should rehabilitate it instead of continuing.

22.4 Clearing up major upsets

Now we want to apply the above ARC Break handling to any major upsets that are bothering you.

First check for people that you are currently upset with. For each one, locate the first moment of upset and apply the above to it, checking if it was a break in affinity, reality, communication or understanding, and so forth.

Then check for situations that you are currently upset about and handle those.

Next, consider if there is somebody who you are continually getting upset with that wasn't already handled above. Spot the earliest upset with them that you can find and run the ARC Break handling on that.

You can do the same for groups or society, etc. If something wouldn't resolve, then look earlier, because later upsets will hang up on earlier similar upsets.

Next consider major self determined changes that have happened in your life. Things like deciding that you had to move to a different neighborhood, for example. We are not talking here about changing to take advantage of some wonderful opportunity but rather times when you just had to do something because things were bad. Run the ARC break handling on each of these, pinning down and handling the specific charge that was pushing you at that time.

Now turn the tables and consider who has gotten upset with you and run the above ARC break handling to see how you triggered the upset. Run these (using any of the above) until you feel that you can be in control over whether or not other people get upset with you.

Finally, consider upsets that you have seen between other people and run them as above, finding earlier similar times that you saw the same kind of upset occurring if necessary.

22.5 The Pattern of Aberration

In the beginning, the being goes out of communication on a selective basis. This is a matter of free choice, but was perhaps encouraged to the being's detriment, because when he goes too far out of communication, he will be easier to control.

Once he is out of communication (even if only selectively), he sometimes runs into things that he doesn't like and begins protesting instead of confronting them.

Then he creates things compulsively out of protest (to communicate a protest) and that in turn leads to problems.

Next he begins committing harmful acts in an effort to solve these problems.

Because he has committed harmful acts, he now has withholds and tends to go out of ARC. This opens the door to ARC breaks as we have been discussing here.

It is only late in the game that he can actually be hurt. He first has to accumulate enough aberration on these lines that he can become the effect of his own creations. Until that point is reached, it is really a game of semi-gods teasing and annoying each other without much harm. The most that they can do is to mess up each others creations, like little kids playing in a sandbox.

We are the shattered remnants of these early godlike beings, stuck within our own and each others creations.

From a human perspective, it might seem like you have good reason for various upsets because our recent histories has included much terrible pain and destruction. The apparent condition is that the ARC breaks are there as the result of the various terrible things that have been done.

But the ARC breaks actually run much earlier, back to a time when we could not suffer real harm but could be "hurt" by the rejection of affinity or the refusal to communicate. That came first and that is why we have been blowing each other to bits on a chronic basis.

The ARC breaks come first. Then come the wars.

When you take a second pass through this book, try to get really early on these ARC breaks and see if you can find or imagine the kind of upsets that godlike beings would have with each other.

22.7 The Underlying Mechanics

One might well ask why the above pattern develops. After all, tastes can differ without upset and there are many people you are not talking to without any liability whatsoever. In other words, simply not having a lot of ARC is not the same as having an ARC break, it does not have the "charge" and upset associated with it.

The ARC Break occurs because there is already "charge" present. ARC is a powerful enough factor to dissipate the charge that accumulates during everyday life (listening and caring and understanding bring relief). When an ARC line is cut either by enforcing or inhibiting it, any charge that was being relieved suddenly back up and this is the real reason for the reactions often being out of proportion.

But note that ARC itself does not inherently create charge. The charge is coming from the person's own inhibitions and compulsions. Things that he must or must not be, do, or have.

We have already addressed the area of must have and can't have to some degree. We have also looked a bit at being willing to be and do things. This is the underlying source of charge and we will be working these areas further as we continue along.

When you are willing to be, do, or have anything and have no compulsion or avoidance, you will be free of mental charge and upset. And then you will find that your own free choice has fantastic power because you are no longer being drawn into or repelled by the factors of life around you. Just because you can be a slave doesn't mean that you should be one. It actually means the opposite, namely that you have a choice in the matter and will be more adept at avoiding such a role if desired because you can confront it and are not attracting it.

22.8 An ARC Process

Do this after you have handled all current upsets.

Now to round this off, go to a crowded area and flow some ARC at random people.

Then look around and spot flows of ARC between people.

Then mockup flows of ARC between people.

Then flow some more ARC at people. Get the idea that they are flowing ARC back at you even if they aren't showing it.

If anything goes wrong, flow more ARC.

You should end off feeling really good about people.

CHAPTER 23:
TRICKERY AND FALSE DATA

From the very beginning, we have worked very hard at tricking each other. That is really all that you can do to somebody who is in a godlike state.

In the early period, this was done mostly for fun or for the sake of a game. Later it became more serious, with trickery being used to entrap and enslave.

It was not one sided. We all did this and had it done to us and watched others tricking others as well.

This is not an easy area to handle because we have gotten very good at it. It is not always easy to distinguish truth from falsehood or see through the illusions. Even telepaths can fool each other with fake surface layers that hide their real intentions.

But don't forget that sometimes we enjoyed being tricked. A magic show is based on desired and enjoyable trickery. The magician fools and distracts us, hiding what is really happening and we are generally pleased if he does a good job at it.

23.1 Trickery

This one is a recall process.

a) Recall a time when you were tricked into fighting b) Recall a time when you tricked another into fighting c) Recall a time when another tricked others into fighting

23.2 Distraction

If you really knew what was going on, whether by perception or study, you would not be fooled. So a magician will shift his audience's attention so that they will look at what he wants them to instead of noticing what else he is doing. We often handle children by sifting their attention away from something that we don't want them to have.

Of course there are many other reasons for shifting attention. The idea here is simply to improve your awareness of it.

a) Recall a time that another shifted your attention b) Recall a time that you intentionally shifted another's attention c) Recall a time that another shifted other's attention

23.3 Confusion

A person who is confused will be hungry for some stable piece of data to focus on that will bring order to the confusion and resolve it. If the need is great enough, he will accept and cling to an incorrect idea without reviewing it adequately as long as it reduces the confusion.

Therefore, introducing false data into a confusion becomes a key method of manipulating people. And a sharp manipulator will create a confusion if one does not exist already.

Let's begin with looking at confusion itself.

a)   Recall a time that you confused others

b)   Recall a time that another or others confused you

c)   Recall a time that another confused others

23.4 Pushing Ideas into Confusions

Let's say that a society is in a big confusion. There is a lot of social unrest, maybe a big economic depression and talk of revolution or whatever. Now comes the idea that the society is under attack. The confusion resolves. Everybody lines up to repel this attack.

The attack may be real, in which case it is a true datum, or the attack may be false, simply invented as a means of manipulating people, in which case it is a false datum.

Because of the confusion, people will act like suckers and swallow the resolving idea without reviewing it adequately. A good example is Hitler manipulating the German people prior to World War 2. He picked a non-existent enemy (the Jews) and jammed it into an existing confusion (the depression) and got people to swallow it.

Now let's just look at ideas resolving or reducing confusions. The ideas could have been right or wrong, but they probably were accepted without adequate review, so lets look at them again.

a)   Recall a confusion

b)   What idea reduced or handled that confusion

23.5 Encouraging Conflicts

People often work to encourage conflicts between others. They do this to gain some profit or eliminate an opponent or even for fun and entertainment. Usually the instigator tries to stay out of sight and all you see are the opponents in conflict.

One clue is to examine who might be profiting by the conflict. In practice this requires a great deal of judgment since people also take advantage of things after the fact, but you certainly should be aware of it and consider it as one of the possibilities.

This process is simply aimed at raising perception and awareness rather than providing answers. Spotting who is making a profit is only a first step rather than a final one in trying to trace back the source of a conflict.

The conflicts can be anything from heated arguments between people to wars and riots.

a)	Recall a conflict

b)	Who might have profited by that

23.6 Shifting Blame

People work hard at trying to shift blame to others rather than getting caught themselves. This is a great source of false information.

a)	Recall trying to shift blame to another

b)	Recall another trying to shift blame to you

c)	Recall another trying to shift blame to others

23.7 Misleading Time

One common way of altering or obscuring the truth is to shift or obscure the time when something occurred. Joe hits Bill and then Bill hits him back and then Joe says that Bill hit him first.

Another common alteration of time is to say that something happened long ago instead of recently so as to downplay its importance.

This makes it hard to catch the lie because it is only the time that is altered rather than the events themselves.

People do this often enough that it is a common contributing factor in poor memory. Once a person shifts the time of too many incidents around, he begins to mis-remember them himself.

a)	Recall misleading somebody about the time when something occurred

b)	Recall somebody misleading you about the time when something occurred.

c)	Recall somebody misleading others about the time when something occurred.

23.8 Altering Importance

Another common trick is to alter the importance of something, either downplaying something important or taking something minor and putting tremendous significance on it.

a)	Recall exaggerating the importance of something

b)	Recall downplaying the importance of something

c)	Recall another exaggerating the importance of something

d)	Recall another downplaying the importance of something

23.9 Invalidation

When someone is about to be caught in a lie, they often invalidate the other person in an attempt to make them doubt their own reality.

This is not the only reason for invalidation, so you can't depend on it as a firm indication, but you do need to be able to shrug off invalidation and not be thrown off base by it so that you can see what is really going on.

a)   recall invalidating another

b)   recall being invalidated

c)   recall another invalidating another or others

d)   recall invalidating yourself

23.10 Shame and Embarrassment

Making someone feel ashamed or embarrassed can be surprisingly manipulative. People often use it to control or distract each other.

It holds out a tantalizing promise of ARC while prodding at the person to change.

a)   Recall being made to feel embarrassed

b)   Recall making another feel embarrassed

c)   Recall another making another or others feel embarrassed.

d)   Recall making yourself feel embarrassed

23.11 False Accusations

This one shows up in a number of different ways.

People who have been tricked and now are excessively worried about being tricked again will often launch false accusations.

People who are tricking others will also launch false accusations in an effort to bring down their opponents. And they mislead others into issuing false accusations.

Here we are looking for either intentional or unintentional false accusations.

a)   Recall being falsely accused of something

b)   Recall falsely accusing another

c)   Recall another falsely accusing others

23.12 More on Encouraging conflicts

Again we need judgment. Efforts to manipulate are not the only reason you were told somebody or something was bad, but it is a very common occurrence. So you need to look them over.

a)	Spot being told that someone or something was bad

b)	Who told you that

c)	Did they have a vested interest

23.13 Truth and Falsehood

Now check over your experience.

a)	Spot something you were told that you found to be true

b)	Spot something you were told that you found to be false

23.14 Being Mislead

a)	How have you mislead another

b)	How has another mislead you

c)	How has another mislead others

23.15 Manipulation

a)	How have you manipulated another

b)	How have you been manipulated

c)	How has another manipulated others

23.16 Evaluation

Here we are not concerned with simple evaluation where the meaning or importance of something is examined or discussed. All education is evaluative in this sense.

But evaluations which are jammed in by force are a different matter. In this case one is not allowed to think and it tends to make one both dumb and pedantic.

And if something is pushed down one's throat by force instead of being presented for free and open consideration, one should be suspicious of the data that is being presented and the motives of the presenter.

Sometimes it is simply a poor teacher who was himself educated in a forceful and unthinking manner. Sometimes it is simply self righteousness or fanaticism.

But sometimes there is something wrong with the data itself or there is an intention to control and dominate.

a)   has an evaluation been enforced on you

b)   have you enforced an evaluation on another

c)   has another enforced an evaluation on others

23.17 Judgment

It all basically comes down to judgment, seeing what makes sense and what smells fishy. You have to judge things based on evaluating many factors rather using a single black and white rule.

Think of something that you were told which you have been uncertain of. Make two lists, one of things which seem to indicate that it was true and another of things which seem to indicate that it was false. Work over and keep adding to the lists without prejudice until you feel that you have all the relevant factors on each side of the fence. Do this without trying to decide on the truth or falsehood while you are putting things on the list. Then look these lists over and evaluate which side has the strongest indication.

If you have gotten a lot of factors and the indications are overwhelming on one side or the others, then you've got it.

If, however, the two sides balance, then there are a number of possibilities. One possibility is that you don't have enough data and it may have to remain unresolved. But there are three other things to check before you put the whole matter aside for further investigation.

The two sides may be in balance because someone has been feeding you a great deal of false data on one side or the other. In other words, one side or the other may be false. So check each side over again with an eye towards possible trickery.

You might also be holding the two sides in balance. If, for example, you have a strong desire for the answer to come out a certain way, you might be twisting things out of shape. So check if you have a prejudice in the matter and re-examine the list to see if you put some biased things on it.

But one of the common reasons for this happening is that you have mixed apples and oranges together and the list is serving to sort them out. You may have two disrelated things mixed together. Examine the two lists and see if there is a common delineation which caused them to sort out that way. Then reexamine your original question and see if you can't divide it into two separate factors and run two separate evaluations. Then try and analyze how these two things really relate to each other and how they became enmeshed together. You may want one without the other and maybe there is some way to do that.

Do this exercise with a number of different things, both personal and social. See if you can penetrate at least one illusion or trickery.

Don't go off half cocked on insufficient data. Remember that false accusations are the bane of our existence.

But maybe you can proof yourself up against being mislead and manipulated.

CHAPTER 24:
SUPPRESSION

There will be the occasional individual who tries to make your life miserable.

If you are in good shape, you simply handle the person and / or the situation that they are creating. Sometimes you can win enemies over or you drive them off or you just hold your own and they drop the matter eventually.

But sometimes it happens that a person is overwhelmed by an attacker, whether the attack is overt or covert. In that case your best course is often to retreat and gather your resources in a safe position away from the overwhelming influence. This is not meant to encourage running away, in the long run you will have to face up to things. But sometimes it is the appropriate solution in the short term so that you can catch your breath so to speak.

The reasons for attack can be many. There are some people who want to enslave and dominate everybody. And there are some who are stuck in old incidents that make them feel that everybody is an enemy. But mostly it is just vested interests and people who see themselves as being in competition with others in a dog eat dog world.

Overt attacks are visible and you probably already have some skill at handling these.

But covert attacks are not so obvious. They consist of efforts to dominate and control and invalidate in a subtle manner and are often done with a smile and a knife in the back.

Your sharpest indication of this is that when you begin to do better at something, the covert attacker will work to try and bring you down. This person is said to be "suppressive" to you because they are attempting to suppress your advancement and gains in abilities.

You will find that such a person works to invalidate you and make less of you, to stop you and undermine your confidence, and to make you feel depressed and disheartened. At the same time, you will often find that they try to keep you under their control and make you dependent on them.

Unfortunately, we are in a world of competition and domination. People do sometimes see it as their right to control you and will begin undermining you if they see you moving out from under their thumb.

Some parents do this when their children seem to be growing up too fast and becoming too independent.

Some bosses or employers do this when it seems that a junior is advancing too fast and may become competitive with them.

These are cases where someone may begin acting suppressively towards you even when they do not act that way in general. Sometimes it is simply fear of loosing somebody that they are dependent on.

Your best solution is simply to be in good enough shape that they cannot invalidate or hold you back and to have enough skill at things such as communication to handle the situation.

Your last resort is to retreat, just as you would from an overt attacker. This leaves behind something that will have to be faced later, but it is better than getting continually trampled into the ground.

The intermediate course is to struggle to hold your own, and to work to raise your confront and ability to handle a person who is currently suppressing you.

And this chapter has some processes to help you do that.

Note that orthodox Scientology currently has a bit of a fanatical attitude on the subject of suppression and "suppressive persons" (SPs). You can ignore this and operate on the practical basis of observing whether or not somebody is actively working to suppress you (hold you down).

And remember that many fights come about simply because of wrong data or misunderstood intentions or unjustified prejudices and these things can be dissolved by means of good communication.

Everybody occasionally runs into somebody who does not have their best interests at heart, so we'll begin with some general processes that are helpful even if you are not currently having any trouble with somebody who is trying to suppress your progress.

24.1 Stops

Stopping somebody is not always done out of bad intentions (there are runaway trains), but it is not uncommon.

a) spot a time when somebody stopped you

b) spot a time when you stopped somebody else

c) spot a time when somebody else stopped another or others

d) spot a time when you stopped yourself

24.2 Criticism

There is constructive criticism, but it generally includes a great deal of positive encouragement along with the criticism. And much criticism stems from simple upsets which we addressed in an earlier chapter. But sometimes it is ill intentioned.

a)   spot a time when somebody criticized you

b)   spot a time when you criticized somebody else

c)   spot a time when somebody else criticized another or others

d) spot a time when you criticized yourself

24.3 Making Nothing

A good way to hold somebody down is to make nothing out of all of their efforts.

a)   spot a time when somebody made nothing of you

b)   spot a time when you made nothing of somebody else

c)   spot a time when somebody else made nothing of another or others

d) spot a time when you made nothing of yourself

24.4 Spotting

Now lets see if anybody is suppressing you.

There also might be someone who was very suppressive to you as you were growing up and who is still exerting some influence on you even though they are no longer around.

Write down answers to the following questions, putting down multiple answers if it seems appropriate, until you feel that you have answered each question fully.

a)   Is there anybody around whom you seem to get sick or become sick shortly after seeing them?

b)   Is there anybody who is continually criticizing you?

c)   Is there anybody who keeps telling you how bad other people are?

d)   Is there anybody who is continually stopping you?

e)   Is there anybody who is continually invalidating you?

f)   Is there anybody who continually provides false information?

g) Is there anybody who makes nothing of your efforts?

If the same name cropped up on a number of these lists, then you should run the following processes fitting the person found into the commands.

If there is more than one name that came up on 3 or more lists, then run each one in turn on the full set of processes given below.

Note that you do not have to make an adjudication at this point as to whether or not the person is really suppressive towards you.

The fact of their coming up on a number of the above lists means that there is enough charge present to make it worthwhile to run the processes. One can sometimes get into bad situations or games with people who are otherwise well intentioned. It is valuable to handle any suppression that occurred in any case.

24.5 Help

You might consider it odd to consider helping somebody who has been suppressing you, but it really does help blow out the barriers of hatred and raise your confront on the person.

The end result is not necessarily that you will now help the person, we are only restoring free choice here, but you certainly should find them easier to confront.

a)   How could you help _____

b)   How could _____ help you

c)   How could _____ help others

d) How could others help _____

24.6 Problems

a)   What problem has ____ been to you

b)   What have you done about that

c)   What problem have you been to ____

d)   What have they done about that

e)   What problem has ____ been to others

f)   What have others done about that

g)   What problem have others been to ____

h) What have they done about that

24.7 Withholds

a)   What haven't you said to ____

b)   What hasn't ____ said to you

c) What hasn't ____ said to others

24.8 Overts

a)   What have you done to _____

b)   What has _____ done to you

c)   What have others done to _____

d) What has _____ done to others

24.9 Invalidation

a)   How has _____ invalidated you

b)   How have you invalidated _____

c)   How has _____ invalidated others

d) How have others invalidated _____

24.10 Upsets

Each of these 3 processes has 6 alternating commands. Run it just like other recall type processes, except that sometimes you might not have anything to recall on the command.

24.10.1 Affinity

a)   is there a time when you rejected their affinity

b)   is there a time when they rejected your affinity

c)   is there a time when you insisted that they like you

d)   is there a time when they insisted that you like them

e) is there a time when you did like them f) is there a time when they did like you

24.10.2 Communication

a)   is there a time when you rejected their communication

b)   is there a time when they rejected your communication

c)   is there a time when you insisted that they listen to you

d)   is there a time when they insisted that you listen to them

e)   is there a time when you were in good communication with them

f)   is there a time when they were in good communication with you

24.10.3 agreement

a)   is there a time when you refused to agree with them

b)   is there a time when they refused to agree with you

c)   is there a time when you insisted that they agree with you

d)   is there a time when they insisted that you agree with them

e)   is there a time when you did agree with them

f)   is there a time when they did agree with you

You can also use the handling for upsets (ARC Breaks) that was given in an earlier chapter.

24.11 Safe

a)   where would _____ be safe

b)   where could you put ___ so that you would be safe

24.12 Cause

a)   What could you confront about _____

b)   What action of _____ could you be responsible for

c)   What about _____ could you be at cause over

24.13 Mockups

Mockup or write down imaginary scenes in which you successfully handle _____, working out ways of dealing with whatever difficulties might arise.

24.14 Summary

Steps 24.5 to 24.12 above should help you to confront and handle the person so that they are no longer suppressive to your doing better in life.

If you still can't handle them and they are seriously pushing you down, then you probably should back off and retreat, moving out from under the suppressive influence, at least until you can build up some more horsepower.

But if you do back off in this manner, be very careful not to blame the "suppressive" influence for the condition that you are in. This is deadly because it is handing off control to an external agency that seems to be hostile to you.

In actual truth, the cause and effect points are in a constant state of flux and other people can help or hinder you. But these can be shifted by an act of will, and you need to take the

causative viewpoint to be able to change things to your liking. If you take the effect viewpoint for the sake of being able to blame somebody else, you tend to trap yourself.

It is nice to take the effect viewpoint in a helpful relationship. It is pure masochism to accept the effect viewpoint in a harmful relationship.

If you continue to have difficulties with the person or just for the sake of learning more on a second pass through the book, you can also look for earlier lives in which you knew the same being and run some or all of the above processes on that time period.

24.15 A Note on Orthodox Misbehavior

Orthodox Scientology has gone through a period of "witch hunts" and declarations of various individuals as "Suppressive Persons".

This has been used as a means to blame external sources for things which are wrong. As noted above, this is deadly as it hands responsibility over to the external source.

There will be situations where an organization may need to label somebody as persona non grata and keep them away from the organization because they are liable to burn it down or something like that.

This has nothing to do with the fact of individual suppression or the lack thereof. Do not confuse these two things.

And do not trust any organization which is continually looking for scapegoats. A sane organization will occasionally find a troublemaker and take some action to handle the situation, but they do not sit around and continually blame the state of the organization on these people.

CHAPTER 25:
JUSTIFICATIONS AND RESPONSIBILITY

Here we are going to address various things that are concerned with compulsive action or the avoidance of action.

Especially important at this stage is to address the willingness to be responsible. This does not mean being to blame for things. It means being at cause over things.

25.1 Justification Process

When someone does things that he considers to be wrong, whether intentionally or by mistake, there is a tendency to try and justify these actions both to oneself and others.

This not only perpetuates the harm but it also forces the person to hold various ideas fixed in his mind because they are necessary to support these justifications. It distorts his view of the world and interferes with his thinking. It also leads him into undesirable actions which are undertaken to support or prove his justifications.

a)   What has another done to you

b)   How did they justify that

c)   What have you done to another

d)   How have you justified that

e)   What has another done to others

f)   How have they justified that

25.2 Excuses

a)   What do you use as an excuse

b)   What do others use as an excuse

c)   How could you survive without excuses

d)   How could others survive without excuses

25.3 Improvement

a)   What are you willing to improve

b)   What are you willing to have another improve

c)   What would another be willing to have you improve

d)   What would another be willing to have others improve

25.4 Responsibility

a)   What could you be responsible for

b)   What could another be responsible for

c)   What would it be all right to be irresponsible about

d) What would it be all right for another to be irresponsible about

Then also run

a)   spot a time when you were made to be responsible

b)   spot a time when you made another be responsible

c) spot a time when another made another or others be responsible

Then run

a)   spot the joy of responsibility

b) spot the joy of irresponsibility

Continue this last process until any feelings of gleeful insanity have dissipated.

25.5 More Responsibility

Walk around outside. Spot things for which you would be willing to be responsible.

When you feel good about this, then spot things for which you would be willing to share responsibility with others.

25.6 Domination and Survival

We have been at each other's throats for a long time out of a mistaken idea that there will be only one victor, only one who will survive, with all the others crushed beneath him.

Altruism does exist, but conflict has been the order of the day.

Let's take some of the weight off of this.

The idea here is simply to confront your actions without justification or regret. And to balance the weight of this, we will alternate it with spotting positive things.

25.6.1

a)   How have you dominated others

b) Spot a way to enhance others

25.6.2

a)   How have you stopped others

b) Spot a way to help others expand

25.6.3

a)   How have you inhibited others survival

b) Spot a way to aid others survival

25.7 Superiority

The basic game of this universe is one of superiority and domination.

It is not the only possible game, there are much higher level games available, but it is part and parcel of a universe where physics and force dominate over aesthetics and reason.

Each of us has something by which we prove that we are superior to others. It will be some basic characteristic that we have worked on to the exclusion of other things, and so you will be good at it.

It will be something like being holy or good or strong or intelligent or some similar thing by which you make yourself better than others.

Even the enlightened beings who have managed to pull out of this game of domination will have this item, the difference is that they choose not to use it against others.

And please note that this is a self-destructive game. Your best characteristic, which you use against others if you choose to play this game, will eventually deteriorate because of the harm that you are doing with it. And so eventually you must abandon it and shift over to something which is not so badly deteriorated.

As a result, this item will only stretch back for a limited number of lifetimes. If you go back early enough, you will find some other thing which you once used and have since abandoned.

In this special case, therefore, we are only going to consider your current lifetime.

DO NOT DO THE REST OF THIS STEP UNLESS YOU ARE

> A. FEELING GOOD
>
> B. DID WELL ON THE EARLIER PROCESSES IN THIS CHAPTER
>
> C. FEEL INTERESTED IN AND READY TO FIND THE ANSWER.

If the answer to any of the above is NO, then leave this one for a better time or for a second pass through the book.

In this step, you will be listing out answers. Write them down in a clear and legible manner. If you start feeling heavy or tired (do not run this when you are already feeling tired), then you have already listed too many answers and will find that the basic answer is already on the list. If you feel irritated or annoyed or charged up, it is an indication that you need to list more answers.

Write down answers until you either hit THE ANSWER or you have a comfortable feeling that you have put down enough answers and feel good about it. If you have the answer, then you are done. If not, you look over the list considering each one and putting an X next to any that now seem like they are not the item.

At some point while considering the answers, you may suddenly realize which is The Answer, and then you stop. If it comes down to two or more which you can't choose between, then you probably need to add more answers.

If at any point, the list seems to be incomplete, then you can add more answers.

The list is not expected to be very long. You may realize the correct answer right off the bat.

If you are trained in professional Scientology listing techniques, then use those instead.

The question is:

25.7.1 In This Lifetime, What Makes You Superior To Others?

Once you get it, write the answer again in big bold letters and highlight it in your notebook.

Now take the item found and fit it into the following process

25.7.2

This is a simple alternating process.

a)   How does ___ make you superior

b)   How could you use it to make yourself right

c) How could you use it to make others wrong

Once this process cools down, we want to get exactly what it is about others that you are or might be using against them.

So lets do another list.

25.7.3 In This Lifetime, What Is It About Them That Makes Them So Wrong?

This might or might not get you back to the exact thing that you use to make them wrong. If you felt good about the answer but it seems like it was not quite basic enough, then also do the following list.

25.7.4 In This Lifetime, What Do You Use To Make Others Wrong?

By this point, you should have a fairly basic answer such as "They're stupid" or "They're irresponsible".

This is sometimes called a "Service Computation" because the being mistakenly thinks that it is of service to him. But that is only a short term apparency, in actual practice, use of this "Service Computation" on a regular basis will cause the positive ability to deteriorate.

Because early Scientology thought of this as a mental picture rather than a concept, it is also sometimes called as Service Facsimile (a facsimile being a picture or copy of something) or Serv Fac for short.

We want to erase this negative side. Note that you do not erase the positive ability (intelligence or strength or whatever) but only the negative action of using it against others (making them stupid or weak or whatever).

So run the following, fitting the service computation found above into the blank.

These are not simple alternating commands. Instead, stay on one command as long as you are getting answers and then shift to the other and get many answers for that one and then shift back to the first command, etc.

Note that it is fine if these pickup things from earlier lifetimes since you may have been using this for awhile. Just run whatever wants to come up.

25.7.5

a)   Spot ways that ___ would make you right
b) Spot ways that ___ would make others wrong

25.7.6

a)   Spot ways that ___ would help you escape domination
b) Spot ways that ___ would help you to dominate others

25.7.7

a)   Spot ways that ___ would aid your survival
b) Spot ways that ___ would hinder the survival of others

This set of processes should be continued until the obviousness of the service computation falls apart. In other words, when you first lay your hands on it, this thing probably does seem like the absolute reason that people really are wrong. As such, it is a fixed idea that could never really be true all the time (people might be wrong, but never all people always for the exact same reason).

If you finish the above 3 processes (25.7.5 to 25.7.7) without that happening, then run these 3 again. Having run the other two will let the first one run deeper, etc. Keep it up until you really do get free of this thing, because it is one of the strongest factors that causes abilities to deteriorate.

25.7.8

Now lets strengthen the positive ability while at the same time pulling out of the destructive game of domination.

Go to a crowded place. Spot people and for each one, postulate an improvement of the positive ability identified in 25.7.1 above.

25.7.9

Work to improve this positive ability in others in the course of everyday life instead of using it to make others wrong. Doing this will improve the ability for you as well as for others.

CHAPTER 26:
REPRESSION

Sometimes a person has things that they don't want to look at, things that they keep hidden from themselves and are afraid to find out about.

We have already approached this from the positive side by running processes to increase one's willingness to look at things. But eventually one also has to address the action of repressing things directly.

Here we are not talking about things which you are withholding from others but things which you are trying to hide from yourself.

In psychoanalysis this is called repression. One prevents oneself from thinking about things that one thinks are too horrible to contemplate.

Early Scientology was at odds with psychoanalysis, so they called this suppression instead of repression, but it is the same action of keeping something buried out of sight and not letting oneself think about it or react to it.

Unfortunately, Scientology also used the word suppression to refer to the action of a suppressive person keeping one suppressed and under one's thumb (discussed in an earlier chapter) resulting in some confusion between these things.

Also, there seemed to be different degrees of how heavily one worked to keep something buried. At the mild level, one simply keeps something obscured and at the extreme, one works to completely make nothing out of it and treats it as if it had never existed.

The avoidance of thinking about, looking at, or confronting something is one of the major factors that we are addressing throughout this book and this would seem to be an appropriate time to examine the underlying theories.

In basic Scientology theory, there is the idea that there are 4 states or conditions of existence in which a creation might exist.

The first of these is the true or pure form in which the creation is created. This is the object or idea or whatever seen exactly as it really is. This is referred to as the state of AS-ISNESS.

Since the creation is fully known and viewed, it may be created or not on a moment to moment basis.

There is a strong possibility that the underlying godlike nothingness of which we are a part is balancing the void with an infinity of creation.

On that basis, things which are in a state of as-isness may be permitted to vanish because they may be recreated at will, but things which are not in this state must be retained or made to persist to prevent the possibility of their recreation being lost. At the highest levels above all pain and suffering, one would want everything available even if many of those things were not usually desirable. If you are looking at a timespan of trillions of years, you wouldn't let anything, no matter how poor or degraded, disappear from your library because you might want it just once a few billion years down the line.

Taking this from another slant, an immortal, infinite, and indestructible godlike being's greatest problem would be boredom. He wouldn't let anything fall out of the realm of possibility and therefore will never let anything, no matter how horrible, disappear unless he can recreate it at will.

This may be hard to imagine right now, but you will want all these things later to add spice and variety to a mostly joyful infinity of creation. What is wrong is that you have far too much of this unpleasant stuff running all at once, like trying to eat a dish that is covered with inch thick layers of salt and pepper and spices. Deep down, you will never let yourself wish these spices out of existence because then you would never have salt again. To do that would be crippling yourself at the higher godlike levels. So instead you must go to the work of cleaning up the mess.

Which brings us back to the conditions of existence.

When something is altered from this state of as-isness, it will persist on a compulsive basis. In other words, as long as you are looking at the alteration, you will keep holding the thing in place. To let go of something, you must see it as it is rather than seeing it in an altered condition. This altered condition is called the state of ALTER-ISNESS.

But instead of confronting it and seeing what is really there, which gives one power of choice as to its continued existence, the person will sometimes try to get rid of it by trying to stamp it out of existence. He tries to make it NOT exist by means of force. This is called NOT-ISNESS.

In other words, something is there but the being makes a strong postulate that it is not there. This works halfway, because you are strong enough to hide something from yourself so that it appears to be gone, but deep down you wouldn't really let it vanish. As a result, you end up with something that appears to be gone, but is really still there operating out of sight.

When applied to the area of your own mind and thoughts, this act of Not-isness is the action of repression. In other words, something is there and you make nothing out of it, strongly deciding that it is not there and never happened. As a result, it continues to persist out of sight and can operate to your detriment.

While something is in an alter-ised condition, it is persistent and can trouble you but you are still aware of it. Once you have not-ised it, it is not only persistent and troublesome but

it is also out of sight and repressed. The solution in either case is to look at it and bring it into view fully, in which case it returns to a state of as-isness and comes fully back under your control. Then you will permit it to vanish, or you can mock it up again for entertainment if you are so inclined.

These 3 conditions of as-isness, alter-isness, and not-isness in regards to one's own thoughts, memories, and feelings becomes fairly evident as one processes oneself. The things that you confront fully cease to trouble you and the things that you repress are eventually discovered and found to have been holding you back while they were in the repressed condition.

Because this is so self evident in individual processing, the next logical step is to extend these ideas into the realm of objective reality.

But the 3 conditions discussed above are inadequate because another factor has come into play. This factor is the interaction between multiple beings, each of whom may as-is, alter-is, or not-is things that are shared between them. And so we must assign yet another condition, which is called IS-NESS or reality which we can use as a catchall for these more complex interactions.

And simply dumping all the group interactions into a single bin called IS-NESS is really an oversimplification, but it will serve for the purposes of this chapter. Although the nature of reality is an extremely interesting topic to pursue as you become more advanced, it is really at the leading edge of research. There is much speculation, theorizing, and sporadic (non-repeatable) phenomena that shows up in this area and you would be wise to get your own house in order first. The processes in this book might indeed lift you into this realm, but full mastery is far beyond sporadic phenomena and this book is only a first step on the road.

Therefore our immediate emphasis is to bring things into view that you are hiding from yourself and lay them to rest, so to speak, by restoring confront and awareness.

This gives us a simple rule of thumb which is very useful. If a condition is persisting, there is something about it that you are not looking at or confronting.

This ties together with the earlier chapter on protest (which also ties into compulsive creation) because the main reason that one not-ises something is because one is protesting its existence. If necessary you can clear up your protests against something as a preliminary step, but by this point you should usually be able to simply look at something and confront it.

CAUTION: As Not-isness is removed, the last alter-isness will come into view first. This may be highly distorted from the actual truth. Do not mistakenly assume that it is true and use it for a basis of operation.

For example, let us say that a husband gives his wife some flowers. Now let us say that the wife has some earlier bad experiences which lead her to believe that this means that the

husband is having an affair. Instead of confronting the area, she twists and alters it out of shape, imagining various scenes of the husband seducing his secretary.

Then she carries this too far, the pictures that she is imagining become too dreadful to contemplate, and she represses the whole thing. When this repression is first lifted, her suppressed pictures of the husband's cheating are the first thing that comes into view, and they may seem very real.

These in turn have to be confronted before the real truth becomes visible. And confronting them fully may require looking at the earlier bad experience which lead to the trouble in the first place.

26.1 Cleaning Up Bothersome Ideas and Worries

Let us say that you are worried that some unpleasant thing might be true or something might have been done to you, but you are not sure and are all confused on the matter.

If you confronted this properly, you would either see the truth or would take action to find out or perhaps would not even care, but in any case you would not be bothered and worrying.

If you can't achieve this by simply looking and confronting, then there is something interfering with your ability to look at the area and think clearly about it.

Sometimes you can simply push through this by using simple tricks to raise your confront. You might, for example, simply mock up some pictures of the thing happening and copy the pictures a few times until they become easy to look at and you can throw them away easily. Many of the things in this book can be used on a one shot basis like this.

But sometimes something stronger is needed, and the most likely situation in this case is that you are having so much trouble with it because it is either something that has happened before or that you have done to somebody else.

For this you can run the following:

a) recall (or imagine) a time when something like this happened to you (or something like this was true).

b) recall (or imagine) a time when you did something like this to another (or caused it to happen to another)

c) recall (or imagine) a time when another did something like this to another.

Note that recalling a time is preferable, but if you can't spot one, then try to approximate one by imagination.

Since you might be dealing with something that is heavily suppressed, you may have to pull off layers of half imagined stuff before you can reach a true recall.

Alternating the commands lets you poke at it from various angles instead of straining at one point.

If there is something that you want to run this on right now, go ahead and do so.

This process should be used as needed while running the following steps.

26.2 Avoiding Thinking About

Run these alternately.

a)   what might you avoid thinking about

b)   what don't you have to avoid thinking about

c)   what might another avoid thinking about

d)   what wouldn't another have to avoid thinking about

Finish running the process before you go chasing off after things.

Something might come into view and come apart completely on the process, or it might only come apart part way. If you reach a point where you feel really good about the process and it seems complete, that is the point to end off.

If some hidden thing came into view and the process completed without actually resolving it completely, go ahead and run 26.1 above on it.

26.3 Never Happened

Run as in 26.2 above.

a)   what might you pretend never happened

b)   what would it be all right to have happened

c)   what might another pretend never happened

d)   what would another feel it was all right to have happened.

Again, use 26.1 if some unresolved idea remains after running the process.

26.4 Made Nothing Of

Run as above.

a) what might you have made nothing of

b) what wouldn't you need to make nothing of

c) what might another have made nothing of

d) what wouldn't another need to make nothing of

Again, use 26.1 if some unresolved idea remains after running the process.

CHAPTER 27:
KEEPING YOURSELF MOVING

By this point you should have mastered quite a few techniques and have a better understanding of how to get through areas of difficulty.

As you work through various areas, some of them will come apart at such a deep level that they cease affecting you and others will simply be "cooled down" so that they are easier to handle but still come up in everyday life.

Let us take the area of problems for example. At basic, one is creating one's own problems. The reasons and mechanics are quite extensive. This stretches back for umpteen lifetimes over the course of many universes. The general subject of problems could be said to extend all the way down into the deeply buried portions of the "subconscious".

If you do a good job in running processes, such as the ones given in an earlier chapter, on the area of problems, you can take them apart and experience considerable relief.

The early problems that one had as a godlike superbeing continue to manifest in mundane ways within one's everyday existence.

Sometimes when you handle one of these or confront a very basic mechanism in this area, you not only take apart something which is currently troubling you but you also relieve deeply buried charge which is hidden below your current band of accessibility. Sometimes these things can go all the way down to "bedrock" so to speak.

This can bring about a major "release point" where the entire topic just falls away and ceases to bother you. For example, one might just stop having problems. This might only be momentary, or it might be extremely stable, lasting for years or even lifetimes.

If you have had a major release in an area, and it unstabilizes, it can be rehabilitated by spotting the moment when the release occurred and what happened there.

If it is very unstable, then the solution is to run more processes in the area and get to a bigger more stable point of release. If it is extremely stable, then your best bet is to leave it alone and work on other areas where you are less advanced.

There are many areas of "charge" and difficulty. As you get these to major points of release, you will find that more and more of the deeply buried things are accessible. Eventually you can reach rock bottom and achieve complete erasure of these sources of trouble, but that is not practical in the early stages.

This means that one must deal with the charge that is stirred up by day to day life. But note that this "charge" is the being's own creation. At basic, the being is himself a creative force and he can only trap himself.

As you achieve significant points of release, you will find that everything may improve briefly. Your forward progress encourages you to stop creating difficulties for yourself. Your faith in yourself and your self confidence will improve and this in and of itself will make life go better.

This holds true as long as you are doing well and making progress.

Unfortunately, gains which come as a side effect of doing well will desert you if things go badly.

The other gains, which come from actually confronting things and developing skills and taking apart the various aberrative mechanisms are earned by your own efforts and will remain with you in both good times and bad. These are the stable gains which cannot be shaken.

Think of an undesirable electrical circuit which can be charged up or discharged. When it is discharged, you have greater freedom and power and when it is charged up, it limits you. The stable gains come from removing parts of the circuitry so that they cannot charge up again. The transient gains come from keeping the remaining circuitry discharged.

Scientology refers to the state of being "charged up" as being "restimulated" meaning that the various things buried in the hidden reaches of the mind have been stirred up or stimulated again (re-stimulated). The opposite condition, of having things "cooled down" so that one is doing better is referred to as "destimulated".

In running a subjective processing command, one is intentionally restimulating the specific thing that the command is aimed at. This is like running a bit of current through the specific circuit that one wishes to lay one's hands upon so that one can dissolve it.

But it is desirable to have everything else destimulated so that one can bring maximum horsepower to bear against the specific target that one is aiming at. This allows processes to run much faster and reach deeper.

A professional processor will often work to destimulate things first before attempting to run one on major processes. He will cool down the current upsets and problems and so forth before addressing the mechanisms on a general basis.

For self processing, a different approach was needed, therefore the early chapters concentrated on processes which work even in the presence of heavy charge and which tend to have a destimulative effect. Simply noticing things that you like or recalling pleasure moments will reduce the current level of restimulation.

The further expectation was that everyone would find some chapters that were easy for them and that they could run to significant release points even on a first pass through the book. This would let most people get into a destimulated condition where the confidence and momentum would boost their speed and horsepower to the point where even the areas that they found more difficult could also be handled successfully.

But one can bog down occasionally, and life can get in the way. And it can take significant time and work to build up momentum again if one has gotten stopped.

The easier course is to keep yourself dusted off and flying along by knocking out restimulative things as they get in your way just like a professional would. If you have been working through the book up to this point, you should have enough techniques under your belt to do this successfully.

27.1 The Rudiments

These are called the rudiments (or Ruds for short) because they are very basic.

These are the 3 key buttons that give the most trouble if they are ignored. You already know how to handle them.

27.1.1 Is there an ARC Break (upset)

Use the process given in 22.3 "Handling an Upset".

27.1.2 Is there a Present Time Problem

Use the process given in 15.8 or any other problem process that you are comfortable with, aiming it at the specific problem that is troubling you.

27.1.3 Has a Withhold Been Missed

Use the missed withhold handling technique given in 19.7.

A professional would generally check these at the beginning of each session.

You can check these over right now and handle any that are present. If you don't do any processing for awhile, begin by checking these over. If you are moving along with your processing you don't have to check these each time you sit down to run something because you will know if one of these occurs in life. If it does, simply handle it the next time you have a chance.

In general, if your attention is stuck on an upset, problem, or missed withhold, subjective techniques will not usually work well unless they address the thing directly.

However, objective techniques will usually work and might even be needed if you are too upset to do the steps involved in handling the rudiment. The very first process in chapter one is especially good for this (which is one of the reasons that it is presented first).

If, for example, you have such a terrible ARC Break that you can't even focus on the steps needed to handle it, then look around and spot things in the environment until you pull yourself together enough to attempt handling the break directly.

27.2 Other Rudiments

Although the above 3 are the most common buttons that interfere with making progress, other rudiments can be used.

You can actually do a "rudiment" to clean up something that just happened in any of the aberrative areas that you have learned enough about. That potentially includes a large number of the chapters of this book. Many of them address aberrative areas and there is generally some technique which can be adapted to a one shot handling of a specific thing that has gotten in your way.

If an area has been run to a stable release point, you will generally be free of troubles in that area and when something does come up you should generally be able to handle it simply on a basis of confront and your knowledge of the area. But if something does become troublesome and stick your attention, go ahead and use a rudiment on it.

If something starts coming up frequently after you have run a chapter that addresses that area, then you might need to go back and do more on the chapter.

Eventually as you begin handling more and more areas, some of the early release points will unstabilize because you have expanded to a much larger sphere and have made so much of the hidden areas accessible that there is a great deal more available in the area that was previously "released".

One might, for example, have become free from problems, but eventually one grows so much that a more deeply buried realm of problems which had been heavily suppressed (repressed) finally comes into view and one is very interested in handling it.

Once one has reached that stage, the area can be run again with great benefit. At this point, subjective processes which previously went to a major release and would simply overrun if you tried them again shift back into being useful techniques because there is a whole new area of material for them to run on.

Again using the area of problems as an example, one might first run it from a very human one lifetime viewpoint and achieve a considerable release. But eventually so much of your past existence comes into view and your awareness of being an immortal spirit is so much higher that you become very interested in taking another look at problems from that higher viewpoint.

Note that if you do achieve a major stable release point in a particular area (this is more likely on the second time through the book), you would leave that area alone until you had very high interest in doing more.

Some of the chapters may go to a major release point on the first pass. If that happens, you would skip them on the second time through unless you had expanded so much that the area was again highly interesting to you.

And do not invalidate the earlier release point just because you are now ready to go further.

27.3 Some Useful Rudiments

Although these are not as critical as the 3 significant rudiments given above, these can get in your way and cleaning them up occasionally is useful, especially when you are trying to get started again after having been bogged down.

a) Has anything been protested

See chapter 14.

b)   Have you committed an overt

See 19.3

c)   Is anything being suppressed (repressed)

See 26.1

d)   Has there been a false accusation

See 23.11

e)   Has anything been invalidated

See 23.9

f)   Has an evaluation been enforced

See 23.16

g)   Are you withholding anything

See 19.6

h)   Has something been misunderstood

Find out what and clear it up (see chapter 5).

27.4 Wrong Indications

This is an area we haven't covered yet but which is extremely useful, especially in correcting things that are wrong.

People do make mistakes, especially when they are trying to spot the source of something or fix something.

Let's say that you have a car and it starts running poorly. A mechanic examines it and indicates to you that the problem is with the fuel pump. So you have it replaced. But the car continues to run poorly because the real trouble was with the carburetor. This is a wrong indication.

Sometimes you don't know until after the fact. You are feeling poorly and you spot or have it indicated to you that X is the source of this. Then you feel worse. This tells you that it was a wrong indication. So you back up, spot the fact that it was wrong, and try again, this time perhaps spotting that Y was the source. This one works and you feel a bit better.

As you gain more perception and experience in an area, you become more able to spot a wrong indication immediately without needing to try it. If you knew auto mechanics well, you might have known right away that the fuel pump in the earlier example was a wrong indication and was not the source of the difficulty. You might not know what the right indication would be, but you still know enough to spot a wrong one when it is stated.

This is extremely useful in repairing errors in processing. You have some difficulty and you try to spot what went wrong. You take a guess and if it doesn't feel right, you spot that as a wrong indication, back up, and try again.

This is extremely useful as a rudiment. "Has there been a wrong indication?". If so, spot what it was. If necessary, spot earlier similar wrong indications or spot times that you gave the same wrong indication to somebody else.

You can also run a process in this area. Wrong indications are much easier to spot with hindsight and this will help you focus in on the feelings involved.

a)   Recall a time that you were given a wrong indication by another.

b)   Recall a time that you gave a wrong indication to another.

c)   Recall a time that another gave a wrong indication to another or others

d)   Recall a time that you gave a wrong indication to yourself.

27.5 Assists

If you are sick, injured, in pain, or otherwise not doing well physically, there are processes which may help. These are called assists.

Two of the most useful are given in sections 1.3 and 2.3. Another especially good one is to push the pain or sensation into the walls, floor, ceiling, etc. until you can shift it out of the body.

There are a large number of assist processes. See chapter 4 of the Super Scio book and also various books from the CofS such as the Volunteer Minister's Handbook and various editions of the books giving introductory, demonstration, and assist processes.

27.6 Errors in Listing

Listing processes are those which list for answers to a question while looking for the one specific answer.

The only listing processes in this book are in chapter 25. There is more information on this in chapter 4 of the Super Scio book.

In general, listing techniques are faster but you can get the same results with a repetitive process. Since it is much easier to do a repetitive process and there is much less chance of getting into trouble, we have avoided the area of listing because it would introduce unnecessary complexity.

But people who have had poorly done Scientology processing run on them by another may have existing errors in listing.

And some of the advanced areas that you may get into as you work beyond this book may include listing processes.

So you should know how to spot and fix a listing error (known as an out list) as part of your bag of tricks.

A listing process goes to one and only one answer and that answer is indicated as the answer and it feels right when that is done.

If there are multiple answers, or there is uncertainty, or one becomes upset or disturbed, then it is an out list.

These answers are called "items" and the indication of a wrong item as the answer is just like any other wrong indication as discussed earlier. But having a wrong item indicated to you by a professional in a listing process generally has much more impact than the usual wrong indications that happen in life because the question often has a lot of charge on it and because you will generally be putting a lot of trust in the professional's judgment.

The thing to know if you get professional processing in the future is that if an item is indicated and you don't feel really good about it, you say something immediately. The professionals expect you to do this, because your feeling about the item when it is indicated is one of the most significant factors in judging whether or not the list is correct.

Now if you do have an out list, there are two general approaches to handling it.

First is to fix the list itself. This is what a professional would do. There are really only 4 major classes of errors.

a) The list was continued too long (overlisted). One spots the fact that it has been overlisted (usually it makes one feel heavy and tired). The item will already be on the list. One finds it and spots that it is the item.

b) The list is incomplete. There are more answers. One spots that and continues listing.

c) The list is invalid. It does not go to a single item. One spots that and indicates it. If the area is still troublesome, you could find some other way to take some charge off of the area (see below).

d) The wrong item was indicated. Most important is to spot that it was wrong. Then find the right item, using the other points above as needed.

A more detailed discussion is in chapter 4 of Super Scio. Read that if you feel that you might have some out lists left over from professional handling.

The other thing that you can do is to take more charge off of the area that was listed. It is easy to spot a basic answer to something if you can get enough charge out of the way. This can be done with repetitive processes. You can make up a general repetitive command for spotting or recalling things in the area and run that rather than trying to do a listing technique to find the answer.

The orthodox Church of Scientology likes to use listing techniques to find people who might be suppressing you. This often leads to wrong indications. The cure is to run the repetitive processes given in the chapter on suppression to remove charge from the area. Then spot the various wrong indications. This should cause the area to fall apart and allow you to spot whether anybody really is acting suppressively towards you.

Another example is chapter 25, where the area was "softened up" before trying to search for any specific answers.

This can be done in any area where you have previously had listing techniques used and which subsequently gave you trouble.

Self listing rarely gives the same degree of trouble as professional listing because you do not have an outside source jamming the answer down your throat. But it can be confusing if you don't know what you are doing. Eventually you will want to do a thorough study of listing techniques. Until then, stick with repetitive processes and drills or make a point of softening up an area with them first before doing any solo listing processes.

27.7 Other Trouble Spots

Besides the things listed above and the ones discussed under "If you get into trouble" in the beginning sections of this book, there are a few other things which can also get in your way.

a)   Interiorization/Exteriorization Troubles

This does not refer to problems with exterior perception or operation. That is a matter of gradually developing skill and perception and ability and you simply have to put up with the fact that it may take time and effort.

But there is the specific problem of interiorizing with some impact or otherwise messing up the energy fields around the body, which might make you feel a bit sick or give you a headache.

We will do more to proof you up against this in the later chapter on advanced incident running.

But for now, if something like this happens, repeat the first simple drill given in the chapter on exteriorizing. If you take your attention off of the body and simply drill interiorizing and exteriorizing from a nearby mountain (without trying to pull anything out of the body or push anything into it), it can cool down other impacts and energy manifestations that may be occurring and get you feeling better.

b) Looking for something that isn't there

Due to mistakes or misunderstoods or wrong indications, you might decide that something is there when it isn't.

For example, you might feel that there must be an ARC break in some area, but you just can't lay your hands on it, or you try to force something to seem like it was an ARC break but it wasn't.

This can get you really confused and tangled up.

Of course the area might simply be overcharged or you made some gross mistake in the way you tried to handle it. But looking for something that isn't there (or putting something where there is nothing) is a prime suspect when things get confusing and difficult.

You can check these 3 points and see which "feels right".

1   Are you looking for something that isn't there

2   Has a mistake been made

3   Was there simply too much charge in the area

Of course point 1 is a mistake and can lead to pulling in too much charge, so you check it first (because the others may seem right too).

If it was a mistake, figure out what you did wrong, rereading the appropriate material if necessary, and fix it.

If there is too much charge, but you were able to run the process to some degree (in other words, it started running instead of being something too difficult which should be put aside until later), it may be due to one of the other rudiments or errors that we have been discussing, or it might be that it is simply a difficult area and you need to either stick with it and complete the process or use some of the basic techniques (in the early chapters) for building up a bit more horsepower before trying again.

c) Communication

Communication is so significant that a cut or ignored communication can sometimes stick your attention even if there is not a real ARC break.

For this, you can write down the communication, spot who should have received it, and visualize an acknowledgment coming from them. Repeat until you attention comes off of the incomplete communication and you can concentrate on your processing.

d) Fixated Attention

It is always possible that something else is fixating your attention which doesn't quite fit the various categories of things that have been discussed (problems, upsets, and so on).

You can drill putting your attention onto it and taking it off of it. Or you can alternately mock it up and unmock it. Or any other technique which lets you causatively work something back and forth in the area instead of remaining fixated.

Or, if you are simply excited about something that is about to happen, go ahead and take a break.

27.8 Correction Lists

Professionals often use correction lists either when somebody gets in trouble or just as a general cleanup.

These are lists of possible errors that one checks over to see if anything indicates. If some error is spotted, it is fixed, unless the simple fact of spotting it cleans it up.

These generally include the various rudiments and the various kinds of errors that we have been discussing.

Some are specifically tailored to specific types of processing and some are general purpose.

A general correction list adapted to self processing is included in the appendix.

You do it by simply checking over each question and if it seems like there is something to handle, do so. If, for example, it seems like there has been a wrong indication, then use the procedure given earlier in this chapter.

Most of the material on handling the various errors is given in this chapter or in the introductory section on "if you get into trouble".

Of course if a process was left incomplete, you finish running it. And if a process was overrun (continued too long), you spot the moment when it was complete as discussed in chapter 2.

You can look over a correction list in regards to a specific error, or as a general cleanup, or aim it at something earlier that you want to fix up. In some cases you might want to aim the question at the area or time period that is being repaired. For example, if you are trying to straighten out some processing that you were given last year, you would change the question "is there an ARC Break" into "At that time, was there an ARC Break".

If you get some clean up from a professional, they may use the correction list in the appendix or other professional correction lists or a hybrid of both.

CHAPTER 28:
INCIDENT RUNNING

The being often flinches from painful incidents. Because he cannot face the contents of an incident, he will develop unpleasant and even irrational associations between factors within it. Because he is unwilling to confront things connected with the incident, there will be things which he is no longer willing to be, do, or have. And because he is unwilling to have it happen again, he will set up automatic and reactive mental machinery to protect himself and, as is often the case, he will eventually loose control over this machinery and it will operate on a subconscious basis.

This is a major source of mental charge, inability, and reduced awareness.

Unconfronted painful incidents tend to lock up on top of each other. When a person can't face something, he tends to fall into the same circumstances again and again because he can't take effective action or handle the situation. His own mental flinch at the earlier incident causes him to think and act poorly when it seems like it might happen again.

The circumstances of life can stir up one of these old incidents and trigger it so to speak, by hitting enough of the unconfronted contents. We call this "restimulating" the incident.

When an incident gets restimulated, the person tends to drag the whole thing into the present and may again feel some of the unpleasant effects of the original incident.

Running out these old buried painful incidents was the target of Dianetics. L. Ron Hubbard wrote a great deal on this subject. Many of the phenomena and mechanisms described in his book "Dianetics the Modern Science of Mental Health" (DMSMH) can be observed in practice. However, much of the clockwork behavior of the "reactive mind" and the absolutes hypothesized by the book are inaccurate and fall away in the light of more advanced theories which consider the person to be an immortal spirit.

It is the being himself who creates his own mental state, mocks up his own mental machinery, and drags these old painful pictures around. Most of this is operating subconsciously, but he can bring it back under his own control. Many of the drills in this book aim at moving various things back into conscious control.

The being's strongest reason for carrying around pictures of old incidents and giving them the power to restimulate and react (often to his detriment) is his non-confront of the pain that occurred in these incidents.

He did not face them when they happened, so he has a lack of data and awareness in the area. But he doesn't want them to happen again. So he is afraid to forget them while at the same time he doesn't want to remember them consciously. So he keeps a picture of the incident around and lets it react without looking at it or controlling it.

The solution is very simple. You raise your confront of old painful incidents until this kind of thing doesn't bother you anymore and you can toss the whole mechanism. This has sometimes been called a state of "clear" because one no longer has these old painful incidents reacting out of one's control.

Unfortunately, there has been a lot of sales hype on this state of "clear". It is not actually being cleared of all aberration. There are many other factors and we have been addressing quite a few of them in this book. But this particular point of no longer having one's mind twisted by the weight of past pain is a significant one and it is worth rolling up your sleeves and putting in some work to achieve it.

The way to do it is to begin with easy incidents and work up to more difficult ones on a gradual basis.

Early Dianetics did the exact opposite, trying to find the underlying incidents which might be the cause of something in a misguided effort to attempt to work some miracle cure. This lead to various tricks which would throw the person into incidents that were over their head. Even professionals had a great deal of difficulty with those kind of techniques and they are totally impossible for use on a solo basis. And those miracles were always elusive, only occurring on a sporadic basis, because painful incidents are far from the only source of aberration.

So don't push hard and get fanatical about finding "the incident" that explains everything or some such foolishness. Instead, just work to raise your confront of painful incidents bit by bit until the whole idea becomes one big joke.

28.1 An Incident Running Technique

These things should be written down as you run the incident.

a) locate an incident

Various things to run will be discussed later. For a first incident, run having breakfast or lunch yesterday.

b) spot or determine when the incident happened

Do the best you can. Zero in on it if needed. If you think it was between 20 and 30 years ago, then see if it feels like it was more than 25 years ago or less then, and then see what specific year feels right. Try to get or approximate the month and day and time of day.

For incidents that happened very long ago, try to get the order of magnitude of how many years ago it was.

If necessary, date the incident in terms of having happened before one thing and after another (after starting 7th grade and before you graduated, for example).

The idea is to try and focus in on the time of the incident.

For our warm-up step of having breakfast yesterday, you already know that it was yesterday, so try and focus in on the exact time when you started having breakfast.

c)   spot or determine the duration of the incident

Again do the best that you can. You want to have an idea of the timespan. This helps improve your recall of the incident.

d)   spot or determine the location of the incident

Pin down the location as best you can. You can even just try and feel what direction it is from your present location and how far away it was.

e)   spot or determine the size of the space in which the incident occurred.

This would be spotting things such as it happened in a small room or maybe it was a car chase that covered miles etc.

These steps all help bring the incident into focus.

f)   close your eyes

g)   Move To The Beginning Of The Incident

"Move" to the actual time when the incident occurred. Try to recreate the incident around you, as if you were actually being there. See what you can spot or perceive there.

g)   Move through the incident

Try as best you can to re-experience the incident, doing your best to face up to everything that happened in it.

i)   Write down what happened

Of course you open your eyes to do this. You want to write it down so as to get separate from it.

j)   Repeat steps f to i.

You run through it again.

One of two things will happen, either the incident is running out or there is earlier material which is preventing it from running and therefore needs to be looked at.

If the incident is running out, new parts of it that you didn't see the first time will surface (for example, you realize what the color of somebody's shirt was), or details will rearrange as you get them right, or things that had impact will begin to weaken and become unimportant.

If, however, the incident is becoming harder to run, seems heavier or more solid, or you start feeling worse about it, then there is earlier material that needs to be run.

If this happens, begin by looking for an earlier beginning to the incident that you are running. For example, you might have started running an operation and the earlier beginning might be the accident that put you in the hospital.

If the incident is becoming harder to run and you cannot find an earlier beginning, then you should find an earlier similar incident.

As you face an incident, it should become easier and easier to confront and if that is not happening, it is because looking at the incident is stirring up an earlier incident. Since you are not looking at the earlier one, your attempts to look at the later incident just keep stirring up more without bringing any relief.

Since the earlier incident is being stirred up, it will almost seem to be there "behind" the one that you are running. It should be easy to get some sort of feeling or impression about it even though it might be far out of your ordinary recollections, possibly even something from an earlier lifetime.

You shouldn't go looking for earlier incidents unless you have already run the current one at least twice through, but if you suddenly realize that there is an earlier incident without having searched for it, then it is ready to run and you can take it up immediately.

It is also desirable to push through periods of unconsciousness and get some idea of what happened during the unconsciousness. It generally takes a number of passes over an unconscious period before it begins to lift and you start to perceive a bit of what happened.

Note that increasing ITSA (saying It is a ...) on the incident (meaning that you are perceiving more and retrieving more of the content) takes precedent over any feelings that the incident might be getting a bit more solid or harder to run. You can always take another run through it and see if you are going to find out more before looking earlier.

Another thing to be aware of is that heavy "charge" will distort an incident, and can give you dubbed-in incorrect data. If the content keeps shifting around, you are probably taking off layers of dub-in and should keep running through the incident until it settles down one way or another.

This dub-in factor also means that you cannot entirely trust the contents of an incident unless it cleans up to the point of clear and conscious recall.

One important rule is to always run whatever comes up and not question its reality. You need to confront whatever is presented to be confronted. But as long as there is significant

"charge" in an area, the data might not be entirely accurate. So don't run off half cocked using data that you learn in running an incident. If the contents are important, look back later when there is no charge present and see what is really there to remember.

Things do sort out eventually and you will start getting good recall. The warning is mainly for when you first start working on an area. Things generally look a bit different once you get a bit further down the road and you will see what was real (some of it will be real even from the very beginning) and what wasn't.

When you start running an earlier incident or an earlier beginning to the current incident, do the entire set of commands beginning with step a). On subsequent passes through an incident, just use steps j) onward. In other words, you should do the dating and locating steps whenever you begin running from a new starting point.

k) Erasure

You are finished when the incident or earlier similar incident runs out completely. This is called an "erasure". But note that what has really "erased" is one's mental "charge" about the incident. The mental picture can, of course, be recreated at will but there should be no tendency for the picture to "hang in one's mind" (that would indicate that there was more charge on it).

When the incident "erases", you should feel better about it and have no flinch or backoff from it.

A sudden new realization or awareness often indicates that the charge has erased because one can now think clearly in the area.

It is also possible to get an immediate erasure when one first looks at an incident. One just sees the whole thing and it falls apart and one feels better about it.

Once an erasure has occurred, you should do the following step to get some more out of it.

l) Spot any postulates or decisions that you made at the time of the incident.

This last step is a real horsepower booster.

28.2 What to Run First

BEGIN WITH EASY THINGS.

Do not attempt to run anything heavy until you have the steps down and the routine seems easy.

First do some innocuous things such as running an "incident" of eating breakfast. These will not really have "charge" on them, but you should be able to run through the incident a

few times with a significant improvement in recall and end on feeling good about remembering it clearly.

Do these "uncharged" incidents until you are comfortable with the technique.

Then run some trivial painful incidents where the actual impact that caused the pain is obvious. Stubbing your toe or banging your shin is a good starting point.

This could include things such as banging your head, but do not start with things like having a headache because that will require digging back to earlier incidents where you actually hurt your head. Don't start with things like illnesses where there is a whole bundle of different aches and pains.

Note that something like stubbing your toe might have happened many times. You do not have to meticulously run back earlier similar through each and every individual occurrence. When you go to an earlier incident, go as early as possible if multiple ones are available. You are really raising your confront of the entire category of incidents.

Get good at these easy ones before you move on. The actual target is to gradually raise your confront of pain in the past until you can confront anything that might have happened to you without a lot of discomfort.

28.3 Running Aches and Pains

Many random aches and pains either stem from or are exaggerated by earlier incidents being restimulated. Furthermore, the action of confronting earlier times that something was hurt makes it easier to confront and handle a current injury.

In trying to run out or reduce a specific pain, we are interested in following down chains of incidents which contain that specific pain. Therefore, when you look for an earlier similar incident, try to look for one which contains the same pain that you are trying to handle.

If you simply feel a pain or discomfort without some direct reason, it is probably a time when an incident was restimulated. It is not unusual for this kind of thing to happen as a result of some kind of stress or argument which is restimulative of earlier incidents where there was actual impact.

You want incidents that actually could cause the pain that you are trying to run rather than simply picking up times that the pain was restimulated. If necessary, you can begin by picking up a time when it was restimulated, because this does raise your confront of the pain, but try to get to real impacts as soon as possible.

If at all possible, leave sickness for later and concentrate on impacts and injuries.

The brain is a special area which is very intimate to a spiritual being because he normally controls the body through it. There are other things (discussed in a later chapter) which can be involved in headaches besides simple impacts to the head.

For now, if you suffer from headaches, you can reduce their intensity by running incidents of impact to the head, but don't get evangelistic about trying to cure headaches and don't try to start by running through an incident of having a really bad headache because it will usually contain dozens of different and individual head pains. Instead, take a specific head pain (a particular hurt in a specific area) that you might have experienced during a headache and look for an incident of impact that might be a source for such a pain. Doing this for many specific head pains can greatly lessen the strength and frequency of headaches.

When running a pain, it is often not enough to simply handle incidents where the pain happened to you. There will usually also be times that you did it to somebody else and these are also non-confronted and contribute to your subconscious recreation of old pains.

So, after running an incident of having a particular pain to the point of erasure, then look for and run a chain of incidents of giving that pain to somebody else. After this, you should also check for an incident where somebody did it to another or others because sometimes the basic source might be your non-confront of seeing this done to others.

The keynote here is always to raise your confront of pain and force rather than attaching a great deal of importance to the stories or significance behind what happened. As you begin to really explore your past existence, you will find that incident running is too slow and does not give you enough context. The recall techniques given in the early chapters are the real tools for exploring your past lives. But you need to get your confront of past pain up to the point where you can push through heavy painful incidents with simple recall before the recall techniques will become fully effective.

28.4 Accidents and Operations

Of course running a simple pain might take you back to a major accident, but you should always have been starting from simple pains while doing the previous section and concentrating on following down one pain at a time.

You should have a good confront of painful incidents and be doing well on them before you move on to this section.

When you address an accident or operation directly, using it as your starting point, you are addressing a composite of many different pains, drug effects, unconsciousness, and the narrative content of the incident.

In this case, you may have to go over the incident many times. If the incident includes being unconscious, which is especially true of operations, then you will want to run this to the point where the unconsciousness lifts to some degree and you can spot what was happening during the unconscious period.

The spiritual being is never actually totally knocked out, it just gets dazed and numb and unthinking. As you take repeated passes through the incident, you will gradually push

through the unconsciousness and find your experience of the incident. This will often be from an exterior point of view, with you as a spirit perhaps looking down at the body and hoping that everything goes well.

You should, if possible, push all the way through an incident where you were unconscious in this lifetime because this is useful for both your confront and understanding and develops a practical skill which has applications in terms of determining what happened to you.

But the rules on going earlier if something is getting harder to run still hold true.

The greater your confront is, the easier it will be to simply confront an incident as itself and erase it without dragging in earlier incidents. A complex accident or injury will actually be sitting on many different chains of earlier incidents, both earlier similar content (an earlier auto accident, for example) and earlier similar pains and sensations.

If you do need to look for an earlier incident, simply pickup whatever seems to feel right, whether earlier similar content or an earlier time that you had the same kind of pain.

If something has happened multiple times in this lifetime, the earliest one will be easiest to run.

On one of these heavy current lifetime incidents containing real unconsciousness, if you can recall the incident but not the unconscious period, it indicates that the incident has not completely erased. If you go earlier and run out an underlying incident, this takes weight off of the later incident but does not necessarily cause the later one to erase completely because it can be on more than one chain and because your confront of things that have happened to the current body may be lower than your confront of things that happened long ago to bodies that are long gone.

If a this lifetime accident or operation didn't actually erase (the unconscious period didn't lift when you ran out an underlying more basic incident), you can come back to it again later and get further with it. You might have to run it a number of times, getting a different underlying chain of incidents each time before it will erase completely. If the incident is drawing your attention, go ahead and run it again immediately, but if not, then run other incidents to build up your confront and come back to this one later.

As in the previous section, it is also of benefit to run incidents of doing or causing the same thing to happen to others.

28.5 Other Techniques

There are other ways to run incidents.

The fastest is simple recall if you are up to taking the incident apart completely just by recalling it. As your confront comes up, you will find that more and more can be handled this way without resorting to heavier techniques.

If something is coming apart on simple recall, then do not use the above technique on it because a slow and pedantic technique may encourage you to put the incident back after it has erased.

Eventually you reach a point where the whole weight of painful incidents pretty much falls away. After that, you just use as much as you need to get your confront up on something, and usually recall will be enough.

Another technique is to simply spot something in the incident and then spot something in the present environment as an alternating repetitive command.

When you are beginning, this can be used in addition to the incident running technique as an aid to handling a picture that seems to be stuck.

At the more advanced stages, when you are generally only running incidents by recall alone, this alternate spotting technique can be used on the occasional difficult thing that wouldn't come quite into view.

The idea behind the alternate spotting is that spotting the current environment (as in chapter 1) keeps raising your perceptions and letting you push harder when you look back at the incident. Like the incident running technique, this one will let you pull data up out of unconscious periods. The alternate spotting also keeps you from getting knocked out by the incident if it is too heavy for you to handle easily.

28.6 Memory

The trick of moving to the time of something and running through it is a different memory trick from ordinary recall.

It is a step towards developing a "photographic" or "phonographic" memory. This is the mechanism used for that, namely to move back to when you looked at something or heard something and see it or hear it again.

Pushing through incidents of unconsciousness will improve this ability.

Once you have done enough of this, you will find that you can begin working with this skill in everyday life. If you look at something carefully and with strong concentration, you should find it possible to move back to that time and look at it again as needed. If you pay careful attention at a meeting or concert or lecture, you should find it possible to move back to that time and hear it again. Try these things and work with them a bit. The skill improves with use.

Other contributing factors include interest and attention and concentration and the absence of other blockage on the kind of thing that one is trying to recall.

You can also get at "recordings" of things that you were not paying attention to, but it is much harder. If somebody says something and you weren't paying attention, you can

quickly run back the recording and "hear" what they were saying even though you weren't really listening. But it takes practice and the ability to muster a sufficient degree of concentration to be able to do this.

You can also work at retrieving things that were said around you while you were asleep.

Pushing this to the point where it is clear and accurate over the span of the current lifetime is a major endeavor and requires far more work than simply confronting painful incidents.

Don't, for example, expect to remember numbers accurately if you don't like math.

And getting past life recall to the point where you can retrieve useful skills and data is an even bigger step.

These are targets that you work towards and attain gradually over the course of years. So don't expect this kind of ability on a first pass through the book. Just get your confront up on pain and some skill at handling incidents and then move on to the other chapters. We will be doing some more incident running later, and you can always carry these things further when it feels like the right time to do so.

But even if you don't push it that far initially, you should be aware that the mind does contain complete records and you can get access to these if you work at it.

28.7 Afterword

There is a lot of material on the subject of incident running. Orthodox Dianetics and Scientology did a great deal of work in this area, the "freezone" splinter groups have done more, and even psychology has been getting into past life regression techniques.

There are many useful tricks, unusual phenomena, and extended techniques in this area.

If you begin by raising your confront of painful incidents as discussed here, you should be able to experiment with or try anything else in this field safely.

CHAPTER 29:
HANDLING LOSS

According to early Dianetic theory, incidents of loss rest on incidents of pain because one first has to learn that one can be hurt before one becomes concerned that others can be hurt.

But from the perspective of an immortal spirit, the sequence has to be the exact opposite.

A godlike being who is immune to pain and force could begin to suffer loss as soon as he had decayed to the point where he could not recreate anything at will.

This might include things that he created when he was more powerful and later feels inadequate to create again, or things that were elaborate group creations which he feels incapable of building alone, or it might even include subtler things such as personal relationships (loosing a friend, for example) or esoteric concepts (loosing respect). All of these are potential areas of loss for an almost god who is slightly decayed but who can not yet be hurt or harmed directly.

Pain, on the other hand, is really a mechanism to warn him that there is potential loss endangering a body (or other creation) that he is dependent on and no longer capable of recreating at will. It rests on top of incidents of loss.

You need to raise your confront of loss just as you raised your confront of pain.

But with loss, there may be one or more heavy losses in this lifetime which should not be addressed as incidents until you have run some easier things. Therefore, you may need to take some weight off of them first to keep them out of the way.

29.1 Taking Weight Off of Heavy Losses

Crying allows some of the charge to come off of a loss. When running processes to handle loss, never stop yourself from crying, in fact you should encourage it if possible.

If you do experience a heavy loss, allow yourself to cry if at all possible. If you must suppress tears for some manly reason, let them flow as soon as you are alone. Do not, however, feel guilty if you cannot cry at the loss of a loved one. This can happen because an earlier similar loss was restimulated, one in which you had already shut down and suppressed your emotions. These things accumulate with time and one gradually becomes numb and emotionally dead.

Anything which allows grief to flow, even slightly, can drain some charge off of this area. If you can cry at emotional music or films, do so.

In handling loss, one either feels numb or grief stricken or feels better. Do not confuse feeling numb with feeling better.

When there is a heavy loss, there is a tendency to take on some of the characteristics of the person who was lost so as to keep them around, so to speak.

Run the following on each major loss in this lifetime which seems to have charge on it. This can include loved ones and allies and important pets and even groups if one felt strong affinity for the group.

If possible, you should start with the easiest one that seems important. But if there is one that holds your attention too much to let you run any others, then go ahead and do that one first instead.

The processes are run in rotation. Run each one for at least 3 commands and then continue as long as it is producing any kind of change or reaction.

Keep cycling through the processes (going back to the first one after finishing the last one) as long as there is any remaining numbness or grief in the area. Continue until you feel better and are not suppressing anything.

29.1.1

Mockup (visualize) the person (or group or whatever) in various positions around you and blow them up. At a minimum, use the six major directions (front, back, right, left, above, and below). Also place them closer and further away. Each time you visualize them, make them explode violently.

29.1.2

Spot places where the person would be safe and visualize them in these places.

29.1.3

Visualize them in various positions around you and mentally connect with and let go of them a few times in each position.

29.1.4

Visualize them in various positions around you and mentally grab them and keep them from going away.

Keep this set of processes up until you feel better. Then pick up another major loss in this lifetime and run that one. Continue until you have cooled down any significant losses in the current lifetime.

29.2 Running Incidents of Loss

Once you have cooled down the current heavy losses as discussed above, you can start running incidents of loss in the same manner that we used for running painful incidents in the previous chapter.

As with pain, you want to start with EASY INCIDENTS and work up to a general confront of loss.

To begin with, run incidents of losing or breaking minor objects.

Then work up to more important things such as losing a sum of money or a valued possession. Leave the incidents of big grief for later.

As with painful incidents, go earlier if the incident gets more solid instead of resolving. Past life losses are easier to confront than current ones and drain charge from the current loss.

With loss, the first moment at which one discovered or was told of the loss is often the key point. But some losses have "dramatic foreshadowing" which forms the earliest part of the incident, such as having a bad feeling as a loved one gets on a plane that subsequently crashes.

You should run incidents in each category until you feel better about that kind of thing and can handle incidents of that magnitude. I'm going to suggest a sequence here but you can put off an area until later if it seems exceptionally difficult.

You should also run some chains of incidents of causing the loss to another or even observing the same kind of loss happening to others.

Once you have handled loss of possessions as discussed above, then run losing games or jobs or situations that mattered to you.

Next run losing friends, pets, minor (rather than major) relationships, distant family, and less significant groups.

Only after doing well on all of this should you take up major losses such as the loss of immediate family, long term mates, or a life orienting group (one which your life revolved around for years and then was lost).

Carry on until you can confront past losses of great magnitude with equanimity.

As with painful incidents, there is a point at which your confront will become high enough to handle this kind of thing with simple recall techniques instead of incident running.

29.3 Advanced Steps

This might be better left until a second pass through this book. If you feel that you are up to handling it, go ahead and do one or more of the following steps, otherwise leave them for next time.

You can run past deaths from the viewpoint of being a spirit who is loosing a body. With this you can build up your confront of losing bodies.

You can run major losses of earlier civilizations or earlier universes that you once were a part of and cared for deeply. Sometimes it is being exiled or thrown out, but more often it is simply going off and coming back much later only to find that it is gone or destroyed or hearing the news of its destruction. Especially heavy but not as common is being involved in the actual collapse (especially as a defender) or discovering it going to pieces around you. The key moment is often the first premonition of disaster.

You can also try and get the viewpoint of an early godlike super being and consider what kind of things might have been lost then and run those.

CHAPTER 30:
LOCATIONS

At basic, the being is not truly located in space. But he thinks that he is and he thinks that he must only operate from the place where he believes himself to be located.

Operating in a position, and placing matter and energy in that position to identify himself and establish his ownership, he can now be hit in that position. Eventually the position is smashed and he sets up a new position to operate from.

Eventually his history consists of abandoning locations and leaving stuff behind. And this weakens him, because his ability to have and generate space is monitored by his ability to reach locations.

This exists at two levels. There is the physical universe, where he withdraws from painful or unpleasant locations and gradually contracts until he can no longer operate outside of a body. And then there is his own "universe", his own "mental" matter, energy, space, and time. But it is not really "mental" but simply non-physical, his own creations rather than the shared creations of the physical universe.

He generally operates from a fixed location in his own universe and has the "controls" for his machinery located there, so to speak.

But, just as he abandons locations in the physical universe, he abandons locations in his own universe as well and shifts his operating point because of things such as failure. This leaves old "mental" machinery out of control.

At this late stage in his existence, the being has agreed with the physical universe for so long that his operations in the different universes will track together.

An old metaphysical idea (attributed to Hermes, the mythological man who became a Greek god) is "as above, so below" meaning that the physical and spiritual planes interrelate and reflect each other.

On these processes, one runs whatever comes up or seems to feel right. The locations can be physical or non-physical or in other universes or planes of existence or in your own mocked up space.

As you stop flinching from occupying locations, various things may come back under your control. For now, just do this lightly and get whatever you can out of it. This can be taken much further on subsequent passes through this book.

30.1 Safe Locations

On each process, spot many locations, and allow strange and irrational ones to come up as needed.

30.1.1 Spot places where you would be safe

30.1.2 Spot places where a parent or guardian would be safe

30.1.3 Spot places where children would be safe

30.1.4 Spot places where a mate or companion would be safe

30.1.5 Spot places where a teacher or guide would be safe

30.1.6 Spot places where a boss or leader would be safe

30.1.7 Spot places where a policeman or official would be safe

30.1.8 Spot places where lifeforms would be safe

30.1.9 Spot places where nice possessions would be safe

30.1.10 Spot places where energy would be safe

30.1.11 Spot places where ideas would be safe

30.1.12 Spot places where aesthetics would be safe

30.1.13 Spot places where spirits would be safe

30.1.14 Spot places where it would be safe to keep a god

30.2 Communicating with Bodies

Start with physical locations, but try to work up to locations in "your own space" from which you communicate to the body.

30.2.1 From where could you communicate to a hand

30.2.2 From where could you communicate to a foot

30.2.3 From where could you communicate to a stomach

30.2.4 From where could you communicate to sexual organs

30.2.5 From where could you communicate to a head

30.2.6 From where could you communicate to eyes

30.2.7 From where could you communicate to ears

30.2.8 From where could you communicate to a brain

Note that this can be used as an assist on a body part that is in pain or giving you trouble by substituting the body part in the command.

30.3 Identities

30.3.1 From where could you communicate to a loved one

30.3.2 From where could you communicate to an authority figure

30.3.3 From where could you communicate to an angry person

30.3.4 From where could you communicate to a dangerous animal or monster.

30.3.5 From where could you communicate to a victim

30.3.1 From where could you communicate to a god

30.4 Attitudes

30.4.1 From where could you express love

30.4.2 From where could you express hate

30.4.3 From where could you feel sympathy

30.4.4 From where could you feel regret

30.4.5 From where could you feel triumph

30.4.6 From where could you feel contentment and serenity

30.5 Being

Run alternating (a few commands of each, back and forth)

a) spot some places you're willing to be

b) spot some places you're willing to not be

30.6 Creation

As used here, the word "mockup" is meant to refer to the entire span of activities from lightly visualizing something to really creating it in the physical universe.

30.6.1 From where could you mockup a picture

30.6.2 From where could you mockup an emotion

30.6.3 From where could you mockup a mental machine

30.6.4 From where could you mockup an automatic reaction

30.6.5 From where could you mockup mental "charge"

30.6.6 From where could you mockup a feeling of pain

30.6.7 From where could you mockup a reactive mind

30.7 More on Creation

Just do the best you can on these. If it is too difficult, then get it on the second pass through the book.

30.7.1 From where could you mockup being tricked

30.7.2 From where could you mockup tricking another

30.7.3 From where could you mockup being abused

30.7.4 From where could you mockup abusing another

30.7.5 From where could you mockup being betrayed

30.7.6 From where could you mockup betraying another

30.7.7 From where could you mockup being trapped

30.7.8 From where could you mockup trapping another

30.6.9 From where could you mockup a game

30.6.10 From where could you mockup an identity

30.6.11 From where could you mockup an object

30.6.12 From where could you mockup a reality

CHAPTER 31:
ADVANCED INCIDENT RUNNING

These are more difficult areas in which is incident running is quite useful. A professional might prefer to run these things earlier, but they are a bit too difficult for until after you have had success with handling simple incidents of pain and loss.

If you are already doing very well with handling incidents and the technique seems to be in the way and unnecessary, go ahead and shift over to simple recall on the area being handled rather than holding yourself back with a slow technique. But some of the areas given here might be difficult enough that you still need to use the incident technique even though you are capable of bypassing it on easier things.

So use some judgment. On the one hand, it does you little good to bounce around from incident to incident without cleaning up things, but on the other, it is undesirable to grind along slowly when you could be flying. If you have been doing a good job working through this book, you should have enough experience and understanding by this point to judge when you are doing well or poorly and to shift gears accordingly.

31.1 Drug Handling

Before directly handling incidents of taking drugs, you should run out any pains, sensations, emotions, or attitudes connected with taking drugs that were not already addressed in the earlier chapters on incident running.

And most especially, you should run any pains, sensations, emotions, or attitudes that you had prior to taking a drug and for which the drug was a solution.

This applies both to medical drugs and to street drugs and even to alcohol, cigarettes, or any chemical that might either cause or suppress a pain or sensation.

Make up a list of the various things that you have taken. Take them up one at a time in order of greatest interest.

For each one, write down pains, sensations, emotions, or attitudes associated with it. Then write down ones that you might have had prior to taking it (and which might have been the reason that you took it). Take these up one at a time, again in order of greatest interest, and for each one, run a chain of incidents that could have caused that pain or sensation or whatever it is.

With headaches (the most common reason for taking aspirin), you can run specific head pains (get precise ones, not just a general headache), but there are other factors that may be involved which will be covered later in this chapter.

With nervousness (commonly associated with cigarettes), it might be necessary to run incidents of fear or danger. Try to get ones where there is a real threat.

With depression (a common reason for taking many drugs and also alcohol), it may be necessary to run incidents of loss or failure.

And balance this by running incidents of causing another to have the pain or sensation.

31.2 Drug Incidents

Then one runs out general incidents of taking drugs, giving drugs to others, and of others giving drugs to others.

On these, you want to pick a significant incident and then run it back earlier similar. Then pick another and do the same, until your general confront on the subject of being drugged comes up and the whole mess falls away. Some of the old space traveling civilizations kept most of their citizens doped up and you need to get your confront up on that and spot any old decisions and postulates made under the influence of these kinds of incidents.

Heavy mind altering drug trips such as one gets on LSD can be a special problem. A bad trip can stir up many different old incidents. In this case, you might need to list each of the different things that came up and run each one back individually.

31.3 Residual Poisons

Your body might be clogged up with residual poisons, both from drugs and from the general toxins that abound in our society.

I wouldn't make any recommendations here but simply suggest that you take a look at the area, find out more, and see if you need to do something to get the body into better shape.

Homeopathy specializes in handling poisons locked up in the tissues and there are a number of good books on the subject.

An intensive exercise and vitamin program can be a big help. Read Adele Davis, Linus Pauling, and other nutritional references.

But don't start worshipping the body or put yourself in a lesser role. If you get really up there you might be able to get the body to flush out poisons simply by putting that intention into the body. The drills given in the first few chapters are really the strongest ones once you can perceive and project intention strongly.

Use judgment.

31.4 Gains in Awareness

Sometimes one can gain a new spiritual awareness from a drug trip. Occasionally one does confront or release something.

These are valid gains.

But they can be a bit marred by the impact that the drug was having on the body at the time. And sometimes these are gained at the expense of suppressing something else.

Therefore the point of release or of new awareness may have some mental "mass" or weight attached to it.

And so the release is often incomplete, not quite acknowledged and fully experienced.

Not only is it nice to get the full state of awareness properly, but the incompleteness may tempt one back to the drug.

Therefore these points of release or new awareness should be cleaned up and experienced fully in an undrugged condition.

This is done in the same way that you rehabilitate the point of completion or release that occurred on a processes that has been overrun (carried on beyond the release point).

Therefore, if this has happened to you while taking drugs, do the following until all the points of release have been rehabilitated:

a) spot a point of release

b) if the same release occurred multiple times, spot how many times

c) spot when it happened, or the first time it happened

d) spot what released and/or what new awareness was achieved

e) acknowledge it fully

f) mock up the new awareness or feeling of release again in present time

Note that any effects created by a drug can be created consciously without the drug (also see below).

31.5 Other Drug Handling

An important step in freeing yourself from any drug which has some hold or attraction is to take the desirable sensation (or sensations, each one individually) that is created by the drug and get control over it.

You do this by mocking up the sensation and putting it into the walls and large objects in all directions around you. Keep doing this until you can get some strength to the sensation and

have some actual feeling in the areas. Then begin alternating, pushing it into the walls and then into the body until you can create the sensation causatively in the body without taking the drug.

You can actually do this with any pain or sensation to get it under your control. This is also one of the best assists for a headache, namely, to push the sensation of it into the walls.

31.6 The Spiritual Side

There is more than just the body. The being himself also operates with energy fields and non-physical machinery and masses of various sorts (astral bodies or whatever) and a lot of this stuff is still present and running even if he is unaware of it.

He especially has this stuff hooked into the body's brain, which is why we have been a bit tentative about handling headaches. He is often creating actual impacts with his own energy fields.

Now we are going to take up various kinds of incidents involving these things.

31.7 Interiorization

The being himself is not actually located anywhere. But he thinks he is located and he operates from various locations.

Optimally, he is exterior to the body and simply reaches in to operate it. In the normal state, he keeps a great deal of his machinery outside. He can actually run it better and fix it more easily from an exterior position because he doesn't get mixed up with the body's own energy fields.

But he and his stuff can collapse into the body for various reasons including trying to protect it from danger. And over the course of time, he begins to associate himself more and more with his body until he tends to be in it because he thinks that he is it.

Most people nowadays are firmly located in the body and keep a lot of their "theta" type stuff within it.

But he was outside before he interiorized into it, and there will be incidents of interiorizing, sometimes with considerable force. Hopefully, we took a lot of weight off of this with the earlier chapter on exteriorization. But the incidents may need to be addressed.

In this case, we want to find the most likely action that relates to the area and run that specifically.

So look over the following list and pick the one that seems the most interesting. After that is handled, then pick another one and so forth until you reach a point where you feel really good about the subject.

1. Go in

2. Put in

3. Interiorized into something

4. Want to go in

5. Must get in

6. Can't get in

7. Kicked out of spaces

8. Being trapped

9. Forced in

10. Pulled in

11. Pushed in

Handle the button selected by running the following recall process. The wording given is for number 1, "go in" and will have to be adjusted. Write out an appropriate wording (such as "recall trapping another") for each of the commands before starting to run the process.

a) Recall being made to ___

b) Recall making another ___

c) Recall another making another ___

d) Recall a time when you caused yourself to ____

The item may come apart completely on simple recall. If not, then do incident running beginning with a chain of incidents where it happened to you and then also running a chain of incidents of doing it to another.

Carry on, selecting more items from the above list, until you feel really good about interiorizing and exteriorizing from things.

Do not worry about whether you are interior or exterior when you finish. In truth it is a relative matter, with a bit of both always being true (you always keep at least something in the body to keep it running and you always have at least a small amount of stuff outside to keep you oriented in the universe).

Note that perceiving things from an exterior location is a different subject and is not the concern of this rundown. We have already done a bit in that area and will be doing more, so don't worry about it here.

31.8 Collapsed Space

Besides interiorizing, there is a similar phenomena in which a being's space and energy fields can collapse in on him. He can have his "anchor points" (points which he is using to

define his space) way out there and the world looks bright and shiny and he is feeling good and happy, and then something bad can happen and it all caves in on him.

This can happen to a bodiless spirit as well as one who is in a body or using a body.

It is run the same way as interiorization above but there is a different list of "buttons" to use as follows:

1. World Closed In
2. Space Collapsed
3. (your) Energy Collapsed
4. Anchor Points Collapsed
5. Anchor Points Snapped in
6. Everything fell in
7. Space Was Unmocked
8. (your) Energy Was Unmocked
9. (your) Frame of Reference Collapsed
10. Caved-In
11. Pulled Back
12. Withdrew from everything.
13. Made it all unreal

Note that its always you who collapses your own space. Others may do things to you that get you to do this, but its only you who can snap in your own anchor points no matter how many nasty folks are working you over.

This often happens on receiving bad news.

31.9 Energy Beams

This section might be too advanced on a first pass through the book. If so, then leave it for the next time around.

Once the being has sunk below the level of operating with pure thought and postulates (just having things happen by intention alone), he begins to use energy to push things around.

The person often runs energy beams into the head, the back of the neck, up and down the spine, and into the solar plexus (the stomach). He will also often wrap a beam around the body's torso (like a lasso) and use it to pull the body out of danger.

Sometimes these beams have impact and can give headaches, stomach pains, and odd little cramps and "gas pains".

Sometimes you can ease one of these pains by finding out what your energy is doing and reversing the flow, or by alternately exaggerating and reducing or reversing it.

One of the common occurrences is to have a pain, which runs up the nerve channels into the brain, and then to push an energy beam into the head to resist and suppress the pain. This can make a headache. Notice how other stress and impact is sometimes followed by a headache as the being pushes back against it in the brain area (which is where the sensations are being channeled to him).

We will be doing more on energy beams later. But for now, let's see if we can run some incidents.

Look over a mild incident in which you might have something like this happening. See if you can spot the behavior of your own energy in the incident. Concentrate on what you as a spirit might be doing on automatic (which you might not have been aware of at the time) rather than on what is happening to the body. Once you have a feeling for what your energy was doing at that time, run this energy behavior back as a chain of incidents.

31.10 Protecting Bodies

The being was never actually located in the first place. His existence spans multiple universes, so of course he can't actually be limited to a location within a universe.

In the early stages, the being is still aware of this and knows that he is only reaching into the created universes to operate and to experience things.

Since he is exterior to the entire universe, he does not have any reason for operating bodies from exterior points behind them.

So he will operate bodies from inside (while also being completely exterior). In other words, his first choice for an operating center or a perception and control point is within the body.

It is at this level that one could think of the body as a tiny little splinter within an immensely larger being.

Eventually the being decays to the point where he is only running singular bodies instead of multiple ones and he has trouble recreating them at will. So he suffers loss as his bodies get destroyed and he begins trying to protect them.

Finally he gets too deeply associated with the body and begins experiencing pain.

It is at this point that he decides that it is too unpleasant to be right there in the body and begins to mockup operating centers that are safely located behind the body.

In other words, the exterior control point is already an aberration. The sequence is a) running from an interior control point, b) running from an exterior control point, and then c) the exterior control point collapsing into the body as in the interiorization incidents discussed earlier.

Note that in these early incidents where the being is naturally operating from an interior control point, he is concurrently aware of being in other locations, it is simply one of the locations that he is operating from.

If you can reach this early time period, run incidents of protecting bodies.

In the earliest ones, one will still be operating from a point within the body and also projecting operating points that are exterior to the body, placed around it to protect it.

If this all seems unreal, then skip it for now. We will be doing more on the subject of operating bodies in a later chapter and this process can be picked up on the second pass through the book.

31.11 "Theta" incidents

Consider what kind of trouble a free spirit (a thought unit or "thetan") operating without a body might get into.

See if you can run some chains of incidents of this sort.

Hubbard's "History of Man" has some interesting ideas along this line.

But stick with light incidents for now. Don't get into heavy conditioning or implanting of commands. We'll be looking at those in a later chapter.

Again this may be too difficult on the first pass through this book and can be left until later.

CHAPTER 32:
INCREASING PERCEPTION AND ORIENTATION

Once incidents of interiorization have been run out, it is safe to push harder on exteriorization drills.

As with the earlier drills of this kind, you will probably get a mixture of real perception and imagination. Don't compare your perception to what you see with the body's eyes and start invalidating yourself because of inaccuracies. Developing good perception happens gradually. These processes should take you a bit further along that road.

32.1 Positive Exteriorization

Lie down and close your eyes. Run the following alternately until you turn on some exterior perception with some certainty.

a) Spot 3 points in the body

b) Spot 3 points in the room

32.2 Distance (outside)

Walk around outside.

Spot two objects and notice the distance between them. Then feel the space between them.

Do this many times until you can really have space.

32.3 Distance (exterior)

Next, lie down and close your eyes and do the same drill (32.2 above) exterior.

Spot two objects outside and notice the distance between them. Then feel the space between them.

Again, continue until you can really have space.

32.4 The Grand Tour

For each planet in the following list, be above the planet (or get the idea that you are looking down at it) look it over spotting a number of points on the surface, and then interiorize into it (occupying a large space in the center of the planet) and exteriorize from it 3 times. Then look it over again, spotting a few more points. Then go on to the next planet.

When you finish the list, start from the beginning again. Continue until you have some significant gain in perception, reality, or orientation.

The list of planets to use is:

1. Mars
2. Venus
3. Jupiter
4. Saturn
5. Mercury
6. Uranus
7. Neptune
8. Pluto
9. The Moon
10. Earth

Ignore any energy fields or weird sensations and just keep doing the drill.

32.5 Orientation

Walk around outside. As you do so, get the idea that you are remaining stationary and moving the universe around you. As you continue doing this, start noticing objects and noticing the distances between you and the objects.

When you can do this comfortably, begin alternating moving through the universe and moving the universe around you, getting the idea of each one for a few moments.

32.6 Street Corners

Lie down and close your eyes.

Go (spiritually) to busy intersections in large cities with lots of people and interesting things around. Be on one of the street corners and look around. Do the following:

a) spot some objects

b) spot some motions

c) spot some people

Then pick another intersection, optionally in another city, and repeat. You can vary this by also going to crowded malls and department stores.

Do this one a lot.

32.7 Mocking up bodies

Repeat 32.6 above, this time mocking yourself up in a body standing on the street corner. This can be an "astral" or "energy" or "spirit" body. It can be insubstantial to other people.

Do the drill (going to street corners and looking around, spotting objects, motions, and people) using a mockup of your current body.

Then do it again using a mockup of an old body.

Then do it again using a mockup of a young body.

Then do it again being in a body of the opposite sex.

Then do it again mocking up a body that looks powerful.

Then do it again mocking up a body that looks wise.

Then do it again mocking up a body that looks holy.

Then do it again mocking yourself up as a cloud of energy with golden disks for eyes.

Then do it again as yourself with nothing.

32.8 More on Bodies

Close your eyes and mockup many, many copies of your current body.

Jam the copies together into a ball and collapse them down to nothing.

Mockup more copies. Then throw them all away.

Alternate these two actions.

32.9 Using a Mirror

Look into a mirror and alternately see your ideal self (instead of the current body) and see nothing (ignoring what your eyes are telling you is there).

32.10 Exterior Version

Close your eyes and move around outside. Find reflective surfaces and look into them and alternately see your ideal self and see nothing.

32.11 Tactile

Walk around outside.

Touch something and let go of it.

Then mentally touch and let go of it and try to get the same sensation.

Repeat this a number of times on a particular object and then more on to the next one.

32.12 Sounds

Close your eyes and look around a big city.

Tune into sounds that seem interesting and go to those locations and look around.

32.13 Ext/Int on the Body

Lie down and close your eyes.

Mock yourself up as a cloud of energy with lots of stuff in it (gadgets or constructions of whatever sort that seem nice and interesting).

Gently slide this entire mess in and out of your physical body. Adjust it as necessary so that it has no impact on the body, but try to retain a sense of having lots of mass and energy moving in and out.

Next, from an exterior position, permeate the body with a cloud of comfortable white or golden energy. Turn any dark patches white or golden.

32.14 Operating the Body

Center yourself three feet back of the body's head. Expand your space so that you are large enough to encompass the body from this distance.

Go to a crowded place, walking the body around and using its eyes but maintaining the idea that you are bigger than it and running it from behind the head or the entire space around it that you are encompassing.

Stand (or sit) in a comfortable and unobtrusive spot.

With the body's eyes, spot some objects, then spot some motions, and then spot some people. As you do this, have the idea that the eyes are picking up the images, feeding them to the brain, and then these are relayed back to you on a communications channel of some sort.

Then ignore the body's perceptions and repeat the spotting drill from your own viewpoint behind the body's head or surrounding the body, again spotting objects, motions, and people.

Alternate these two steps.

CHAPTER 33:
SOURCES AND OTHER ADVANCED MECHANICS

Now we are going to look a bit more at the creation of reality and other mechanics of existence.

33.1 Spotting Sources

Pick a condition or situation that you are interested in and run the following alternately:

a) spot something that might be a source for ___

b) spot something that is probably not a source for ___

Then pick another condition or situation and repeat.

Continue running this on various conditions and situations until you have a major realization.

33.2 Sources in General

Run alternately. Continue to a change in perception.

a) spot a source

b) notice something about it

c) spot a no-source

d) notice something about it

33.3 Cause

Do this in a crowded place. Continue to a change in awareness.

a) notice somebody

b) spot something that they are causing

c) spot something that they are not causing

33.4 Creation

Pick a small section of the wall or a small object and look at it. Then run the following on it, alternately:

a) get the idea that you are creating it

b) get the idea that others are creating it

c) get the idea that nobody is currently creating it

Repeat until you feel some increase in awareness.

Then pick another object or part of a wall and run this again.

Run this on a few more things. While doing so, see if you can increase the amount that you are creating it.

33.5 Isness

Run alternately:

a) What is

b) What isn't

33.6 Reality

Take your time and hold each idea for a moment as you alternate these commands.

Pick a wall or a large object.

a) get the idea that it is there

b) get the idea that it is not there

c) hold both ideas simultaneously

33.7 Creating

Do this in a crowded place.

a) notice somebody

b) what are they mocking up

c) what are they not mocking up

33.8 Existence

a) what has to be part of your existence

b) what must not be part of your existence

Then run

---

a) what has to be part of another's existence

b) what must not be part of another's existence

33.9 Conditions

a) spot a persistent condition

b) what have you done about that

Then run

a) spot a condition that has persisted for another

b) what have they done about that

33.10 Beliefs

a) spot a deeply held belief

b) what have you done about that

33.11 Persistence

Walk around outside and run the following

a) spot something that you would permit to persist

b) spot something that you would permit to vanish

33.12 Words

Do the following for many words until there is no tendency to have any force associated with words.

Think of a word that has force associated with it (such as hit, break, explode, etc.)

Alternately say the word and visualize the force (for example, say "hit" and visualize somebody hitting somebody) and then say the word and have nothing associated with it until the word does not have any automatic association of force.

Note that you are not trying to get rid of the meaning of the word, but only to remove any tendency to automatically create force in association with the word.

33.13 Significance

Have each of the walls (in rotation) tell you "This Means ___" and put different things in the blank such as "this means that you will turn green" or "this means that you are going to die".

Put many different things in this, including nonsense and ridiculous ones as well as things that are commonly said in this fashion. You can use the same thing more than once but preferably not twice in a row.

33.14 Importances

Lie down and close your eyes. Exteriorize and look around a large city.

a) spot something that is happening

b) decide that it is important

c) decide that it is unimportant

33.15 Present time

Visualize an animal such as a dog. Have it start running around the earth. Intend that it will run that way in that direction forever.

Look into the future. See the dog there in the future continuing to run around.

Look at the mockup in the present again, seeing the dog run. Knowing full well that it is running in the future, none the less have it stop and turn around and run the other way.

Repeat this a number of times, using different animals for variety.

Continue this until you have no qualms about stopping something that you intended to have going on forever.

33.16 Exercise One

Do this one looking around with your eyes open inside of a room.

Look at a wall and visualize it as transparent, or create and empty space where the wall is.

Look through the wall at what is on the other side.

Do this with a number of different walls in a number of different rooms, spotting things on the other side.

Don't worry too much about accuracy, and it is all right if the perceptions are vague, just do the best that you can until you have a good win.

33.17 Exercise Two

Walk around on a crowded street.

Notice people, seeing them as they are.

Now see them all as naked, again looking around and noticing people.

Next see them as skeletons, seeing how the bones move around as they walk etc.

Finally, see them as projected illusions, created by beings who are not located in this space.

33.18 Exercise Three

Do these with your eyes closed, seeing these things mentally. You can look at old pictures, or visualize things newly, or see actual reality.

33.18.1

a) think of someone that you liked

b) look at them and confront them

c) think of someone that you disliked or detested

d) look at them and confront them

33.18.2

a) think of someplace that you liked

b) look at it and confront it

c) think of someplace that you disliked or detested

d) look at it and confront it

33.18.3

a) think of an object that you liked

b) look at it and confront it

c) think of an object that you disliked or detested

d) look at it and confront it

33.18.4

a) think of an activity that you liked

b) look at it and confront it

c) think of an activity that you disliked or detested

d) look at it and confront it

33.18.5

a) think of a time that you liked

b) look at it and confront it

c) think of a time that you disliked or detested

d) look at it and confront it

33.19

Go outside and look at things, seeing them as if you were seeing them for the first time. Pretend that you have never seen them before and are seeing them for the first time.

CHAPTER 34:
IMPLANTS

In our long history as spiritual beings, we have frequently wanted to control each other. There have often been efforts to stop people from doing various things or to enslave people and put them to work.

Some of the advanced civilizations that have existed in the past have used very high powered conditioning to try and do these things. Sometimes it was to make people good or loyal and sometimes it was simply to make slaves.

In this universe, it is commonly done with electronic waves used to give impact to the commands being implanted.

Simple hypnotic commands are much too easy to throw off for these purposes. They would not generally endure over the course of many lifetimes.

Therefore, complex patterns, false pictures, and various other tricks generally form part of these implants. They are often filled with wrong dates and misleading stories.

Do not give too much importance to these things. They are old and their command value is weak, hardly more than the push from TV commercials.

If you are heavily bothered, it is because of your own efforts to implant other people either to make them be good or to make them obedient or whatever. We all worked at this at one time or another, thinking it was the solution to making a better society or a way to be powerful or successful.

But these things do give trouble in incident running. Scanning through a implant without spotting the items that were implanted can stir them up and you need to confront what was being implanted to get them to erase properly.

Practically speaking, these incidents interfere with good past life recall and the things that were implanted do have some residual effect as long as they are not confronted.

Often the items implanted follow repetitive patterns. When some of these were being researched in the 1960s, the patterns were written on pages with holes cut into them where different words could be substituted.

Some cheap games or novelties have cards or disks like this with a window in which different words appear as a card is slid or a disk is rotated. These kind of cards are sometimes called platens because of the holes cut into them.

Even though these cards with holes are no longer used, the patterns of implant items are called platens for this reason.

Orthodox Scientology has a great number of implant platens that were researched in the 1960s. Many of these can be found on the internet despite the CofS considering them to be confidential.

A great deal more which I researched myself are in the Super Scio book which is available on the internet.

Hopefully others will publish their own research in this area.

At this stage we are only going to deal with how to run an implant platen and take care of a simple one which is common and troublesome. On your second pass through the book you might want to pick up a number of the ones which are available on the net and run them out.

Researching a new implant platen is far too difficult for a beginner and is beyond the scope of this book.

Unless you are very advanced, you shouldn't go hunting for implants. Instead you take existing implant platens and run through them to knock out any residual effects.

If you do bump into an implant for which you don't have a platen, instead of trying to run through it, run the events leading up to being implanted instead. Also, look for the first time it happened, because these things were "recorded" and "kept on file" and often have been done to somebody more than once.

And if you have real trouble, look for a time when you did this to another or when you wanted it done to others and especially confront your intentions at that time.

If this all seems too weird and impossible, then go ahead and skip this and similar chapters. Take another look when you go through the book a second time.

34.1 Technique

The basic technique for running out an implant platen is to spot or mockup each item in sequence until it ceases to have any effect.

Since these things can have a bit of a kick to them, the easiest way to do this is to alternately spot the item and spot something in the room. This keeps you awake and aware and gives you maximum push as you spot the item.

When you spot the item, you really need to get the sense and intention of the item. These were not actually implanted in English (or whatever language you are running this in), and it is the meaning of the item rather than the words which counts.

Sometimes there can be a feeling that the item is located somewhere around you or is in a certain direction, in which case you should reach into that location to spot the item.

Ideally, however, one reaches back to the time when the item was implanted and spots it there.

The first time, you may have to feel around a bit to connect with the item. There may be a bit of a feeling of mass or pressure or protest or energy connected with it.

You keep spotting that item until this is gone and there is nothing on the item, no heaviness nor any urge to obey the item. There is usually a bit of a feeling of relief or of something gone.

If you spot an item a number of times and it seems to be getting heavier or more charged up, try to reach back to an earlier time that the item was implanted. These implants were used over and over again and you want the first time or the earliest one that you can reach.

If the item is getting heavier and there doesn't seem to be an earlier occurrence, it might be that you have left some charge on earlier items in the platen that you are running, so you should go back a few items and see if there is still some charge on them. If so, then run the earlier items some more.

You should run a platen to the point where there is no more charge on it. There should be no tiredness or feeling of mass or unconsciousness and there certainly should be no hypnotic feeling. At that point you should be capable of looking over the platen casually with no reaction or importance attached to the items.

34.2 The Suicide Implant

It should be obvious that a heavy implant would be very likely to include commands to kill yourself if you found out about it. But it should be equally obvious that most people are not likely to obey such a command, especially if it was implanted a long, long time ago.

In practice these things should be fairly easy to shrug off if you are aware of them.

Most people do not run right down to the store when a TV commercial tells them to. We've grown fairly thick skinned.

Even when they were "fresh", implanted orders to kill yourself were not very effective.

They were included in the implant for a different reason. It gives the person a feeling that the implant would be dangerous to remember.

In actual fact, the more you remember of an implant, the less effect it has on you. It is at its most effective when you don't recall it at all.

These things don't intensify as you find out about them, instead they grow weaker.

The following platen is a set of items that were commonly attached at the beginning or the end (or both) of various other disrelated implants. This might be the most common set of suicide items that has been used in the current universe.

If you can't seem to come to grips with this or spot the items, then feel free to leave this for later.

Implant items were never very powerful. It was the postulates and decisions that you made while being implanted or implanting somebody else that created most of the bad effects. Items like this were designed to get you to postulate that you should forget the implant to protect yourself.

It might be best to run this by placing a sheet of paper over the items and then shifting it down one item at a time. That makes it easy to keep your place and discourages you from looking over a whole bunch of items at once.

Take each item and alternately spot the item and spot something in the room until you feel good about it and have no urge or compulsion to obey the item and have no discomfort or disturbed reaction while considering it.

If you start feeling really good, take a break.

After taking a break, see if you can get back into it and get some more charge off. If, when you first look at it after a break, the whole thing really seems to have dissolved and simply seems funny, then go ahead and glance over the rest of it to see if there is anything left (and run anything remaining).

But be sure to always take a break first because sometimes you can get so much relief from handling an item that the rest of it seems gone when it isn't.

----- platen for the suicide implant --------

1. To know about this is to disbelieve it
2. To know about this is to forget it
3. To know about this is to become insane
4. To know about this is to become unconscious
5. To know about this is to be unaware
6. To know about this is to be sick
7. To know about this is to die
8. To know about this is to kill myself
9. To talk about this is to disbelieve it
10. To talk about this is to forget it
11. To talk about this is to become insane
12. To talk about this is to become unconscious
13. To talk about this is to be unaware
14. To talk about this is to be sick
15. To talk about this is to die
16. To talk about this is to kill myself
17. To find out about this is to disbelieve it
18. To find out about this is to forget it
19. To find out about this is to become insane
20. To find out about this is to become unconscious
21. To find out about this is to be unaware
22. To find out about this is to be sick
23. To find out about this is to die
24. To find out about this is to kill myself
25. To remember this is to disbelieve it
26. To remember this is to forget it
27. To remember this is to be insane
28. To remember this is to be unconscious
29. To remember this is to be unaware
30. To remember this is to be sick
31. To remember this is to die
32. To remember this is to kill myself

33. To think about this is to disbelieve it

34. To think about this is to forget it

35. To think about this is to become insane

36. To think about this is to become unconscious

37. To think about this is to be unaware

38. To think about this is to be sick

39. To think about this is to die

40. To think about this is to kill myself

------- end of platen --------

34.3 Finishing Step

After you run out the items of an implant, do the following:

a) Spot any postulates or decisions that you made at the time of the incident.

b) Spot any times that you gave this implant to another or wanted people to be implanted with it.

CHAPTER 35:
ENTRY POINTS

Spotting the point at which you entered into a game can take some weight off of the subsequent incidents that took place within that game. Especially if you spot your own interest and desires or whatever aesthetic or interesting hook drew you into playing.

This is not actually a cure for what happened subsequently, but it gives you a way to unstick your attention from the later incidents and get a bit more exterior to the entire sequence of events.

35.1 Relationships

As a starting point, lets consider relationships that you have been involved in in this lifetime.

These could be sexual relationships or simply strong friendships, with the emphasis being on long or intense contacts with other people.

For each major relationship, you can scan through the incident where you postulated or were drawn into the relationship.

This does not dissolve the relationship unless it is one that you are already struggling to get out of.

Note that happily married people often reminisce about how they got together and it serves to strengthen the relationship because it rekindles the goals that they had for it.

On the other hand, these unpleasant love/hate relationships where the person keeps bouncing back and forth often include mistakes and misperceptions from the very beginning.

In this case the person tends to fixate on the later upsets and does not look back and re-evaluate his original premises. In some cases, looking back to the beginning with the wisdom of hindsight, one will see the mistaken ideas and wishful thinking that lead one down a wrong path.

The emphasis here is not on looking for trickery or things to blame on others. That does not set you free of the situation but only perpetuates it.

Instead look at your dreams and desires and the thing that you thought was there. This is what holds you to the relationship.

Do not abandon your dreams because they were mis-assigned. Simply realize that they latched onto an inappropriate target.

Our experiences with running incidents show that that the crucial point to run is the earliest part, the beginning when it all started.

So run the beginnings of relationships as incidents, this will take weight off of things that happened later in the relationship. This might clean up a good relationship so that it goes better and it might help you end off on a bad relationship or recover from the ill effects of one that happened in the past.

You can use the incident running technique that was given in an earlier chapter. And if the incident becomes heavier instead of clearing up, look for an earlier similar incident because one often gets into the same situation again and again.

Pay special attention to your goals and desires and intentions and decisions and to the things that you postulated for the relationship.

35.2 Groups

Next look at groups that you joined willfully and which are or were a major part of your life.

As above, run the entry point into each group. This not only includes joining the group but also the decisions and events leading up to joining the group.

In some cases, you may have joined a group to solve an earlier period of confusion. In this case, even the decision to join the group is late in the story.

So check for a prior confusion that existed before you joined the group and for which the group was to be the solution.

If there was a prior confusion, then run the following on the time period of the confusion:

a) what problem did you have then b) what communications did you leave incomplete about that problem.

Next, run

a) what did you do at that time
b) what didn't you say at that time

If the confusion doesn't feel better by this point, then also handle any upsets (ARC breaks) that occurred at that time, using the rundown given in an earlier chapter.

You can also run more problem processes (see the chapter on this) directed at the time period of the confusion if something more seems needed.

After the confusion has come apart, then run the entry point incident, and in this case you should expect to see things a bit differently then when you joined the group.

This will help rekindle your purposes and enhance your relationship with a desirable group, and it should help you separate from an undesirable group.

35.3 Forced to Join

There are also groups (and sometimes even relationships) that one is forced to join.

Being recruited for the army is one example. Being forced to enroll in school is another. Which is not to say that these are always enforced, but it is often the case.

First we need to take some weight off of the enforcement. Run the following:

a) recall being forced to join something

b) what was protested then

c) recall forcing another to join something

d) what did they protest

Once your confront is up on this, then pickup any significant entry points where you were forced to join and run them as incidents. And then do the same for times that you forced somebody else to join. And if necessary, also run incidents of others forcing others to join something.

35.4 Failed Purposes

Having a strong purpose or intention is also a beginning and a sort of entry point into a game. Sometimes a desirable purpose becomes derailed by later difficulties and failures and is abandoned due to despair rather than simply being set aside because one has become interested in something else.

These failed purposes can also be cleaned up by spotting when you had the original purpose and running through that as a sort of incident, with special attention to the point when you originally decided to have that purpose.

As with the other entry points above, getting back to the first moment tends to take weight off of the later failures.

And as above, it does not force you to either resume or abandon the purpose, it simply restores free choice. Once the weight of failure is gone, it can either revitalize the old purpose or let you finally lay it to rest depending on your true desires now in present time.

35.5 Desirable purposes

After cleaning up failed purposes, it is good to run a positive process in the area.

a) spot a desirable purpose

b) spot a purpose that would be desirable for another or others

35.6 Learning

Since it is so valuable to learn things, let's also see if we can rekindle your desires in that area.

a) what did you want to learn

b) when was that

c) what did another want to learn

d) when was that

35.7 Joining the Body

For the advanced student, or for a second pass through the book, it is very useful to run the incident of picking up the current body.

One of the most important points of this is the decisions and postulates that one made as one entered the current lifetime.

Since one has picked up many bodies over the course of time, you might find that this incident is too late on a long chain and that you have to run earlier similar times when you picked up a body.

35.8 Mapping your Lifetimes

This is definitely an advanced step and you will have to leave it until you have accumulated quite a bit of data about your recent lifetimes by means of simple recall processes, especially those given in the early chapters of this book.

When you are ready for this, begin by sketching out a list of the lifetimes that you are aware of in the last few thousand years.

Beginning with the earliest one, spot what your intentions were in entering that lifetime and examine how it went. Consider the next lifetime to be a solution or a response to the results of the previous lifetime and again examine your intentions and what actually happened.

Moving forward in this way, you should be able to fill in the blanks on some of the missing lifetimes, at least approximately, and see how these relate one to the next.

You will see things, which are or were very important to you, where you maintained a consistency of purpose from lifetime to lifetime, and you will see other things where you tended to flip back and forth hunting for a way past some barrier.

In doing this, you may occasionally come upon an incident of exceptional significance which has to be run.

CHAPTER 36:
ENTRY INTO THIS UNIVERSE

You might want to consider this section to be highly speculative. Take it as a suggestion of something to be looked at rather than absolute truth.

The entry point into a universe is of importance because it undercuts the game that took place in that universe.

The entry point into the current physical universe in which we are living is especially important on this basis.

The previous universe was one of Magic, much like the fantasy and horror stories which are so popular.

This universe was originally built as a place to get rid of undesirables, which not only includes criminals and malcontents but also prisoners of war and other defeated opponents. Eventually things became so interesting down here and the magic universe had decayed so much that people also came here willfully and few remain behind.

Some people have been put here and escaped many times, so don't be surprised to find that the entry into this universe has occurred multiple times. As usual, the earliest one is the best to spot.

There is no direct correlation of space between the two universes. There are transfer points, but it is not a one to one mapping. The transfer points connect to a small "canned" universe (fixed track, like a recording) which acts as a sort of bridge between the two.

The transfer points in the magic universe are generally setup as pools (perhaps Grecian) which one is pushed into as a spirit. There is generally a spiral of columns circling in towards the pool. There are 64 columns with various statues (heads or busts) on top of them.

I can't say for sure whether these pools are always identical or if there is some variation. Certainly the surrounding countryside might be different and the planet itself might be vary different (different color skies etc.).

It might begin by being sentenced in court and then taken to the beginning of the spiral, or you might simply enter it willfully. Then one goes round the spiral, being sort of drawn along by energy. One does this as a spirit (or in a spirit body) floating from column to column gradually gathering speed and flies into the pool at the end. If it is being enforced (rather than willful), there will be beings above the pool who then "blanket" you (covering you with their energy fields) and "push" you down into the pool to make sure that you are forced into it.

Once in the pool, everything becomes heavy and occluded and it seems like you are in another place. This is the "canned" universe that is used for the transfer. Although there are many of these pools in the magic universe, you always seem to be in the same place from this part of the incident forward.

The incident does not contain a lot of pain or force although there is a bit of a push or pressure to it and in some cases there might be heavy emotions at being exiled and a feeling of loss. The incident's main characteristic is an extremely strong aesthetic which is meant to make you interested and draw you into the current universe.

The "recorded" universe begins in a sort of obscure void like being underwater. But gradually you sense some sort of a golden light source and feel drawn towards it. Again you gradually gain speed and finally come to a golden object in the form of a golden sunburst (but like a plaque or emblem or piece of jewelry rather than an actual sun). As you pass into it, you hear (telepathically, not in words), the goal "To Be Godlike".

You pass through this and continue moving, gaining speed, and eventually come to a set of golden bells and hear the goal "To Be Free" as you pass through them.

The next goal is "To Be Responsible" and you pass through, I believe, a set of golden books or tablets of law.

This continues on through an entire series of goals. The series is approximately as follows, but there may be errors or omissions.

TO BE GODLIKE

TO BE FREE

TO BE RESPONSIBLE

TO BE CREATIVE

TO BE IMPORTANT

TO BE COMPETENT

TO BE FAMOUS

TO BE PERCEPTIVE

TO BE ENERGETIC

TO BE METICULOUS

TO BE SUCCESSFUL

TO BE RIGHT

TO BE POPULAR

TO BE SKILLFUL

TO BE WISE

TO BE BEAUTIFUL

TO BE PRODUCTIVE

TO BE POWERFUL

TO BE HOLY

TO BE INTELLIGENT

TO BE STRONG

TO BE CRAFTY

TO BE BRAVE

TO BE WEALTHY

TO BE INDEPENDENT

TO BE GOOD

TO BE ADVENTUROUS

TO BE ORDERLY

TO BE DIFFERENT

TO BE RESPECTED

TO BE HAPPY

TO BE ACQUISITIVE

TO BE SENSUAL

TO BE DOMINEERING

TO BE TOUGH

TO BE ENDURING

The final object, with the goal "To Be Enduring" is a pyramid. You pass into it and come to another landscape, this being a sort of plane or stage surrounded by angels and demons and various other things, all highly aesthetic and complex and very interesting looking.

This and the characters that appear subsequently and possibly also the aforementioned objects might all be 4 dimensional constructions of which one sees a shifting 3 dimensional perspective so that they permeate or change in various ways as you sift your perspective (shifting along a 4th axis while remaining at the same 3 dimensional coordinates so that you move without moving in the normal frame).

The whole thing has the atmosphere of a pageant. There are cherubs blowing trumpets and snapping sound as the various characters come on stage and do their lines. It was meant to hold your attention.

The show begins with the line "Only one will survive" as a crowd mills about on the stage.

Then comes the line "To be the one who survives, you must be superior to all others".

Then the milling crowd backs away and settles down and the first character is revealed.

This is supposed to be "god" and he might appear as a bearded old man in a white robe (but the aspect sifts from different perspectives). And note that this is no more than a characterization, like an actor in a mystery play, there is no real feeling of divinity to the figure.

He says the following lines (approximately, this is not in English) -

a) (looking to your left) (his right))

To be Godlike is to solve the opposition of enduring (stubborn) people.

b) (looking forward)

To be Godlike is to be superior to all others

c) (looking to your right) (his left))

To be Godlike is to suffer from the oppression of free beings (people).

He exits to your left and the "free being" comes on stage from the right and says:

a) (looking to your left where god exited),

To be Free is to solve the opposition of godlike beings

b) (looking forward)

To be free is to be superior to all others

c) (looking to your right where the next character will come from)

To be free is to suffer from the oppression of responsible beings

He exits to your left and the "responsible being" comes on stage from the right.

(looking to each side as above)

a) To be responsible is to solve the opposition of free beings
b) To be responsible is to be superior to all others
c) To be responsible is to suffer from the oppression of creative beings.

This continues in the same pattern for the entire series of goals listed above. Note that there might be some goals missing from the list, and there also might be some varying translations possible for some of the ones given.

The final one is:

a) To be enduring is to solve the opposition of tough beings
b) To be enduring is to be superior to all others
c) To be enduring is to suffer from the oppression of godlike beings.

This sets the entire pattern up in a circle with godlike being opposed to enduring.

The incident ends with waves of blackness.

Then you find yourself in the current universe. There are and have been various entry points.

The current "local" entry point is the horsehead nebula in Orion.

This whole incident is held in place by aesthetics rather than any great degree of pain or force.

It sells you on the idea that the game in this universe is to be superior to everybody else and sets you up to be in conflict with everybody.

Of course if you're fighting against everybody, you are going to lose sooner or later, so you can't hold the godlike position but instead sink down through the entire cycle of goals, eventually swinging around from "enduring" back to a lesser version of "godlike" in an endless declining spiral.

To break out of this pattern you have to stop fighting for superiority.

The basic lie that sets the whole thing up is that only one will survive. This is a hot button and gets picked up occasionally in popular movies and TV shows (Highlander is the latest example). Notice that the idea always leads to games of maximum violence and destruction.

This is the reason we fight so much. And it is all nothing more than a lie that was presented with a tremendous amount of aesthetics.

The incident occurs "at the beginning of time". But that is only within its own little canned universe. Before it you were in the magic universe and after it you are here, and those points will have specific dates within these two universes. And it probably happened many times at different points in your existence as you bounced back and forth between this and the magic universe.

Just spotting this incident in a vague sort of way is good enough to drain some charge off of the subsequent troubles that you have had in this universe.

Hubbard found a small piece of this one and labeled it incident 1. It proved to be quite useful in cooling down things that were in restimulation.

36.1 Some Things To Do

For starters, just see if you can spot this incident back there "at the beginning of time".

Then look earlier and spot being pushed into the pool in the magic universe.

Then spot incidents of "blanketing" and pushing others into the pool.

Then spot times in the magic universe when you wanted others to be exiled to this universe.

Then look for earlier times you were pushed into this incident.

Try to get back to the earliest time that you can both of being pushed in and of pushing others in.

36.2 Using This as an Undercut

This incident acts as undercut to subsequent implants that were done in this universe.

If you are fooling around with implant platens (like the suicide implant given in an earlier chapter or like many of the ones on the internet) and you start feeling charged up and uncomfortable or sick, then shift your attention earlier to this incident and spot it a number of times.

Spotting this one tends to pull your attention out of later implants and cools them down. And this incident does not have heavy force on it, so it does not itself tend to make one sick.

Note that this does not erase the subsequent implants, it just cools them down.

36.3 A note on the Goals Series

The above is the goals series of this universe.

There is a lot more material on how we have been living these goals and how to further remove the charge on them.

But it is probably too much for the first pass through this book.

It is covered in chapter 3 of the Super Scio book and probably should be studied when you reach this point on your second pass.

Note that the above goals list is slightly improved over the one in the Super Scio book.

CHAPTER 37:
UNIVERSES

This universe was founded on game of force and conflict. These can be fun, as evidenced by the popularity of various video and arcade games. But it is not fun for real living beings to be at the receiving end of these forces. And if it hurts others, it hurts the being who causes it as well because these things do kickback.

We have had these kind of games for a long time. They go back long before this universe. And they predate the time when we became the effect of our own creations and began playing these games for real, succumbing to pain and force and misery.

In early universes these were played with mockups, created projections, the god's equivalent of our video games. They were not done and were never meant to be done with the suffering of living beings.

Don't think to turn your back on force and deny this type of game as being too violent. The "gods" love playing with force and it is very entertaining.

A chess game is most interesting when there is a dramatic and well coordinated use of force to smash the enemy's position. Imagine this on a larger scale with more action and sophisticated graphics. This is something that you have fun playing rather than something to be run out and erased.

Then consider the sick and degraded horror of putting living beings into these chess pieces and smashing them as part of the game.

That is what is really wrong and that is what needs to be handled.

Leave the violence on TV. That is where it belongs. Get it out of everyday life. Use your mastery of force for entertainment, not for the subjugation or destruction of others.

You will eventually need to master force. Energy is part of the anatomy of this universe. But you master it to regain control over the physics within which we have entrapped ourselves rather than using it to further harm and dominate your fellow man.

We will have a chapter later on the subject of energy. But if you increase your horsepower and then use it to play further games of dominating others, you will simply cause yourself to sink faster into this trap, just as a more energetic person would sink faster when struggling against quicksand.

So as a preliminary step, let's see if we can pull you a bit further out of the degraded game of this universe. There are far better games to play and their shadows still remain with us. For example, art and creation still remain with us even if they don't always gain adequate "points" in the cut throat games of the "real" world.

37.1 Six Ways to Nothing

This is best done sitting in a comfortable position with your eyes closed.

Imagine that you are reaching through the entirety of the physical universe, way, way out there, as far as you can imagine it going no matter how big, and then reach a bit further and find nothing. Hold onto the nothingness for a moment or for as long as it takes for you to feel comfortable holding it and not thinking.

Do this in each of six directions in rotation:

a) right

b) left

c) front

d) back

e) above

f) below

When you have cycled through this a number of times comfortably, then begin doing these in pairs, reaching in two opposite directions simultaneously and holding both.

1) right and left

2) in front and behind you

3) above and below you

When this is comfortable, then reach in all 6 directions at once and hold the nothingness in all 6 places concurrently. Alternate this with looking around the room.

As an advanced step, if you can conceive of 4th dimensional directions, add a 4th non-physical axis and reach to both sides along that axis as well and find the nothingness beyond any 4th dimensional thickness that may be part of this universe.

Note that other separate universes do not occupy the same co-ordinate system, it is the independence of the co-ordinates that makes them separate universes. You would not, for example, find the magic universe by reaching far enough in physical universe space, you would find it in its own space instead.

And advanced student can also find other universes around himself besides the current one. In actual practice, you did not completely abandon the various earlier universes, and you still have parts of yourself there. When you are ready (probably on a second pass), you can close your eyes and mockup various other universes around you and repeat the above drill on those as well. But this is best done after mastering the techniques given in the next chapter.

37.2 Universe exteriorization

Lie down and close your eyes.

a) spot 3 points in this universe

b) spot 3 points that are not in this universe

37.3 Beingness

The goals series introduced in the chapter on entering this universe (incident 1) is the anatomy of the game in this universe, and it is self destructive.

Each goal in the list is set up to fight against the goals on either side. As a godlike being, you oppose both the enduring people and the free beings. You successfully oppose the enduring people and therefore cannot endure as god, and you fail in opposing the free beings and thus eventually become one.

As a free being, you successfully oppose godlike begins, and therefore cannot be godlike, and you fail in opposing responsible beings and thus eventually change over to that goal.

And so the cycle continues downward, and with each abandonment of a goal and the corresponding abandonment of the identity associated with it (which failed), you also abandon some of your ability.

As long as you stay in agreement with this pattern, you find that it is difficult to be both free and responsible concurrently because the two have been set in conflict. Or, to use a different example, it is difficult to be both strong and intelligent at the same time.

As one steps out of this pattern and abandons the game of domination, you do not abandon these goals. Instead, you expand to encompass all of them, and hold these together without conflict.

Eventually you will want to do some intensive handling of this area. It is discussed in chapter 3 of the Super Scio book. But that is best left until a second pass through this book.

For now, we will do a light process to try and restore some of the abilities that were abandoned on each of these goals as you cycled through this pattern while living in this universe. Note that we have been here for a long time and most people will have gone around the entire series a number of times, loosing a bit more each time around.

The process here is very simple, but you should do it thoroughly for each of the goals in turn.

Do this in a crowded place.

a) walk around, visualizing yourself as having the primary characteristic of the goal, such as being godlike or being free or being responsible.

b) spot people and visualize each of them as having that primary characteristic as well, even if they are not manifesting it.

c) put the intention into people that they have more of that primary characteristic such as being more godlike or more intelligent, etc.

Run this for each of the items in the following list:

1 GODLIKE

2 FREE

3 RESPONSIBLE

4 CREATIVE

5 IMPORTANT

6 COMPETENT

7 FAMOUS

8 PERCEPTIVE

9 ENERGETIC

10 METICULOUS

11 SUCCESSFUL

12 RIGHT

13 POPULAR

14 SKILLFUL

15 WISE

16 BEAUTIFUL

17 PRODUCTIVE

18 POWERFUL

19 HOLY

20 INTELLIGENT

21 STRONG

22 CRAFTY

23 BRAVE

24 WEALTHY

25 INDEPENDENT

26 GOOD

27 ADVENTUROUS

28 ORDERLY

29 DIFFERENT

30 RESPECTED

31 HAPPY

32 ACQUISITIVE

33 SENSUAL

34 DOMINEERING

35 TOUGH

36 ENDURING

37.4 Being Nothing

Run this one 4 different ways:

1) alone with your eyes closed in a comfortable position

2) alone with your eyes open in a comfortable position

3) outdoors in a quite and natural place (eyes open)

4) in a crowded place with lots of people around (eyes open)

The process consists of alternating between two different concepts, holding each one for a minute or until you feel comfortable.

a) conceive of yourself as nothing, no thought, no attitude, no characteristics, just a passive yet infinite potential.

b) conceive of yourself as an individual, with emotions and attitudes and thoughts and pictures.

37.5 Desirable Targets

37.5.1 Think of some things that you like

37.5.2 Think of some things that it would be nice to be

37.5.3 Think of some things that it would be nice to do

37.5.4 Think of some things that it would be nice to have

37.5.5 Think of some people that you would enjoy talking to

37.5.6 Think of some games that it would be fun to play

CHAPTER 38:
ENTITIES AND SPIRITUAL FRAGMENTS

This is another advanced chapter. You should not do it before working through the earlier chapters unless you have already been fooling around with these kind of things. And if this area doesn't seem real to you, then don't push it but leave it for later.

You, as a spirit, are capable of being in many places at once. You are capable of operating from many places at once.

In truth you are not located anywhere nor have you ever been.

We have already drilled this a to some degree. Where ever you place your attention, and where ever you perceive from, and where ever you project intention and operate from is where you are "located" and it is something that you can do at will from many places simultaneously.

But there is a problem. You let your attention become trapped and encysted and then bury your knowledge of it instead of either operating from the location or withdrawing from it.

You could think of this as the subconscious. Those parts of yourself where you are "unconscious" of operating but where you are still, none the less, running on automatic.

But this subconscious is not located in the brain. You have got it spread all over the universe.

But, as is the case with all aberrations, there is a natural and positive mechanism behind this which has simply become distorted and bent out of shape so as to work to your detriment.

You put out bits of yourself, your thought and attention, your "theta" so to speak, all the time. You project this into the universe around you and that is how you mockup and perceive the walls and interact with people and play the game of life. You create and dissipate these bits of "theta" at will by the simple focus of intention and attention.

But as the being decays, he begins to abandon things rather than dissolving them and he leaves pieces of himself behind, unconscious but running on automatic. And eventually he even begins to fragment under heavy impacts.

38.1 The basic process

You will find that you have, at one time or another for various reasons, divided off pieces of yourself and left them running on automatic, unconscious and out of control.

Sometimes these will simply come back under your control if you extend back into the area or regain your confront of something that you flinched from. But if this doesn't take place easily and naturally, it does not work to try and force it.

The key to processing a split off fragment directly is to handle the moment at which it split off or divided. This is easiest to do by having the fragment spot the direction in which it split. And one of the best ways to do this in practice is as follows:

Have the fragment "POINT TO THE BEING YOU DIVIDED FROM".

This avoids a great deal of problems that would otherwise arise in trying to handle split fragments.

One of the biggest difficulties is that we have been fragmenting over and over again in a complex pattern and you can not usually reclaim a piece directly when both it and you have been further fragmenting subsequent to the original point of division. Using other methods to try and force a direct reconnection can sometimes make you sick because it bypasses the other missing fragments which are "in between" so to speak. Using the above command gets you out of the problems associated with this.

Furthermore, this command will work on other people's fragments. Therefor you can be sloppy about determining whether or not you are actually dealing with a piece of yourself or not.

The command is even beneficial for a full conscious being. You can do this command yourself, pointing to the being you yourself divided from. The direction may well be non physical. On doing this, you do not dissolve or rejoin. For a conscious and separate individual, it simply gives them a better sense of self and who they are. For a fragment, however, it dissolves the separation (there is no conscious purpose in remaining separate as there is with a real individual).

Note that when a being really divides, both parts have the complete prior track and neither is senior to the other. In other words, both individuals will have identical memories prior to the point of division and both will be capable of remembering the entire track back to native state.

True individuals do not rejoin, because it would reduce the richness of creation and would provide no benefit since an infinite being is already infinite and does not become bigger by rejoining. Fragments, on the other hand, are not separate units of self awareness and will rejoin with the great benefit of restoring awareness of areas that the being was handling unconsciously and can now deal with consciously.

38.2 Other Peoples Fragments

You will find that fragments of other people also get stuck to you.

Early Scientology ran into these and referred to them as idle spirits or entities. The technique for handling them was to push them through the incident that they were stuck in and thereby set them free and allow them to blow off (leave).

This still works. Upon finding a fragment, or a more complex entity, or even a complete individual who is stuck either on you or your body or somebody else or stuck in something or whatever, you can sort of blanket them telepathically and push them through the incident that they are stuck in. This serves to release them so that they can leave.

Another workable technique is to run them through incident one (discussed in an earlier chapter) which was how they got into this universe in the first place. It does act as an undercut, runs easily, and works even on spotting just the tiniest part of it. Orthodox Scientology has been using just a fragment of that incident for this purpose for many years now. This is perhaps your best technique if you are having serious trouble handling an entity of some sort.

38.3 About Orthodox Scientology

Hubbard did a bit of work on the fragmentation theory back in the early 1950s, but he did not have the "point to" process given in the first section above. So he concentrated more on the other side of the phenomena, handling entities and idle spirits that were stuck to one. But neither of these research lines went very far at that time and were dropped in favor of perusing things that were giving better results.

In the mid 1960s he came back to this area, but he concentrated exclusively on the phenomena of being infested by spirits, which he then labeled as "body thetans" (thetans which were stuck on one's body) or BTs. Lacking a balanced view (only considering others stuck on you and not looking at the bits of theta that you put on others to control them), he began to consider these to be independent beings who were unconscious.

As a result, the entire matter was blown out of proportion, and upper level Scientology began to concentrate on this phenomena.

Since the theory had a wrong twist to it and it tended to put people on the wrong side of the equation (being affected by spirits instead of running one's causative actions in this area), it gave people trouble, sometimes got them sick (which mostly comes from blaming your ills on somebody or something else), and didn't sound quite right to a lot of people. Therefore the material was made confidential both to keep people from getting sick by playing around with this and to avoid any unfavorable publicity or criticism that the theory might raise.

These problems were due to flaws in the theory rather than any real danger in finding out about these things.

A heavy incident of mass implanting was researched and used for this processing since it was a source for some of these entities or "body thetans". But this incident was very late

on a chain of similar incidents (which makes it hard to run) and the entire area was inadequately researched.

This incident, which was labeled incident 2, was actually a cris cross implanting of each of us into the others to have each of us put fragments of ourselves into other people to keep them obedient and human.

And you can indeed find fragments of other people jammed into your space to keep you in a human condition. But the more significant factor is that you yourself have your own fragments which you have jammed into other people to keep them human.

These things could not even affect you unless you yourself were also doing this to other people. But the orthodox level known as OT section 3 concentrated exclusively on handling what was being done to you. In the final analysis, the combination of running only one side of this phenomena combined with specializing in a single incident that was too late on the chain made the level extremely difficult to run and gave people a lot of trouble. The only thing that let them succeed at all was having a small piece of the aforementioned incident 1 which was used as an undercut to keep people from getting too snarled up in incident 2.

The simple solution is to spot how you are doing this to others, and to use the "point to" process given above to handle this. As you cease to hold other people back, they will stop holding you as well.

But it is better to start with lighter material and build up your horsepower rather than to fool around with a heavy incident that is late on a long chain. Note that incident 2 is obviously very late in the game because people were already very humanoid prior to the incident.

When you are ready to run this kind of incident directly, I would suggest that you go for earlier ones. The main reason for bringing up incident 2 at this point is that the materials on it are all over the internet and a big deal is being made out of it.

Eventually orthodox Scientology (Ron Hubbard assisted by David Mayo) took another look at the area and came up with a better, more general technique for handling body thetans. Although the one sided approach was not corrected, the new process (actually based on some of the earlier work in 1952) was a radical improvement over the OT 3 techniques and is adaptable to a gradient approach where you handle what is easiest to find first.

This was referred to as New Era Dianetics for OTs or NOTS for short. Complete course packs are available on the internet.

Unfortunately, they did not choose to replace the whole mess with a simple gradient use of the NOTS technique. Instead, they choose to retain OT3 as a first step followed by an elaborate series of NOTS rundowns professionally delivered. And they continued to mistakenly blame a great deal of things on these idle spirits and specialized in handling them to the exclusion of other more important areas.

These NOTS rundowns are useful and you will probably want to look into them and do them eventually. But they are not ideal for an initial approach, especially on a self clearing basis.

Instead, the ideal approach is to work things lightly and balance the two sides by handling your infesting other people as well as others infesting you.

Now lets take a simple look at the basic NOTs technique because it is useful in this area.

38.4 The NOTS techniques

The basic NOTs technique is very simple.

You ask the being, entity, fragment, BT, or whatever:

What are you?

b) Who are you?

You may need to get multiple answers to the "what" question until you pin down what they are currently being. You acknowledge this.

You ask the "who" question with the intention of their answering "me" and restoring their awareness that they are nothing else but simply themselves.

If you get other answers on the "who" question, you acknowledge them (they may actually be further answers to an incomplete "what" question) and repeat the "who" question, steering them towards a "me" answer if necessary.

For example, they can answer the "who" question with "I am Bill" and you might (after acknowledging them) tell them that "that is only a temporary identity, who have you been for all of time?".

More elaborate handlings are possible, but this is the basic. You can study a NOTs pack for further data when you are ready.

38.5 Putting it all together

You have 3 simple handlings that you should have at your fingertips in case you run into some kind of spirit or entity.

1. Point to the being you divided from

2. Run them through incident 1 (even just a vague approximation will do)

3. The NOTs What/Who technique

Also note that the "who are you" question (pushing for a "me" answer) is useful in all cases if you have handled an entity but it is still hanging around and not quite ready to leave.

There are all sorts of rundowns and more complex techniques and other things that you can do in this area. Some are in the Super Scio book (chapter 6) and others are around on the internet or in the NOTs materials.

But this should be enough to keep you out of trouble and handle things that you might bump into occasionally.

38.6 What's this all for

These kind of things will show up occasionally, especially as you do more advanced drills and start running deeper.

You should handle these things whenever they come up or you sense that they are getting in the way.

But for a beginner, I would not recommend trying to do any extensive handling of these things on a first pass through the book. Leave it for the second time around.

Entities (fragments or whatever) are not the source of what is wrong with you and they do not create your aberrations. The most that they do is get in your way and act to amplify your own aberrations.

If you are angry, for example, it is your anger, it does not come from a BT, but, just as a live person could encourage you to dramatize your anger more than you would otherwise, so too can a BT encourage you and feed the flames.

The same goes for fragments of yourself. Although these are pretty much running on automatic, they still respond to the feelings that you have deep down. As your conscious state improves, all of these subconscious things react accordingly.

The keynote is to always concentrate on what is in the band of accessibility and to run things that produce sufficient "ITSA" (awareness and realizations). As these things begin poking up into that accessible band, they should be handled, but don't do a lot of work on them before that because you will mostly be wasting your time when other more fruitful areas are sitting right there on your plate.

When you begin bumping into these things extensively is the time to do a thorough rundown such as those used on NOTs. And don't push it beyond the point where they cease being able to affect you.

For now let's just do a few things to give you some strength in the area.

38.7 Handling them

Now that we have stirred this up a bit, you should lightly check for anything that needs to be handled.

Close your eyes and look over your body and the space around you for areas that seem to have "mass" or "pressure".

Get the idea of contacting or permeating the "being" who is generating the mass or pressure.

As them "what are you" and sort of feel for an answer coming back from them. This may just be an impression or an idea of what they are being. You may have to infuse them with a bit of life to elicit a response. Acknowledge them.

Then ask them "who are you" and get them to say "me". Do this over and over again until they "blow" (leave).

Sometimes another being will immediately mock up a copy of the one who left. These things do interlock to some slight degree. If this happens, spot that others are copying and project an acknowledgment to them for doing that, which should get them to stop and dissolve the copy.

Sometimes another being will try to hold onto the one who is blowing. If that is the case, spot it and acknowledge the other being for doing that. When the first one blows, you can then shift over and handle the one who was holding.

Note that you don't do this with copies (shift over and handle the one who was copying) unless it is just a single one that is very obvious because these guys love to copy (it is one of the basic theta skills) and you can get into handling too many at once.

If you have trouble, can't get answers or whatever, go ahead and push them through incident 1 (the incident at the "beginning of time" with angles and cherubs and trumpets and various things like the charioteer (to be powerful), the wise fool (to be free), or the hanged man (to endure) which sets up the game of this universe as described in an earlier chapter).

If too much gets stirred up at once, take a break and walk around looking at nice things or doing any of the other objective processes given in the early chapters.

Continue until things cool down and you feel good.

In handling these, you should maintain a light and friendly attitude.

If, while doing this, you feel your attention drawn to anything which seems like a split piece of yourself, have it point to the being it divided from.

38.8 Beefing up your horsepower

Now lets strengthen your ability to blow these.

Close your eyes and mockup (create by visualization) a "BT" (as a sort of circle of energy or pressure), acknowledge it for being there and have it blow, leaving and disappearing into the distance, by virtue of the fact of your fully recognizing and acknowledging it.

Mockup and blow quite a few of these, putting them into precise spots in the body, the space around you, and the walls, floor, and ceiling.

Continue until you feel good about this and can do it easily.

Then repeat step 38.7 to handle any more that are now accessible.

Notice that there is a slightly different "feel" to the ones you mock up in comparison with the real ones.

Of course sometimes you think you've got a real one and you're just mocking it up. But that's fine, if you blow a few mocked up ones out of an area it gets easier to handle the real ones, and sometimes they copy the mockup of blowing and leave along with your mocked up one.

If you get good at this you can mostly blow them by simple acknowledgment.

38.9 Handling Fragments

Next, see if you are aware of any fragments of yourself that you might be maintaining, especially ones on other people.

If you spot any of these, have them "point to the being you divided from". Repeat this until they blow or something dissolves. If it seems like they have pointed correctly but haven't quite become free, ask them the "who are you" question until they blow. As a last resort, use incident one as discussed above.

Sometimes when one of these is handled, it reveals more or it reveals fragments of other people (BTs). If they seem like BTs, then do the what/who procedure. But don't worry too much about it because the "point to" command often works on BTs as well.

Once you have handled whatever seemed available (if anything), then look for them as follows:

Close your eyes. Get the idea that you are looking over somebody's shoulder and trying to keep them human and in a body. Just tune in to this kind of thing. You may get an impression of scenery or see somebody below you.

Whatever you are permeating when you do this, have it "point to the being it divided from". It should dissolve. If there is any remaining connection or anything seems to be in the area or connected to the area, give it the command, or use the "who are you" command if it feels right to use it instead. Clean up the area using a mixture of "point to" and "who are you" commands until nothing holding your attention there.

Note that you can be anywhere and perceive anything, so it is possible to keep looking at the area after everything has blown, but nothing should be holding your attention there or pushing any perceptions at you when you're not looking.

Then repeat this, getting another person who you are holding in the human condition.

When there doesn't seem to be anymore, vary this by getting the idea that you are part of somebody's body, keeping it solid and human and repeat as above.

38.10 Keeping people human

Now go to a crowded place.

Spot a person and alternately get the idea of keeping them human and leaving them free. Do this a few times and then spot another person and repeat. Continue until you feel good and are willing to have others be free.

Then get the idea of others keeping you human and then letting you be free alternately as above.

Then get the idea of others keeping each other human and then letting them be free as above.

38.11 Final step

Now redo steps 38.7 (BTs) and then 38.9 (fragments) again to handle anything that is now accessible.

If this area is holding your attention, go ahead and study and use a bit of NOTs material or chapter 6 of the Super Scio book and then run the above again. But if not, then carry on with the next chapter and leave a thorough handling for the second pass through this book.

Eventually you want to reach the point where BTs cannot influence your thoughts or block your perceptions or hold you back. And you want to reach the point where you are not holding other people in the human condition to make them good or obedient or whatever.

CHAPTER 39:
ENERGY

Now we are going to do some work on the subject of handling energy.

This universe is built on principles which involve the use of force and you need to be able to confront and handle and even create energy both to operate here and to get free of this place. As a spirit, you wouldn't let go of it until you can recreate it at will.

You don't want to concentrate too much on force because it can get you into too much agreement with the current universe. So do a bit of work with it here but don't try to push this too far on a first pass through the book. On the second time around, there are many other drills in chapter 7 of the Super Scio book which can also be used.

39.1 Helpful Energy

Walk around, both indoors and outside, and do the following:

a) spot an energy that could be helpful to you b) spot how it could be helpful c) spot an energy that could be helpful to others d) spot how it could be helpful

You can spot these bodily or mentally. In other words, you can spot a light that is turned on and giving off perceptible energy, or you can spot the current running through the walls.

39.2 Acceptable Energy

Spot these anywhere, either in concept or in the real universe.

a) spot an acceptable energy source b) spot an energy source that would be acceptable for others

39.3 Starting and Stopping energy

Find some physical universe energy that you can physically start and stop, such as a light switch.

With the device off, mentally reach into it, permeate it, and perceive the no-flow of energy. Continue to permeate it (mentally) as you turn it on (physically) and observe the presence of an energy flow. Again, continuing to permeate it, turn the device off and notice the cessation of the energy flow.

Repeat this a number of times, precisely starting and stopping the energy flow and perceiving it to whatever degree you can.

Do this with various devices until you feel good about it.

At a minimum, try to at least get some vague sense of something happening where the flow is occurring. If possible, try to duplicate the motion, vibration, or whatever other factors are present.

39.4 The Energy Beam Drill

(This is from chapter 7 of the Super Scio Book)

One of the problems in working with energy beams is that you try to do something with them and the lack of physical universe reaction causes you to invalidate the beam, so you never get very far or have a chance to build up strength. So its a mistake to try to put a beam on anything and use it (unless you're very far along). What's needed is an isometric where you actually start to feel something and get some feedback without needed to overcome physical universe reality. And that's what this drill will do.

Mockup an invisible energy beam hanging in the air. Make it about three feet long. An energy beam does not emit energy. It is a sort of standing wave flowing within itself. These beams are used to grip things and to push and pull at stuff, but we are not going to do that in this process. Here we just want a beam hanging in the air disconnected from anything. You don't have to get into the mechanics of it (charge flows in and out of the ends between the center of the beam and its surface which have different potentials and its a steady state perpetual motion). Just get the idea that you have an energy beam there, no matter how tenuous and unreal it seems.

Now alternately stretch the beam out to 10 feet and compress it back down to 3 feet. Do this steadily back and forth. Don't just mock it up as two different sizes alternately, its the stretching and contracting that make the process work. And at each of the two positions, you postulate that it is the size that it should be and then you stretch or compress it anyway.

After a little while, the beam will start having a tendency to snap into one position or the other and will resist being changed, but you make it do what you want anyway because its your beam. You will find that you have to wrestle a bit with it sometimes. Always stop at a point where you have the beam fully under control and feel good about it.

This is not something you do entirely at one sitting. It is a drill and its like exercising, you do a little each day and build up muscles. Eventually you will realize that you are dealing with real force and energy of considerable power and its no longer a tenuous imaginary little thing.

Carrying on in the face of no feedback is the hardest part, but it can be done. At one time I read a description of the normally unused muscles that could wiggle the ears. So I sat for an hour alternately tensing and relaxing those muscles without feeling anything or having anything happen, just imagining it so to speak. And then the muscle twitched, and then it moved and after that I could move my ears around. Not a very useful skill, but very educational.

When you have a bit of a feeling for handling energy beams, you can go on to the next drill and do some more of this one as an exercise in spare moments.

39.5 Cleaning up Energy Beams

Close your eyes, look over the body, and see if there seem to be any energy beams connected to it from outside. These might only seem like tenuous lines or just a faint impression of a flow.

If you can't find any, then mockup (visualize) a beam coming into the body (don't put any force on it) and unmock it. Do this a few times and see if you suddenly get the impression of a real beam that is coming in. If you still get nothing, then leave this drill for the second pass through the book.

You might find one or many beams. As you handle these, more may appear.

A beam may be yours or somebody else's. If it is not yours, it will detach and vanish as you run the drill. If it is yours, it will clean up and can be made to turn golden. In that case, it will not actually vanish on running the process, but should not hold your attention or remain visible once the process has been run unless you intentionally put your attention on it.

The drill simply consists of mocking up many parallel beams along side of the beam that you found. You can make these various colors and change their color to exercise your control, but mostly you should use golden beams.

If the parallel beams tend to snap into the "real" one, then make lots of them (golden) and keep feeding them in until it stops doing that (and it generally will detach or clean up at that point).

For now you just want to clean up and cool down whatever is obvious and easy. Eventually (probably on a second pass), when your perceptions are strong and your skills at handling fragments and entities are really good, you can trace down beams to their source and see whose mocking them up and what they are for.

Note that many beams are coming from your own machinery that you have setup in remote locations. We will look at machinery in a later chapter.

39.6 The Energy Drill

We have to a large degree concentrated on creation and on mass and havingness. This is important.

But there is a flip side to the coin.

Energy comes about through destruction rather than creation.

Of course something has to be created first before it can be destroyed.

And there is no sense in destroying your finest creations. We don't burn down nice houses to keep warm, instead we burn black coal or whatever.

Note that I am using the sloppy popular definition of destroy rather than the physics one.

All of our energy comes from destruction. Cars run on a series of tiny explosions. The Sun destroys matter. Our bodies destroy food.

You run creation to have mass, and destruction to have energy.

Direct mockups of energy never work very well, which is not to say that it can't be done, but the results are disappointing.

If you concentrate exclusively on create, there is a tendency to have less motion rather than more.

Destroy is not simple vanishment. If you mock up a rock and then unmock it, no energy is gained. But if you mock one up and blow it up, you get energy as a result.

Just mocking up explosions is nowhere near as good as blowing up mockups of solids like rocks etc.

Note that there is no balance of creation and destruction that has to be maintained. You should create more than you destroy. The universe is expanding. There is always more rather than less and we need that for havingness.

Start by mocking up tiny particles and exploding them. Run chains of these tiny explosions. By chains, we mean a series of tiny explosions of particles, one after another, moving along in a line or a curve sort of like a burning piece of string.

Run some chains of tiny explosions back and forth through various objects in the room.

Run some chains of tiny explosions back and forth through the air.

You can focus a bit of warmth and healing energy on sore or strained muscles by running chains of tiny explosions back and forth through the muscles. Try this gently on various muscles in the arms and legs and back. The effect should be soothing.

39.7 More Energy

Now mockup large objects (rocks, buildings, or whatever) in the space around you and have them explode.

Get lots of mass exploding.

Put this out in various directions.

Next, mockup heat energy as consisting of millions of tiny explosions and particles in motion and colliding. Put small clouds of heat into the space around you and into objects. In this case, avoid using highly flammable objects so that you wouldn't feel any need to restrain yourself.

Then mockup cold "energy" (which is actually a draining or absence of energy) as consisting of millions of tiny implosions and a stopping of particle motion. Put small clouds of this into the space and objects around you.

Then alternate heat and cold, picking a spot and making a cloud of tiny explosions and then implosions alternately.

Finish off by visualizing blowing up large planetary sized masses far off in space.

39.8 Energy Sources

Close your eyes.

Get the idea that you are above the sun looking at it. Reach and withdraw from the sun by mentally connecting with it and letting go of it. Spot motion, destruction, and energy within the sun and then reach and withdraw from it a few times. Keep this up until you feel good about it.

Next mockup a copy of the sun alongside of it. Notice differences between your copy and the sun itself and adjust your mockup accordingly. When you are satisfied that you have a good copy, mockup another one on the opposite side and repeat this step with it. Continue until you can make satisfactory copies easily.

Locate another star, preferably one of a different color. Move above it. Spot differences between it and the sun until you get an increase in perceptions or your perception of it seems comfortable. Then repeat the above drill on it.

Do a few more stars until you feel that you can have suns as energy sources and feel comfortable about copying them.

39.9 Having Energy

Now mockup small (half a foot to a few feet in diameter) suns in the space around you. Have these connect to you and feed you energy.

Do this until you feel comfortable about having energy.

Next mockup small (half an inch or an inch in diameter) suns within the body. Let these provide warmth and energy. Mock these up in the palms of your hands, base of the feet, etc.

Finally, go to a crowded place. Spot people and flow energy to them, getting the idea that they will feel more energetic and healthier.

39.10 Breathing Energy

The easiest way to mockup energy and inflow it into the body is to mockup a cloud of golden energy around you and have it flow in with your breath.

The eastern practices have this idea of "Prana" which is cosmic energy that you inhale and they do all sorts of breathing drills on this basis. A very few of the more advanced practices realize that they are mocking this energy up rather than drawing energy from some divine source.

We can dispense with the ridged control of breathing that they usually use for this because it really is a mockup and the mechanics don't matter very much. The breath control is nice for getting oxygen into the bloodstream and for taking conscious control of bodily automaticities, but it is not essential to this drill.

What we are really doing is playing a trick. There are all sorts of energy fields and machinery and what have you set up in and around the body and it is hard to just mockup energy and push it in. By flowing it in with the breathing, you bypass all the defensive circuitry and make the energy acceptable to the body.

So mockup a big cloud of golden energy around the body and have it flow in with your breathing. As the energy comes in, have it keep going all throughout the body and all the way down to the extremities. Since it is your mockup, you can push a huge flow out to the extremities even if you breath in a careless and shallow manner, but you probably will need to breath slowly and with some control so that you have time to visualize the energy flowing all the way.

You do not have to visualize outflowing (but it can be useful sometimes), once the energy is in the body, you can keep pushing it around while ignoring the body's exhalation.

You can experiment a bit with this one, and also flow some in contrary to the breathing just to assure yourself that you don't have to stay in compulsive agreement.

But I think that you will find that flowing it in with the breath is the easiest and fastest way to improve the energy level of the body by means of mockups.

CHAPTER 40:
MACHINERY

Now that we've taken a look at energy, let's examine matter in the form of objects and also consider the combination of energy and objects which forms machinery.

40.1 Duplication

Pick an object in the room that you like at least reasonably well and which has a bit of complexity to it.

With your eyes open, mockup (visualize) a perfect duplicate of the object along side of it.

Now spot differences between the two objects, back and forth, and keep adjusting the mockup so that it comes closer to matching the real one.

Continue until you are happy with it.

Then close your eyes and "look" around the city or country side for something fairly large (like a building) that you have some liking for and which has a bit of complexity to it.

Do the drill on this object in the same manner as above, mocking up a copy along side of it and then spotting differences and adjusting the mockup until you are happy with it.

Then open your eyes and look around the room and pick another object and repeat. Next, close your eyes and pick another large object outside and repeat.

Alternate back and forth between doing this on an object that you are looking at (with your eyes) in the room and one that you are looking at from an exterior viewpoint outside.

Continue until you are good at copying large complex objects and feel good about it.

40.2 Duplicating machinery

Next we want to do the above step with running machinery or objects in motion.

As a first step, use a sink or something similar where you can leave the water running and watch it run.

Begin with it turned off, mockup a copy along side of it and spot differences and adjust the mockup as in the previous drill.

Once you are happy with the copy, turn the water on and add that to your mockup, spotting the motion and energy involved and copying that as well.

Next you want to do this with some kind of device or machine that runs and has visible motion. Leave things like radios or toaster ovens for later, get something with real motion to start with.

This has the practical consideration that you need something that will remain in view while you do the drill. A model train that runs around in a circle is ideal. A real car or train which will drive out of view is not.

You can find things inside or outside and do this duplication drill on them.

Do a number of these looking at them with the bodies eyes before you shift over to the mental version. On that, you can look for large high energy machinery and duplicate that.

You can work both the physical and mental versions of this. Also take the opportunity to duplicate machinery that you are around during your everyday life.

As you get better at this, also try to duplicate the internal workings and the energies involved.

If you don't know very much about how things work, it is not a bad idea to get some basic books that have lots of internal diagrams and explanations and learn a bit about these things.

Eventually you should also do this on electronic devices and things like that. If you don't already know about these things, it will help to get some basic definitions and see the insides of some of them.

It is too much to expect instant perception and comprehension of complex devices (especially electronic ones) that you know nothing about. And yet you can perceive and learn things this way, it just takes too long (too many things to realize and too many details to become aware of), at least while you're still in the human condition.

But if you combine a small amount of knowledge with some shallow degree of "theta" perception, you'll be surprised how much insight you'll get into the workings of something.

Drill this to the point where you are comfortable using this as a tool and have a good feeling about duplicating machinery and motion. Then add it to your bag of trick and use it in life as you go on working through this book.

40.3 Being Machinery

Now imagine yourself being a machine.

Pick something that you have some affinity for and know something about to start with.

Pretend that you are a car or steam locomotive or a blender or a hair dryer or whatever.

Kids tend to do this a bit, but they don't go far enough.

Here, you should close your eyes and really visualize being the machine, including mocking up the internal workings and energy and moving through scenery and working on things or doing whatever the machine does.

When you feel good about one machine, pick another and do this again. Do this for quite a few machines.

Start out with things that have a lot of mass and motion. But eventually you should also mockup being things like computers or TV sets.

This can be a lot of fun and is also useful as part of learning how things work in addition to the spiritual gains and improvements in one's ability to mockup.

40.4 Mental Machinery

The being generally has all sorts of mental machinery running on automatic.

40.4.1 Unmocking

Mockup a piece of furniture such as a desk a few feet in front of you.

Now imagine that you are an "unmocking machine" that behind you over your shoulder, and as this unmocking machine, you make the piece of furniture vanish whenever you mock it up.

Repeat this a number of times, mocking up the desk and being an unmocking machine which immediately makes it vanish. Vary this by doing it with different objects, doing a few repeats with each one. Then do some more, shifting around the location of the "unmocking machine".

40.4.2 Blackness

Now repeat 40.4.1 above, but this time be a "blackness machine" which overlays the mockup with a cloud of blackness.

40.4.3 Invisibility

Now repeat the drill being an "invisibility machine" which makes the object invisible.

40.4.4 Looking

Next, mockup a desk or other piece of furniture.

Be an invisibility machine which makes it invisible as was done in the previous drill.

Then be a "looking machine" in your body's head that looks through the invisibility and sees the desk anyway.

Then be behind your head and pickup the picture of the desk and look at it.

Drill this until you can do it as a single action, putting the desk there, making it invisible with one machine, looking at it with another, and then seeing the picture that the machine produces of the desk.

Then do it some more varying the objects and the locations of the machinery occasionally.

40.4.5 More Looking

Now repeat 40.4.3 above, but use a blackness machine instead of an invisibility machine.

40.5 Interiorization machines

Get the idea that you are in the body's head.

Now get the idea that you are exteriorizing, moving out of the head and up above the body.

Next be an "interiorizing machine" above yourself and push yourself back into the body's head.

Exteriorize and be a machine that pushes you back in many times until you feel good about it and are happy to throw the machine away.

40.6 Inventing

The emphasis here is on mental machinery. Machines which could remind you of things or figure things out for you.

a) Invent some mental machinery b) Think of some mental machinery that you don't have to create right now.

40.7 Having Machines

Repeat each command 3 times alternately

a) Mockup a way to waste mental machinery b) Mockup a way to have more mental machinery

40.8 Reality Machines

Go to a crowded place.

Pick a wall or large object or part of a building.

Spot people and imagine them having a "machine" which projects the reality of the selected object for them.

Next, spot people, imagine that they have a reality machine as above, and then imagine that the machines copy the "reality" from one to the next so that they all see the same reality.

When you are comfortable with this, begin varying the object selected and continue the drill.

Then do it on the entire physical reality that is in view, imagining that each person you spot has a reality machine which projects it and having each machine copy what the other machines are projecting so that everybody is in the same reality.

CHAPTER 41:
BODIES

At basic, a body is a symbol that the spirit uses as their playing token in a game. It is a terminal used for relaying communication and perception and action.

In the early stages of our existence, we simply wished these things in and out of existence, or left them in known positions where others could find them when they wished to contact us. We did not initially confuse ourselves with these tokens or have any limitations on projecting them as needed.

But, out of our desires to have more interesting games and more complex and entertaining mockups, we gradually put more restrictions and complexity into these bodily mockups, eventually evolving them from simple objects into elaborate and ever changing lifeforms.

Even then, we did not make the foolish mistake of confusing ourselves with the playing pieces that we were using. Consider a game, any game that has playing pieces that one moves around, whether chess or monopoly or a video game where one controls a character. Imagine how far you would have to sink to forget that you are the player and begin to believe that you are the piece that you are moving around on the playing field.

We have come down through a long series of universes, and it is only in the last few that we have made the gruesome mistake of confusing ourselves, our identities, our very existence and survival with that of the tokens that we are projecting and maneuvering through the game.

I do not ask you to accept this as gospel truth. Consider it as an interesting and speculative idea if you will. But try some of the drills and see what you can learn for yourself.

41.1 Pawns in a Game

For this drill, you need some playing pieces. These could be chess pieces, or dolls, or toy soldiers, or any collection of things that can be moved around and used as pieces in a game. They should be individual, at least to some degree, rather than homogenous (chess pieces are fine, but not checkers).

Set up the pieces (dolls or whatever) on a table in some interesting arrangement.

Move them around, getting the idea of their interacting, communicating or touching or flowing at each other one way or another, much like a child would play with dolls or toy soldiers. Just fool around a little bit until you can really get the feeling of these being pieces interacting in a game.

Up to this point, we have done nothing more than what the average child might do to have a game. Now comes the special part of the drill.

Pick a piece that you like and be it to as great a degree as you can, imagining that you are located in the doll, seeing from its viewpoint, being it, and experiencing its emotions.

Then be yourself, outside of the game and senior to it.

Alternate back and forth, being the piece, and being yourself in back of the game.

When you can shift back and forth easily, then begin manipulating and moving around the pieces, again having them interact and so forth, and as you do this, shift back and forth between being yourself and being the piece.

Keep manipulating the game using your human body to move things around, even when you are being the piece, letting your manipulations continue on a sort of automatic basis whenever you are working to experience the game from the piece's viewpoint.

Keep this up, shifting and manipulating, until you can hold both viewpoints comfortably and simultaneously, being both the piece and the manipulator concurrently.

Repeat, if needed, with different kinds of playing pieces and games until you feel good about this and it is fun.

Eventually you can take this to the point where you suddenly see your human existence from this viewpoint and see your human body as your current piece in the game. But that might not happen until the second time through the book.

41.2 Mocking up Bodies

Close your eyes. Find a crowded place, indoors or outdoors. As usual, just get the idea of looking at it as well as you can.

Mockup your own body in the crowded area. Get the idea of various people acknowledging you for being there even if they don't look at your body or pay any attention to it. Unmock the body and just look at the area from an exterior view.

Repeat this a number of times. Then pick another crowded place and do it some more. Continue until you feel good about this.

41.3 Mocking up other playing tokens

Pick a basic object, such as a cube or a pyramid or a globe or a diamond.

Repeat 41.2 above but mockup the object as your "body" and have people acknowledge it for being there.

Mock it up and unmock it in various places as was done in the previous drill.

Then pick another object and repeat.

41.4 Copying Bodies

Go (physically) to a crowded place.

Pick somebody who is fairly still, standing or sitting, so that you can do the drill without them walking off (if they do move out of sight, just pick another person and do the drill).

Mockup an identical copy alongside of them. Spot differences between your copy and their body and make adjustments etc. as you did with machinery in an earlier chapter.

If they move around a bit, see if you can copy their motion with your copy.

When you are happy with this (or they have moved off), then pick another person and do the same.

When this is comfortable, try also copying the internal organs, bones, muscles or whatever structures are there to whatever degree you can manage.

When you are comfortable with this, pick somebody who is moving and see if you can copy them in motion. Do the best you can. Repeat until you feel good about this.

41.5 Animal Bodies

Going to a zoo is ideal but you can also drill this with pets, wildlife, or any lifeforms.

Begin by noticing lifeforms and silently acknowledging them for being there. Get the idea that they are acknowledging you back.

When this is comfortable, do the same drill as in 41.4 with animal bodies instead of people.

41.6 Mocking up Animal Bodies

The spirit will have all sorts of mental machinery tied into the body. It is all so automatic and comfortable that one has trouble finding it and working with it.

In working with mockups of human bodies, there is a tendency to put everything on automatic because one is so used to doing that.

This makes it especially valuable to drill with mockups of other body types that one is not so used to operating. This is quite good for giving one better control over bodies.

Interestingly enough, there is a bit of this in advanced Kung Fu (martial arts) training and legend has it that Merlin had the young King Arthur drill visualizations of being various animals and traveling around the countryside.

You need to do this with at least three different animal types so that you don't become fixated on one.

Begin with some four footed animal. Visualize yourself as the animal in some nice and appropriate countryside. Move your limbs and body around, visualizing how the muscles work, how the balance is adjusted, and so forth. Look around with the animal body's eyes, putting things there to look at and looking at them. Work the respiration and circulation.

When this feels comfortable, begin walking and then running and jumping around, getting how the limbs work and so forth. Mockup some feeling and sensation and a sense of aliveness and action coming from the body to you.

When you are happy with this, repeat the drill with some sort of creature that swims such as a fish or a dolphin. Get the appropriate sensations of water and so forth.

Then do it with a creature that flies such as an Eagle or other bird of some sort.

If this is running well and it seems like you can get some more out of it, go ahead and do it with more different creatures. You can even do this with mythical creatures such as flying dragons etc.

41.7 Human Bodies

Now let's repeat 41.6 with some mockups of human bodies.

Do this with a) an ideal body, b) an aged and decrepit body, and c) a body of the opposite sex.

It is not as beneficial to do it with mockups of your current body at this point because one just tends to copy the existing structure instead of create things newly. So save that for later.

Note that for most drills you would simply mockup a body without all of this attention to detail, but in this case we want to work the details.

It would not be a bad idea to get an anatomy book or some other reference on the physical structure of the human body and work over various details of the internal structure, mocking up the various organs and so forth.

Move the mocked up bodies around in pleasant or interesting surroundings.

41.8 Duplicating the Body

Now mockup two copies of your current body facing each other.

One of them will be correct, and the other will be a mirror image style copy, in other words, although they are facing each other, you will want your "right" shoulder on the same side in both copies so that they reflect each other.

If there is some kind of flow or energy discharge between the two copies, allow it to occur, holding the two copies facing each other and keeping them there until the flow dies down.

When it is calm and comfortable to hold both facing each other, reverse the orientation so that the perfect and mirror copies are the other way around. If the perfect copy was to your right on the previous step, you would now have the perfect copy be to your left instead and have the mirror copy on the right.

Again allow any energy discharge to occur and then hold them comfortably for a minute.

Keep reversing the orientation and holding them that way for a minute or for however long it takes any energy discharge to complete.

When you can hold these facing each other comfortably and shift the orientation back and forth easily with no further reactions, go on to the next step.

41.9 More Duplication

Now repeat 41.8, but this time, focus on a specific body part such as an arm or a leg or the eyes or whatever.

Put the whole body there vaguely, but try to get the part that you are working on into clear and fine detail.

Again allow energy discharges to occur and shift the orientation back and forth, but especially concentrate on the detail of the part you are working on and make a point of seeing a particular detail in both the perfect and mirror copies simultaneously.

When you are comfortable about body parts, move on to copying and focusing on internal structures such as the stomach or kidneys or liver or whatever.

This process is sometimes called "double terminaling" in Scientology because the two images act like terminals which sometimes discharge against each other. It can be done with other things besides bodies, but it is most useful in the version given here.

41.10 Direct duplication

By this point you should be capable of exteriorizing and looking at your current body (at least vaguely) without any tendency to snap into it.

If that is not the case, then leave this drill for your second pass through the book.

Begin by closing your eyes and getting the idea that you are looking down at your body in its current position.

Then mockup a copy alongside of it. Note that this should be a perfect copy, facing the same way rather than the mirror image duplicates facing each other that we used earlier.

Now spot differences and make adjustments as we have been doing in earlier drills.

When you are comfortable with this, shift your orientation so that you are looking down at the body from a different position and repeat. Do this for all six directions (right, left, front, back, above, below) and any positions in between which seem natural or important to you.

If you did this lying down, then repeat this sitting in a chair. If you did it in a chair, then repeat it lying down. In other words, you want to do the whole drill with the body in both positions, but it doesn't matter which you do first. If it seems necessary, also do this with the body standing up.

41.11 Flow of Control

Get the idea that you are behind your body and reaching into the body's brain with some sort of beam to control it.

Do this one with your eyes open but maintaining some sense of also being behind or to the side of the body and looking at it as you operate it.

Now make a slow and simple motion with your hand. As you do so, trace the flow of energy and nerve impulses through the brain and down to the hand which causes it to move.

Do this a few times, noticing how the flow works. Then do the opposite hand a few times as well.

Now go back to the first hand you worked with and do this again, but this time pay special attention to any stops or impediments to a smooth flow.

Where ever there is a stop or impediment, focus on that spot (usually in the body's nerve channels, but it could also be in the beam from you to the brain or at the point where the beam connects to the body). Pick two points a bit to each side of the barrier and gently flow energy back and forth until the barrier dissolves.

Move the body some more and find more barriers and dissolve them this way.

The odds are that you will initially see a sort of "analog" of the flow rather than the actual flow itself. This will be a slowed down version which is within your range of "acceptable" motion. Eventually you may see beyond this to the actual flow which is so fast as to be nearly instantaneous.

Don't invalidate your perceptions of the stuck points just because you are seeing them with an "analog". You generally can find the real stuck points this way. We have all surrounded ourselves with a great deal of mechanisms that do things like this to shield us from having to perceive the speeds and power levels of the real world directly. As you become more advanced, you will be better able to bypass things like this and you will still probably use them for convenience.

41.12 Anchor Point Adjustments

There are a number of structural and energy systems that the spirit will have hooked into the physical body.

These are not physical in the material sense, but they can be viewed as physical at the spiritual level.

At one extreme is the true physical matter and energy of the current universe.

At the other extreme, is the pure spirit or thetan which is a nothingness with thought and potential. That is you without all the encumbrances.

In between are various layers of semi-physical "mental" or "theta" structures and energies which one uses to project and control the body. We have been very busy at building up layers and layers of complexity over the millennia. The various "mental" machinery that we were working with in an earlier chapter exists at this level.

These layers range from almost physical at one extreme to almost purely thought at the other with various gradients in between.

There is much that is still speculative and experimental in this area but there are some indications that there are a total of 8 levels ranging from the pure physical up to pure theta.

The next layer above the physical is the "astral" body and the "chakra" energy system which is extensively worked with in many eastern practices. We will leave that for the advanced student, there is material on it in the Super Scio book and on the internet.

The easiest of these systems for a beginner to work with is the system of "anchor points" that was researched by Hubbard in the early 1950s. It is at a higher layer than the astral system and therefore is less solid and easier to handle.

In its ideal state, the "anchor points" consist of golden balls of various sizes arranged in and around the body.

There will be 3 large ones in the head.

There will be medium sized and smaller ones at each joint and in various key places within the organs and usually in 8 positions a few or more feet outside of the body.

And there will be thousands of tiny ones, mostly within the body but also extending to quite a few feet outside of it.

Many of these anchor points may be decayed, off color, misaligned, and out of position. Cleaning them up can make the body feel better and one can also get some interesting effects by playing around with them.

The drill is very simple. You mockup golden anchor points around (not in) the body. Start with the 3 large golden ones that are in the head. Mockup lots of these around the head (not in the head).

As you keep mocking them up around the head, the real ones in the head should gradually become visible in a vague sort of way. If possible, you should have the real ones pull in the copies that you are mocking up.

Do not push new anchor points into the head, this will not be acceptable to the body's structure and don't jerk around the ones that you do find by hitting them with strong energy beams. This is yet another good way to give yourself a headache.

As the anchor points become visible, gradually begin flowing in energy and turning them back to a golden color, flushing out any dark spots.

If they feel like they are out of position (they probably will be), gently add more energy and encourage them to shift into the correct position without trying to force them.

Clean up the various anchor points in and around the body until you feel good. You might be able to get various tensions to ease up and adjust with this.

This mockup technique (mockup copies around the area until the real thing becomes visible) seems to work with many different structures including the chakra system and a sort of structure of energy rods. But leave those sort of things for later unless you have already been working with systems like this.

It is a mistake to spend too much time working on any of these systems because you get too deeply into agreement with existing energies and structures. Only work with them occasionally while continuing with other processing.

41.13 The Genetic Entity

This is given more for background information because you will run into it eventually and it is mentioned in some of the early Scientology literature.

There is a sort of "genetic entity" which manages the body.

The "genetic entity" is not really a conscious entity but is a "theta machine" which manages the growth of the body. It was labeled as an "entity" because there seemed to be another

agency at work on the body besides the being himself, but it is more like a computer program that is running to manage the body rather than an intelligent being.

The anchor points discussed earlier are often called the genetic entity or GE anchor points but it is uncertain whether there is any real relationship between them.

You can work with the genetic entity by permeating areas of the body and intending how you want the area to grow or heal or develop and the program will try to carry it out within the limitations of human biology.

But real entities often think that they are this GE and get in the way (see the chapter on fragmentation) so this should be left until after you have really mastered handling entities.

If you do manage to contact the actual GE, it seems like a machine or program, with a fantastically complex series of inter-related and ordered postulates executing from moment to moment. But if you run into anything conscious, its an entity who thinks he's the GE and you should handle it with NOTs or similar techniques. These actual entities just gum up the works. The real GE machinery is not affected by NOTs techniques so you don't have to worry about accidentally taking apart anything that really is useful to the body.

CHAPTER 42:
OBJECTS AND INFINITY

Now we are going to work a bit more with objects, introducing exotic concepts like infinite mockups and so forth.

42.1 Must Not Touch

Go around the room and touch things, and as you touch each one, have the walls yell "Mustn't Touch" at you and you let go very fast.

Then do the same thing mentally, spotting an object, reaching out and connecting to it, having the walls yell "mustn't touch" and letting go of it rapidly.

Then repeat both of these steps (physically touching, then mentally touching), but when the walls yell "mustn't touch", you ignore it and continue to touch the object, letting go when you feel like it.

42.2 Blackness

Looking around with your eyes open, spot an object and alternately push a wave of blackness over it and pull it off a few times. Then spot another object and repeat until you feel good about this and in control.

Next, do the same with your eyes closed.

Next, pick a large city and imagine that you are looking down at it from above. Spot thinks that you like in the city until you have some perception of it. Then alternately cover the city with a huge cloud of blackness and pull the cloud off and dispel it. Run this until you feel in control of blackness and occlusion. Change to a different city occasionally.

42.3 Complex Mockups

Mockup (visualize) a large and complex building or similar structure with lots of interesting features and details. Work on this for awhile, paying special attention to working over details. Do things like mocking up the color and texture of the walls, the panes of glass, the window and doorway design, the passageways and rooms inside, and so forth. Get it so that you really feel like you have something.

Then discard it and mockup another one. Do at least 3 different ones. If you have any trouble discarding the mockup, copy it until you have enough that you feel good about throwing them away.

Now do the same with a scene in the countryside, maybe a tree covered hillside or whatever you have affinity for. Again do it in great detail. Do this at least 3 times.

42.4 Infinities

A simple infinity is actually easier to do than a complex mockup.

Imagine a road, perhaps light gray in color, hanging in empty space. Get above it and look down its length in one direction. Imagine that it goes on forever, in other words, it is infinite in length. Turn around and extend it out to infinity in that direction as well.

Now mockup a milepost or sign with a "0" on it on the side of the road.

Move to a point one mile further down the road and mockup a milepost or sign with a "1" on it. Then go a mile further and put up one with a "2" on it.

Notice that you could keep doing this forever because the road is supposed to be infinite.

Now do a simple single mockup of mileposts or signs extending out to infinity, each numbered one higher than the next. The mileposts can be all identical.

Go to milepost 100 and see it there. Then go to milepost 14,000 and see that it is there too. If you have any trouble with this, repeat the infinite postulate of mileposts and check again until you can get these things to be there.

Shift back to milepost zero, face in the opposite direction, and run an infinite series of negative mileposts off in that direction, from "-1" out to infinity.

This is, of course, nothing more than the number line in mathematics, postulated in visual form.

Notice that it is a simple and easy postulate, much easier than working on the details of a complex building.

Mock this up a few more times until you can do it easily and have no trouble discarding the mockups.

42.5 Grains of Sand

Now mockup a grain of sand, look at it closely and get some detail as to the exact shape and surface.

Mockup a dozen different individual grains of sand, with slightly different shapes and colors and textures.

Now imagine thousands of copies of each one, all mixed together forming a plot of sand. Add a few shiny specs of things and interestingly colored pebbles for variety.

Now stretch this plot of sand out to form a large beach, copying it as much as needed.

Now extend the beach out to infinity in both directions.

Check some places along the beach and assure yourself that it continues as far as you care to go along it.

Repeat until you are comfortable with doing this. You can vary this by mocking up stretches of dirt or gravel or other similar things if you like.

There is a bit more on infinities in chapter 5 of the Super Scio book.

42.6 Objects out to Infinity

Now look around the room and pick an object that you like.

Make a copy of it, overlapping but shifted over just slightly.

Make another copy, just a tiny bit further over.

Make a bunch of copies, each one a fraction further over, a bit like a fanned deck of playing cards.

Now copy the object out to infinity. An infinite run of copies, each a tiny bit further over, making a sort of solid line that goes on forever. You can do this with a single postulate.

Then discard the mockups. If you have any trouble doing this, run another set of copies out to infinity but vary the color slightly. Keep getting more and more runs in parallel until you can discard them easily.

Pick another object and repeat.

Do this until you can handle infinite copies easily.

42.7 Who's Mocking You Up

This might be too difficult for a first pass, but see if you can get anything on it.

Spot an object and ask it "Who is mocking you up".

Ask this with as much intention as you would ask an important and serious question of a person, and get the intention into the object, don't just think it in your head.

This is not done with the expectation that there is anybody in the object who will answer. It is only done this way to ensure that you hit the object with a strong questioning intention rather than simply sitting back and musing about it.

Now you permeate the object and mock it up as answering you. In other words, you draw an answer back from the object.

It is not that the object is talking to you, you are the one who is putting it all there, but you are doing it this way because you want to draw a real answer back from the object, so you supply the "theta" necessary to get an answer.

Note that if something does start answering up like a real person (and you aren't just mocking it up for fun), then handle it as an entity with NOTs techniques and get it out of the way.

If you can draw an answer back, it will be an impression of old connections and postulates and lines running off into the distance. Acknowledge these. They will generally go back to old designers or manufacturers or previous owners or admirers.

If you do this with something that somebody really wants, you will hit a strong and current reaction. In that case you just acknowledge this and leave it be. It might be somebody's favorite car or whatever.

But if it is some old thing and the postulates are all old and unconscious and automatic on various people's parts, you might be able to get control by carefully and thoroughly acknowledging each one.

For now, just spot objects and ask the question and see what you can learn. When you are comfortable doing this in the room, go outside and try it on objects that other people have more active connections to.

Eventually, you might try to take this a bit further and see if you can get some control over some of the agreed upon mockups that compose reality. But that is best left for a second pass through the book.

CHAPTER 43:
ADVANCED CONCEPTS

43.1 Courage and Beauty

Courage was messed up very early in our history by convincing people how beautiful and glorious it was to be courageous and fight against overwhelming odds and loose.

So one tends to postulate one's opponents as stronger when one is being courageous.

The following process should clean this up.

a) get the beauty of being courageous and losing
b) get the beauty of another being courageous and losing
c) get the beauty of being courageous and winning
d) get the beauty of another being courageous and winning

Run this at least to the point where you have no need to make an opponent stronger to show off how courageous you are.

At basic, this underlies the tendency to mockup one's own opposition.

43.2 More on Courage

Now mockup a feeling of strong and contemptuous courage that has no need of opponents or any desire to prove anything but simply is willing to face anything.

If you have trouble with this, or there is any tendency to want to mock up opponents to prove anything, go back and run more of the first process given above.

When you can get a strong and contemptuous courage, then use it in the following process:

a) mockup clouds of strong and contemptuous courage and a willingness to face anything above large cities
b) postulate a strong and contemptuous courage and a willingness to face anything into the inhabitants of large cities

If it seems necessary, you can go back and run more of the first process given above.

43.3 Decay

Pick an object in the room.

Mockup a copy of it.

Have the copy decay, rusting, collapsing, deteriorating, or whatever seems appropriate. Then have it break completely and become scrap or shattered fragments.

Now run this in reverse, having the shattered fragments or whatever pull together and gradually heal and improve until the copy again matches the original.

Do this decay and reverse decay on the object selected a number of times. Then pick another object and repeat.

Do this until you can confront decay.

Then mockup a thriving city. Imagine it decaying, falling apart and becoming a ghost town. Then reverse the process and get it back to being a thriving city again. Repeat.

43.4 Decay of Bodies

Now mockup a tree in its ideal state and have it decay and then reverse it and have it return to its ideal state, back and forth as above.

Then do the same with a mockup of an animal.

Do it with more lifeforms of various sorts until you begin to feel causative over this.

Then mockup a young human body (not your own) and run it to old age and back again a number of times.

Then mockup another different human body and do the same. Pay attention to the decay in various organs and exaggerate it. Continue until you have no flinch at decayed human bodies and feel some cause over this process.

Now close your eyes and spot your own body. Visualize it aging to a decrepit old state and then reverse it making it younger. Go back to an early ideal age. Then age it again, working it back and forth.

When you feel causative about this, do it some more paying attention to a specific organ or feature and concentrate on its aging and the reversal of it.

End off with the mockup in an ideal young state and intend that into the GE machinery of the body (see the earlier chapter on bodies). Just do this as well as you can and see if anything happens over the next few weeks while you continue on with other processes.

43.5 The Past

Think of an interesting object. Anything that you like.

Visualize it in some detail.

Now push a history behind it, where is came from, what its been through, etc.

Discard it and then mock it up again, but this time push a different history behind it. Repeat.

Then pick another object and do the same, mocking up various histories behind it.

Continue until you can do this comfortably.

43.6 Experience

Run these commands alternately:

a) Mock yourself up with experience

b) Mock yourself up without experience

When this is comfortable, then do it again but mock yourself up with different experiences than the ones you actually had, again alternating it with mocking yourself up without experience. When you do this, vary the experience each time.

43.7 Impossibilities

This is a Zen style drill to help you exteriorize from the current frame of reference.

a) Think of something which is truly impossible by definition. Something like two plus two equaling five.

b) Then, knowing that such a place could not exist, spot the place where this could be true anyway.

43.8 Stepping out of the Struggle

This does not produce the apathy of not caring. It produces the freedom of not having to fight for survival.

a) Decide that you are willing to exist in the future

b) Decide that you are willing to not exist in the future

This can go to the point where the game and the struggle fall away.

Once this happens, you will find that you are still here but no longer under pressure.

Then notice which things you still enjoy or like better than others. See what remains with you when you no longer have to fight for survival.

The freedom from struggling may not be stable. One tends to get drawn back into the game.

But after this you will know which of your likes and desires are more basic and which are transient products of the current game and struggle.

43.9 Spotting Spots in Space

This is an advanced variation on the processes in chapter one.

Look around the room and spot precise points in the space of the room, in other words, points in mid air.

When this feel good, begin spotting specific points outside of the room. This can be done with the eyes opened or closed, but is done mentally rather than by looking at the spots with the body's eyes.

This can significantly improve one's exterior (bodiless) perceptions.

CHAPTER 44:
ETHICS, MORALITY, AND THE DYNAMICS

Morality consists of trying to do what is good or right by obeying the rules of society or a particular group or a particular code of behavior and conduct.

Ethics, on the other hand, consists of attempting to do what is truly good or right in the absolute sense.

These two often come into conflict.

In the beginning, the being's ethical sense is very high. He desires to associate with other beings and he desires to operate in an optimum manner.

But the being is inexperienced and the games and struggles are fun and gradually he looses sight of what is optimum.

And eventually he decays to the point where he feels the need for some external moral code to help him behave in an optimum manner.

This fails, but he blames the failure on other's immorality, and so he begins to impose his moral codes on others.

This in turn leads to further conflict.

Soon he is fighting to force others to be good and violating his own ethics every step of the way.

And if he goes too far with this, he looses his feeling of community with other beings and thereafter seeks to enslave them.

But people do not stay frozen at the bottom of this pattern. Luckily, it is always possible for us to start over.

And so we shift between three different states of operation.

a) Operating from a sense of ethics. In this case one is unrestrained in a relative sense.

b) Operating from a ridged moral code. In this case one imposes heavy restraints on oneself and others. Here one often suffers from regrets and suffers as well from the side effects of having many withholds.

c) Operating in negation of morality. In this case the surface appearance is of operating without restraints, but the unconscious restraints are greater because deep down one is in conflict with oneself. Here one has few regrets, and the withholds are present but unreal, however one suffers extensively from pulling in motivators for the overts that one has committed.

Obviously, one is better off operating in an ethical manner. But that leaves one with the problem of judging what is optimum. And this raises the question of optimum by what standard?

Let's begin by looking over some potential standards in this area.

44.1 The Dynamics of Survival

Hubbard took the general urge to survive and divided it into 8 dynamics or sphere's of operation. This system of dynamics is used extensively in orthodox Scientology.

Although it is limited by its emphasis on survival (we will be looking beyond it shortly), it is quite valuable in categorizing things and should be learned for that reason.

This pattern has occasionally been used in processes in this book although no attention has been called to it.

Note that there is no true question of survival for an immortal spirit that cannot die. But your participation in the current game at this time does depend on various things beginning with bodily survival.

Note that these dynamics form a widening sphere with the higher ones encompassing the lower ones (in other words, if mankind is destroyed, then the body and family etc. are destroyed as well because they are part of mankind).

These 8 dynamics are:

Dynamic 1: Physical or bodily survival. This includes things like food, sleep, shelter, and the avoidance of illness and injury.

If you only work with this system of 8 dynamics, you will also be tempted to put your own urges towards things such as aesthetics into this first dynamic, but that transcends physical survival and we will leave it for later.

Dynamic 2: Survival through intimate relationships, sex, family, and children.

Dynamic 3: Survival though groups

Dynamic 4: Survival through society, race, and mankind.

Note that orthodox Scientology does not usually mention society here, but the keynote of this dynamic is groups that you are born into and have to come to terms with rather than groups that you enter and leave by choice as in the 3rd dynamic.

From a science fiction perspective (the spirit having used other body types at various times), one would substitute the appropriate species of which one was a part in place of mankind.

Dynamic 5: Survival through lifeforms. This includes plants and animals and of course includes mankind as well (and alien lifeforms too if they should show up).

Dynamic 6: Survival through the physical universe

Dynamic 7: Survival through thought, theta, or spirits.

This is a bit of a catchall for non-physical things which affect survival.

Factors involving thought or theta are better categorized from a higher perspective than survival and we will be looking at that later.

Actions involving spirits are non-obvious in the current game but may be present and are certainly valid as a category because people think about these things.

Dynamic 8: God or infinity or all of creation

From the lowest perspective, this includes all things involved in religion and worship. From higher perspectives, it would include contemplation of or operation as a part of a universal mind or an infinite life static or survival through infinite creation.

But again, we are tempted to put things here which extend beyond simple survival.

44.2 A Process on the Dynamics

Before we start examining this further, lets see if we can do a bit of processing in this area.

These are simple repetitive processes.

44.2.1

a) How could your body aid your survival

b) How could you aid your body's survival

44.2.2

a) How could your family or intimate partners aid your survival

b) How could you aid your family or intimate partners' survival

44.2.3

Note that this would include jobs, clubs, informal groups, or formal organizations.

a) How could groups that you are a part of aid your survival

b) How could you aid the survival of groups that you are a part of

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44.2.4

a) How could society aid your survival

b) How could you aid society's survival

44.2.5

a) How could lifeforms aid your survival

b) How could you aid lifeform's survival

44.2.6

a) How could the physical universe aid your survival

b) How could you aid the physical universe's survival

44.2.7

a) How could spirits aid your survival

b) How could you aid spirits' survival

44.2.8

a) How could god or an infinity of creation aid your survival

b) How could you aid god or an infinity of creation's survival

44.3 The Greatest Good

One of the common ethical standards is to operate for the greatest good for the greatest number.

A Scientology reinterpretation of this is to work for the greatest good for the greatest number of dynamics. This is an improvement because it broadens one's perspective and helps one to sort out the potential effects that one might create by calling one's attention to various areas.

But both of these have a potential liability in that they involve bean counting.

There might be, let us say, ten people and so one can justify enslaving or sacrificing one of them for the sake of the others. This may get one into trouble and conflict with one's own sense of ethics.

This is not to say that it is a bad standard. One would prefer to feed the many rather than the few. But if it is used as a stiff rule and used to justify one's harmful acts rather than considering it to be a useful guideline and consulting it along with other factors, one will surely do things that one later regrets.

If anything that you have done came to mind, clear it up as a harmful act as discussed in the chapter on overts, motivators, and withholds.

Now run the following process to improve your judgment in this area. Alternate the two commands.

a) think of a situation where making a choice based on the greatest good for the greatest number would lead to an optimum action.

b) think of a situation where making a choice based on the greatest good for the greatest number would lead to an undesirable action.

44.4 The Golden Rule

Now we come to Christ's wise saying.

"Do unto others as you would have them do unto you."

This is an excellent rule, but again it can fail due to unthinking and literal minded interpretations.

If one likes fish, it is not that one should inflict it upon another who dislikes fish. Rather, it is to view the effect from their viewpoint instead of inflicting your own viewpoint upon them.

But even an ideal interpretation only addresses one person's relationship to another and ignores the broader effects.

Again, let's see if we can broaden one's judgment.

a) think of a situation where making a choice based on the golden rule would lead to an optimum action.

b) think of a situation where making a choice based on the golden rule would lead to an undesirable action.

44.5 Serving a Higher Purpose

Now we come to a rule which has often been used to justify terrible deeds.

And yet it has its sphere of operation.

When one suffers from fear and weakness, the ideal of serving a higher purpose helps one put aside one's limitations and win success in the face of supposedly inevitable failure.

So let us evaluate this one and see where it is best used.

a) think of a situation where making a choice based on serving a higher purpose would lead to an optimum action.

b) think of a situation where making a choice based on serving a higher purpose would lead to an undesirable action.

44.6 Infinite Creation

My own personal belief is that at the highest levels we are evolving towards participating in a dance of infinite creation.

If we are indeed the fragments or reflections of a godlike nothingness of infinite potential, then the goal would be to balance the nothingness with the projection of an infinity of creation, and to do this consciously rather than being trapped within the creations.

This in turn suggests that there would be another range of dynamics, not oriented towards physical survival but instead oriented towards creation.

Here I will only introduce a possible pattern of higher dynamics which would align with a spirit striving for an infinity of creation. This will be discussed more in a subsequent chapter.

Dynamic 1 (9): Ethics

Dynamic 2 (10): Aesthetics

Dynamic 3 (11): Construction (building things)

Dynamic 4 (12): Reason (mathematics, logic, etc.)

Dynamic 5 (13): Variety (change)

Dynamic 6 (14): Games

Dynamic 7 (15): Understanding

Dynamic 8 (16): Creation

This to some degree forms a pattern which harmonics on the earlier set of survival dynamics. Ethics, as the contemplation of optimum action, for example, would harmonic on bodily survival, and aesthetics would harmonic on love and sexual activity and so on. There is more on this in the Super Scio book.

Note that an infinity of creation would require an infinity of creators and therefore encompasses others as well as oneself.

Although these are really oriented towards a richness of creation, they can be seen in terms of enhancing one's survival as a spirit.

To get a view of this, fit each of the 8 points above into the following process:

a) How could your _____ enhance the survival of others

b) How could others _____ enhance your survival

We will be covering a bit more on this system later, so you can skip this process for now if it seems to unreal.

But you can run the judgment process on each of the above points when you are ready.

Fill in the blanks with each of the 8 items listed above.

a) think of a situation where making a choice based on increasing _____ would lead to an optimum action.

b) think of a situation where making a choice based on increasing _____ would lead to an undesirable action.

44.7 Evaluating some basic ideas

Now look back at the dozen points suggested in the introduction as being desirable attitudes and things to work towards.

Although these are exceptionally good ideas, nothing works absolutely.

So lets fit each of those into the judgment process and examine them.

a) think of a situation where making a choice based on _____ would lead to an optimum action.

b) think of a situation where making a choice based on _____ would lead to an undesirable action.

44.8 Mocking up your own Standards

Now see if you can think up some other useful standards for optimum behavior and operation.

For each one which you like, fit it into the judgment process above and see where it leads.

44.9 Summary

The end product of this should be the ability to think and judge freely, knowing many useful standards and being capable of evaluating situations for optimum action on a moment to moment basis in present time.

CHAPTER 45:
AESTHETICS

Aesthetics could be described as that which differentiates art from more mundane creations.

Hubbard's working definition was "Art is the quality of communication".

If we are indeed balancing nothingness with a richness of creation, then making the creations more interesting and desirable is of great importance.

We might even define art as something which can sustain interest after repeated examination. As such, these would be things that one would continue to mockup by choice even after one had mastered the as-is-ness of things and could vanish them at will.

This is really a lifetime study and the boundaries seem to be unlimited. People just seem to keep going further in this area.

45.1 Spotting Aesthetics

Aesthetics are everywhere.

Let's put aside the critic's judgment and the official labels.

Go around and spot aesthetics, things which you find beautiful or fascinating, things which you would like to have around.

There is aesthetics in music, there is aesthetics in objects, there is aesthetics in lifeforms, there is aesthetics in stories, it is all around us.

It is not just the tear jerkers or the beautifully sad things, its also courage and triumph and the clean lines of a well designed car.

Do this for at least a few days as you carry on in life and continue working through this book. Just notice aesthetics, at home, at work, on the street, on TV, or whatever.

45.2 Aesthetic Recall

Here we are interested in things which you feel are aesthetic without regard to any external criteria.

a) recall something aesthetic

b) spot something about it that contributes to the aesthetic

45.3 Enforce and Inhibit

Aesthetics have considerable power at a spiritual level. It is a major element in getting one's creations accepted or creating effects on people. And so people often become jealous, manipulative, or evaluative in this area.

So let's confront some of the charge in this area.

45.3.1

a) recall enforcing an aesthetic on another
b) recall another enforcing an aesthetic on you
c) recall another enforcing an aesthetic on others
d) recall enforcing an aesthetic on yourself

45.3.2

a) recall inhibiting an aesthetic for another
b) recall another inhibiting an aesthetic for you
c) recall another inhibiting an aesthetic for others
d) recall inhibiting an aesthetic for yourself

45.3.3

Now let's balance this with some positive action

a) recall another enjoying an aesthetic that you shared with them
b) recall enjoying an aesthetic that another shared with you
c) recall others enjoying an aesthetic that another shared with them
d) recall enjoying an aesthetic that you discovered for yourself

45.4 Evaluation and Invalidation

This is similar to enforce and inhibit, but instead of dealing with the aesthetic itself, it refers to the consideration of what is an aesthetic.

45.4.1

a) recall enforcing an evaluation of an aesthetic on another
b) recall another enforcing an evaluation of an aesthetic on you
c) recall another enforcing an evaluation of an aesthetic on others
d) recall enforcing an evaluation of an aesthetic on yourself

45.4.2

a) recall invalidating an aesthetic for another

b) recall another invalidating an aesthetic for you

c) recall another invalidating an aesthetic for others

d) recall invalidating an aesthetic for yourself

45.5 Encouragement

Now lets work the positive side of this.

a) recall encouraging another's creation of aesthetics

b) recall another encouraging your creation of aesthetics

c) recall another encouraging others creation of aesthetics

d) recall encouraging yourself to create aesthetics

45.6 Overts

Spot any time that you can where you might have created an aesthetic with intent to harm or which resulted in harm.

Run out the victim's viewpoint as given in the chapter on overts, motivators, and withholds.

45.7 Sales

Aesthetics are so desirable that they can be used as carrier waves, so to speak, for less desirable things.

This is very common in sales. TV commercials often use an aesthetic to present an otherwise inferior or undesirable product.

a) Spot a time when a desirable aesthetic was used to present something that was not desirable.

b) Mock up the aesthetic part and the undesirable parts separately, one to the right and one to the left.

c) Copy each one individually a number of times until you can have it or discard it. Do this until they seem really separate. Then do what you want with each part.

Repeat until you find it easy to separate the aesthetic envelope from an unwanted product.

45.8 Mocking up Aesthetics

Pick an object in the room.

Mockup a copy of it.

Make the copy more and less aesthetic, alternately.

45.9 For the Future

At your convenience, study and work at aesthetics in whatever areas seem interesting to you.

It is its own subject. You need to do more than just run processes. But processing can help in raising your confront and awareness and freeing up enough of your attention to allow you to create things easily.

In general, your first step in any area of creation is simply to create things without worrying about the aesthetics or quality until the barriers to creating fall away.

In other words, if you want to write, then start writing things without worry about the content, value, or quality, until you find it easy to sit down and write.

After that is when you begin to work on trying to write something that somebody else would want to read.

In other words, you start mocking up first, and then you add the aesthetics, rather than trying to do both on the first try.

CHAPTER 46:
THE UPPER DYNAMICS

These were mentioned in the chapter on Ethics. They are extremely important to your spiritual health as a being.

Here is the list again.

Dynamic 1 (9) : Ethics

Dynamic 2 (10): Aesthetics

Dynamic 3 (11): Construction (building things)

Dynamic 4 (12): Reason (mathematics and so forth)

Dynamic 5 (13): Variety (change)

Dynamic 6 (14): Games

Dynamic 7 (15): Understanding

Dynamic 8 (16): Creation

We have already done some work on ethics and aesthetics.

This chapter is barely a beginning in these areas. They run very, very far back in the course of our existence. As you become more advanced, you will find much more material on these things, both in the far past and in your current lifetime.

46.1 Some Positive Processing

Let's begin by spotting some positive factors on each of these upper dynamics. Since we have already run some things on Ethics and Aesthetics, skip the processes on those if they feel like an overrun.

46.1.1

a) think of a desirable ethical concept

b) think of an ethical concept that another would find desirable

46.1.2

a) think of a desirable aesthetic

b) think of an aesthetic that another would find desirable

46.1.3

a) think of something that you would have fun building

b) think of something that another would have fun building.

46.1.4

a) think of an interesting brain teaser or problem in logic that it would be fun to solve

b) think of an interesting brain teaser or problem in logic that another would have fun solving

46.1.5

a) think of some interesting changes that would be fun

b) think of some interesting changes that would be fun for another

46.1.6

a) think of some games that would be fun to play

b) think of some games that another would have fun playing

46.1.7

a) think of something that it would be interesting to understand

b) think of something that another would find it interesting to understand

46.1.8

a) think of something that it would be interesting to create

b) think of something that another would find it interesting to create

46.2 The Negative Side

Unfortunately, we have used these things against each other.

Lower scale mechanisms of pain and control will not work on a godlike being.

But these upper dynamics are native to somebody who is in a godlike state and they find the ethics and aesthetics and games and whatever to be of extremely great interest.

And so they can be used as lures for entrapment. Being innocent, the being can be easily tricked. These dynamics are the desirable bait that was used in laying the traps.

But let's not get one sided about this. It is not so much that you, in your innocence, were dastardly tricked and trapped. The truth of the matter is that you also worked very, very hard to trick and trap others. It was a two way street or else you never would have been caught so thoroughly.

We still do these things even now. Aesthetics are used to sell undesirable products, logic is used to talk people into undesirable things, and so forth.

The area is so basic and runs so deep that only the barest edges may be accessible at this point. But we should at least take some of the sting off of these areas. If you can run these deeply (possibly on a second pass), then do so. If not, then just take them to a mild win. Even that should have profound effects.

Because the area is very advanced, we are going to use a very loose question in the form of "spot the impulse to ..." and let anything come up that you can get your hands on. This could be spotting your postulates or intentions, this could be spotting actual incidents in the past, or it could simply be "getting the idea of" as a way to soften up the area and bring it into view.

And we will use the general button of "control" rather than trapping or enslaving others because it is both more general and more basic.

46.2.1 Ethics

a) spot the impulse to control or manipulate others through their sense of ethics

b) spot the impulse of others to control or manipulate you through your sense of ethics

46.2.2 Aesthetics

a) spot the impulse to control or manipulate others through their desire for beauty or aesthetics

b) spot the impulse of others to control or manipulate you through your desire for beauty or aesthetics

46.2.3 Construction

This could be building structures or even building an organization. It can often involve much work and group activity and is one of the reasons that a free being will join groups by choice.

a) spot the impulse to control or manipulate others through their joy at constructive efforts

b) spot the impulse of others to control or manipulate you through your joy at constructive efforts

46.2.4 Reason

Logic can be used to entrap. One agrees with "A" and then with "B" and then is shown that "C" is a logical consequence even though one doesn't like it, and so one agrees to "C" as well and begins to be lead down the garden path.

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a) spot the impulse to control or manipulate others through their agreements with logical arguments b) spot the impulse of others to control or manipulate you through your agreements with logical arguments

46.2.5 Variety and Change

The being likes variety and change. If you can convince someone that something else is just as good as what they have now, they will happily trade just for the fun of it in most cases. Unless, of course, they have grown cynical because we have played this as a con game so many times.

a) spot the impulse to control or manipulate others through their desire for change and variety

b) spot the impulse of others to control or manipulate you through your desire for change and variety

46.2.6 Games

We put up with all sorts of misery just for the sake of having an interesting game. People can be tricked into limiting themselves just to make the game more interesting.

a) spot the impulse to control or manipulate others through their desire to have an interesting game

b) spot the impulse of others to control or manipulate you through your desire to have an interesting game

46.2.7 Understanding

The being's desire to understand can also be used against him. The great game of victim is played by convincing somebody that they can't really understand how you feel unless they feel just as bad as you are pretending to feel.

a) spot the impulse to control or manipulate others through their desire to understand

b) spot the impulse of others to control or manipulate you through your desire to understand

46.2.8 Creation

This one is embracive of all the others.

The being loves creations and loves to create.

He copies things and mocks them up just for the sake of having them. At a deep level, he is afraid that he will fall behind and not have enough richness and variety in his creations, and so he can be tricked into copying and creating and stepping into an unpleasant reality

just because it is detailed and interesting and has games and aesthetics of whatever degraded sort.

At the higher levels, you could think of these as universes or realities. But even in the human existence, we are often tricked into undesirable situations simply because they seemed interesting and enticing.

a) spot the impulse to control or manipulate others through their desire to create or experience interesting realities

b) spot the impulse of others to control or manipulate you through your desire to create or experience interesting realities

46.3 Positive Action

Even though these upper dynamics have been used to entrap, the being will not truly abandon them.

As we have discussed before, the surface attempt to make nothing of something does not release the deeper impulses. A being might negate against ethics or aesthetics, saying that all rules are meant to be broken or that all art is junk. And yet he will still have some code that he holds to and some kind of aesthetics that he still considers beautiful.

He will not discard a gem just because it has become corroded. The only choice, therefore, is to polish it up.

So now that we have looked over the negatives and how these dynamics have been used to entrap, lets get back on the positive side and take it a bit further.

Run this for each of the 8 upper dynamics:

Go to a crowded place and spot people and postulate into them an increase in ability in that area. For ethics, postulate that they will have a greater sense of true ethics (not morality).

After this, go over each of the 8 areas again and think of things that you could do in the area and actually do some of them. It is all right if the things are trivial. Its all right if you only choose to do some things and not others in a particular area. But get some actual positive action going.

CHAPTER 47:
POSTULATES

The being's senior ability is to have things exist simply by postulating that they exist, or to have things happen simply by postulating that they are happening.

This is almost like wishing things into existence. But it is external rather than internal. It is not hoping for something or desiring it very, very strongly. It is the actual and active projection of thought so that it becomes manifest.

To work it must be done without considerations or counter intentions and it requires responsibility for the indirect ramifications.

It is very easy to make your postulates work with your own mockups.

Visualize a door. The door is there in your "imagination". This is a postulate.

Visualize the door opening. Because it is your door in your own mocked up space, it does open without problem. This is a postulate. Note that if you just sit there wishing that this door should open, you simply sit there wishing about the door, which remains closed. Instead, you wish to have the door open and then you have it open. It is the actual "having it open" which is the postulate.

When you try to make a postulate stick in the "real" world, there is a bit more difficulty. There are other people, and all of us are holding reality synchronized together. There are many people postulating or holding things various ways even if they are no longer conscious of doing so. There are various ramifications and consequences and counter intentions.

At this late stage, with the being so deeply enmeshed in material reality and with so many considerations and counter intentions buried out of sight, the being will rarely make a postulate stick in the real world. And yet when he does, it is unbelievably easy.

A postulate is not done with force. When it happens, it happens effortlessly. These things are done in a total bypass of physical laws.

The biggest thing that affects a being's postulates are his own considerations.

So let's see if we can do some processing on this.

47.1 Postulate Sticking

a) what postulate were you glad to make stick

b) what postulate did you regret making stick

47.2 Postulate Working

a) what postulate worked completely

b) what postulate only worked partially

c) what postulate didn't seem to work

47.3 Mocking up Postulates

a) mockup a way to keep your postulates from sticking

b) mockup a way for you to keep another's postulates from sticking

c) mockup a way for another to keep other's postulates from sticking

d) mockup a way for another to keep their own postulates from sticking

47.3.1 Stopping Postulates

For this one you can just mockup another person making a postulate, but it seems a bit more effective if you go to a crowded place and pick out actual people and imagine them making the postulate.

These 4 commands are done in rotation, one after the other.

a) Put out a postulate, something you would like to have or to have happen.

b) Reach out mentally and stop the postulate.

c) Spot (or mockup) another person and imagine them putting out that same postulate for themselves.

d) Reach out mentally and stop their postulate.

Various old jealousies and such will probably come into view and blow off. End at a point where you are willing to allow others to make postulates that stick.

47.4 More Mocking up Postulates

Here is a set of processes that you can run on a specific postulate that you would like to make stick

Pick some light and interesting and pleasant thing that is not too far out of the realm of possibility and which is not harmful to others.

Try this with a few things just to see what considerations you can dig up and to see what happens. Do it as an experiment and don't be too disappointed if one doesn't stick.

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a) get the idea of (postulate)

b) get the idea of (reverse of postulate)

a) from where could you mockup (postulate)

b) from where could you mockup (reverse of postulate)

a) who would be willing to mockup (postulate)

b) who would be unwilling to mockup (postulate)

a) spot a reason for making (postulate)

b) spot a reason for not making (postulate

a) spot a desirable consequence of (postulate)

b) spot an undesirable consequence of (postulate)

a) mockup an acceptable history leading to (postulate)

b) mockup an unacceptable history leading to (postulate)

a) get the idea of making (postulate) stick

b) get the idea of keeping (postulate) from sticking

a) who would you have to be to make (postulate) stick

b) who don't you have to be to make (postulate) stick

a) what would you have to have to make (postulate) stick

b) what don't you have to have to make (postulate) stick

a) what would have to happen to make (postulate) stick

b) what doesn't have to happen to make (postulate) stick

a) what would you have to do to make (postulate) stick

b) what wouldn't you have to do to make (postulate) stick

a) spot people who could agree with (postulate)

a) spot a time when you didn't want another to make (postulate) stick

b) spot a time when you were willing to have another make (postulate) stick

a) what agreement would prevent ___ from sticking

b) how could that be adjusted

47.5 More information

You can go around with a lighthearted attitude, just making postulates and seeing what happens.

It doesn't work to struggle with or force these things. Either they stick or they don't. It usually messes them up to keep fooling with them after you have made them and it rarely helps to do so, so you just project the intentions and let it be.

If something is important, you postulate it occasionally from different angles, never letting yourself become concerned about the ones which didn't stick.

You can also spot what considerations you have in an area. And you can spot counter intentions which prevent the postulate from sticking.

But this entire book could to some degree be thought of as the study of the considerations and counter intentions that are in one's way.

And so the factor of accessibility comes into play. You probably can't reach the deepest considerations which prevent you from casually and consistently violating physical universe laws. And yet you might occasionally let a postulate slip through anyway.

The easiest postulates to make stick are those which are made for the sake of others rather than yourself. Even the most selfish and cynical person will have deep (and possibly unreachable) considerations which block him from highly selfish postulates.

For your own greatest benefit, postulate things for others which also bring you what you need as a deserved side effect.

The way out is to some degree by holding hands rather than by each of us flailing about alone in the dark.

47.6 An Advanced Process

This one might be better left until the second time through the book.

You stop many of your own postulates by automatically mocking up a counter postulate.

So let's try mocking up opposing postulates and then relaxing them.

Pick some simple postulate such as reaching over and moving a pen or a pencil. First do this a few times, postulating moving the pen and moving it.

Now postulate moving it and immediately change your mind and postulate not moving it, leaving it where it is.

Now postulate both simultaneously, moving it and not moving it. Hold them for a moment and relax. As you hold the two postulates concurrently, you might feel a bit of mass or solidity which goes away when you relax the two thoughts.

Practice this until you feel really good about being able to relax two postulates that you are holding in opposition.

Then you might see if you can find some postulates that are currently (and perpetually) in suspension like this, spot what they are, and relax them.

CHAPTER 48:
NEXT STEPS

Even a shallow first pass through this book should have given you a firm base to stand on in your further pursuit of truth, enlightenment, and ability.

At a minimum, you should now know enough to experiment with anything safely and should be capable of evaluating various metaphysical schools and practices with some degree of judgment.

A thorough second pass through this book is highly recommended.

Scraping one layer off of the darker regions of the subconscious exposes the next layer and makes it accessible.

Most of the processes in this book will run down to bedrock, but you cannot take any one area all the way while the other areas are unhandled.

It should eventually be possible to take things such as simple recall techniques or handling of problems all the way back to the early godlike time period when we first postulated our own downfall and entrapment.

After this book has been run well and deeply (usually on a second pass), you will probably find that there are other areas which need to be looked at. There are quite a few advanced topics in the Super Scio book, and there are others being perused in the freezone, all of which may need to be addressed.

Once you have gone much further, it may be appropriate to come back to this book yet again and see if you can take the processing even further.

The road is long and I do not pretend to have all the answers. But the techniques given here have been useful to me even when entering areas that I was unfamiliar with.

If you should someday find yourself on some dark and unknown shore, begin by running the techniques of chapter one in that area.

The band of accessibility is of paramount importance. This determines what you can reach and what you can change. The E-meter only reads on what is in the accessible band, which is why you can't use it to gain cosmic answers. The same is true for everything from hypnosis to faith healing and psychic channeling or even the placebo effect noticed by doctors. It all works in the accessible band, because that is where the person can still change his own mind, and it all fails when it comes up against the more deeply buried areas.

The indications are that the accessible band represents perhaps twenty percent at best. The keynote of the techniques used in this book are that they move things from the

accessible band up into the clear region and therefore allow more that was in the deeper regions to come up into the accessible band.

Once you have taken apart most of the twenty percent that is in reach, you will find that you can now reach things that you could not have conceived of before and you will find that you can cure more conditions that used to be unchanging facts of life.

Before taking a second pass though this book, it will help to read chapter 4 of the Super Scio book which explains a bit more about processing, and also to read chapter 2 which lays out a bit of a cosmic history that might help in orienting your past life experiences.

You might also want to read the appendix of this book even if you are not trained as a professional processor. You probably do know enough about Scientology by now to follow the discussion.

You might also want to read some of Hubbard's books or listen to his lectures. The taped lectures of 1952 to 1954 are very in keeping with the spirit of this self clearing book.

48.1 Other Areas to Pursue

To live life well, you need skills and abilities. To earn your daily bread, you need to produce something to exchange for it.

The upper dynamics described in an earlier chapter are ideal areas to pursue. Develop talents. Follow aesthetic pursuits. Perform constructive activity.

Work on these upper dynamics is rarely rewarded immediately. Sometimes it can take lifetimes to develop a major talent. But this is your power base as a free spirit.

You will find that you will be much happier in your job and do better in life if you can just add in a tiny bit of these things into your daily activities.

48.2 Other Things to Learn

Of course the general areas of philosophy and metaphysics are extremely useful, as is any study of work being done with the mind or spirit even including the more materialistic behavioral studies that are so popular in the field of psychology.

It is especially beneficial if you learn how to process others. In helping others you will not only be doing a good deed but you will also be helping yourself and it will raise your awareness and understanding by a considerable margin.

The realm of higher mathematics exercises concepts that are involved in the creation of universes.

Abstract (non-vocal) music is an exercise in creating a small fixed universe that is outside of the human frame of reference.

Computer programming exercises the ability to create an ordered series of postulates, and that (without the electronic hardware) is the skill used to create the more complex mental machinery.

Advanced physics, especially in areas such as quantum mechanics, explore the mechanics of this universe at a level which you will need to understand eventually.

Really anything which expands your skill or awareness or exercises your ability to create is rich ground for future growth.

These are not things that you learn in a weekend. These are things that you might initially only dabble in or play around with a bit. But if you begin laying some foundations now, you'll be prepared to run with them when the time is right.

Even if you think that you are too old or it is all too far beyond you, you can lay fertile soil for the next time around.

48.3 A Final Process

Let's do one final process which is aimed at getting you a bit exterior to universes and the games therein.

This one undercuts a lot of things and is especially nice to run.

Visualize or mockup a scene. City or landscape or whatever you like. Add some detail to it. Get some mass into it, whether mountains or buildings or steam locomotives. Add some color and aesthetics.

Then alternately, visualize yourself as being in the scene, and being exterior to the scene looking at it. Do this a number of times.

Then mockup another scene and repeat.

Continue until you feel good about entering and leaving scenes at will. Do at least 3 different scenes so that you don't fixate on one.

48.4 Conclusion

Good luck and good wishes.

As Jesus said, "Ye shall do greater things than I."

We have each been the architects of our own entrapment. We only thought that we were trapping others. It is time that you set yourself free.

Thou are god. Each and every one of us in his own way.

The Pilot

December 1997

APPENDIX A:
NOTES FOR PROFESSIONALS

Those who have trained in professional courses at the Church of Scientology (the CofS) will notice that a number of things here are contrary to what is known as "standard tech".

The most notable is the very idea of self processing, which is contrary to the modern rules.

But this book derives primarily from the Scientology of the 1950s when self processing was not only considered acceptable but actually encouraged among people who were trained in processing. Even as late as 1966, the standard correction lists only considered self processing to be an error if it was done concurrently with receiving intensive processing from a professional.

Ideas and discoveries from the standard tech period have indeed been used in this book, but they have been moved back into the earlier broader context.

Another noticeable departure is avoidance of the word "auditing" which is used synonymously with the term processing in the CofS. Since this word means "to listen", it implies that there is another person present to do the listening, and that seemed inappropriate for self clearing. And since the term processing is more easily communicated, the word "auditing" was dropped entirely.

In standard tech, one avoids OT drills (Operating Thetan drills - things like spotting things in the room with your eyes closed) until everything else has been run, beginning with Grades processing (communications, problems, overts, etc.) and then lower OT levels (implants and so forth). In the latest revision of "the bridge", the few OT processes that remained were moved beyond the current highest levels (OT 8) but will probably appear somewhere in the OT 9 to 16 range.

But in the 1950s, these OT processes were used on beginners. They were run from the very start with little preparation, and on the whole they worked and produced tremendous gains in horsepower.

The reasons for not using them in standard tech is that they do not work 100 percent of the time and they cannot be run in a rote manner by a half trained auditor on a person who is buying processing.

They must be approached in a light, do what you can, see what you can get out of it, manner on a beginner. Some will work and some will be duds that give little results but are harmless.

A professional trained by the CofS who is trying to clean up somebody who has worked with this book will be tempted to try and get them through every process in a thorough manner. That is a mistake and must not be done. These beginner's OT drills must be done lightly and without pressure or invalidation.

The person will naturally skip or skimp on what is too difficult for him. That is expected in this kind of processing. He gets it all on a thorough second pass. He needs to take some weight off of all of the areas before he can push these OT drills to the hilt.

But he needs these OT drills right from the start because the occasional one that does work for him spectacularly is the fastest, most powerful processing that he can run on himself. That is what will give him the strength to go solo on the grades style techniques.

There are also various rules in standard tech which came about because the original standard tech processing was "quickie" and attempted to only use a single process on each of the grades. In other words, only a single process would be used in an area such as problems, ignoring the dozens of others which had been researched earlier. Later expanded grade processing restored more of the abandoned technology, but various rules remained in force.

For example, when running a small number of "quickie" processes, it caused trouble if a process did not include all directions of flow (self to another, another to self, and so on) because it would be the only process run in a particular area. If a dozen processes were run in the area, they did not all really need to cover all flows, as evidenced by the older processes which used multiple flows occasionally but not always. But standard tech included the rule that all flows must always be run on every process, resulting in excessive and sometimes foolish attempts to ensure that every process always covered all flows.

In practice, if you run many processes in an area, they can be done sloppily because what one processes misses, another will pick up. This is essential for self clearing because you cannot count on an individual always doing a thorough or perfect job by himself.

The keynote of repairing or cleaning up processing done on this basis is to only address things which come up on repair lists. Do not go chasing after things which you think are errors or which do not fit standard theory. Only handle what the self processor himself feels that he had difficulty on. If he feels good about an area, leave it alone no matter how sloppily it was run.

Do not try to fix theoretical imagined errors. Only fix what really is in error.

Also, in self processing, there is no external push. Without this, the person does not run as deeply, and therefore it takes longer, but he also is not as likely to be affected by an error.

The "mind's protection" is at maximum in self processing. This is the idea that the person will not think of things that he is not ready to face when he is running a process. It is almost impossible for a self processor to get in trouble because of this. The worst that can happen is that a process will not run or will be unproductive of results.

The only way to mess this up is to push him too hard or invalidate him for theoretical mistakes that did not actually give him any trouble.

Another factor which aids the self processor is that he is taking responsibility for his case rather than handing it over to an auditor. This significantly reduces the troubles that one can get into.

Note that the first process of the chapter on exteriorization (chapter 11) is a solution to interiorization side effects. An int rundown can also be run if there is trouble with out-int, but don't run it simply on the basis of the person having exteriorized. Don't assume that something is wrong unless it manifests.

All early processing was intended to be run with the person exteriorized if at all possible. There is no conceivable reason not to audit an exteriorized person except for the possibility of causing him to interiorize and that is solved by int handling. The rule against auditing while exterior is obsolete and significantly slows down case progress.

The biggest factors missing if the person has worked completely alone from the beginning are a communications (TRs) course, the acknowledgment of major points of release and states attained, and the simple act of having somebody else to originate things to. Fill these in if at all possible.

See the chapter on "keeping yourself moving" (chapter 27) for the context of repair actions.

The self processor does not know enough initially to be able to keep his rudiments in. Furthermore, he would not have the skills necessary to get a case set up and flying.

If you personally are trained up to class 3 or above, you will be capable of running repair and correction lists on yourself initially as a setup action. These could include "Case Supervisor series 53", the "green form" and the self clearing correction list given in the next appendix.

You can also do these on a self clearing student either as a setup or a clean up action.

The book assumes that the self clearing student is not properly set up and may initially be processing with the rudiments out and possibly even in an over charged or overwhelmed state (what is seen as a high or low tone arm reading on the E-meter).

This is one of the reasons for the early use of OT drills, physical objectives, and recall of pleasure moments. These all work to cool down charge instead of restimulating it and will generally run successfully even if a case is not properly set up.

Note that all processing in the 1950s was done over out-ruds and without consulting an E-meter except occasionally for use in assessing what areas should be run.

The book is to be worked through twice so that the person can get himself flying by dusting off everything lightly on a first pass and learning all the techniques and then taking everything to a deeper and more stable level on the second time around.

For your own processing, you can set yourself up properly and run things deeply on a first pass, but do not be pedantic on trying to force every OT drill to run properly, a light touch is called for. And do not let yourself be stopped if it seems too difficult to get your own case set up and flying. The beginning chapters will run with benefit anyway.

Note that most OT drills are objective processes done by the thetan rather than the body. This is why they will run over out-runs (just like any objectives). You do not check drills for meter reads before running them because you are not looking for charge.

Also note that if a case is not yet flying, you run processes to light wins rather than full end phenomena. Each win reduces the charge somewhat and the person is a bit better off. If you try to push past these light wins, you will invalidate them and may get overrun phenomena.

In this case (running light actions to get the tone arm into range and the case flying), the person should not be staring at an E-meter because it is too distracting and evaluative. If you do this solo, you should do it off the meter so that you don't get interiorized into it.

In other words, if a case is flying, the meter is a validation (the needle is usually floating) and it helps you to catch mistakes as they happen. And it lets a highly trained person run correction lists on himself solo even when his own case is not flying. But it will get in the way of trying to destimulate the case by means of light processing, so just put it away in that case.

These OT drills are unlimited processes that can be run over and over again, gaining in skill each time. But sometimes one will be out-gradient and unproductive of results. This is not harmful because one is not restimulating charge, but you will get in trouble if you insist on trying to get an unrunning process to produce the usual "end phenomena" that you expect from a process that is running properly.

Any case will be capable of running some OT drills immediately, but you can't predict which ones will work and which ones will not. So you try many of them. The ones that don't bite properly will be harmless and the ones that do work will produces fantastic gains.

It is expected that somewhere in the first dozen or so chapters the person will have a major win and that will get the case flying.

Note that even communication and recall processes were often used as setup and repair actions rather than major grade actions and will often work on cases that are not properly setup.

Interest is senior to meter reads as far as selecting what processes to run. The meter is useful, but don't let it get in your way.

If you do run some OT drills on another person as a corrective action (to get them through one they are having trouble with while self clearing), you must use a gentle coaxing style which is not currently taught in the CofS but which can be learned by listening to

demonstration sessions on the tapes of 1952-4 such as the lectures of the Philadelphia Doctorate Course.

Each chapter of the book is what standard tech would call a "major action" representing a grade or OT level. All of them could be further expanded if necessary. It was felt that it was better to do a light touch on each major case area rather than to push any one thing too hard.

APPENDIX B:
CORRECTION LIST

This is a general correction list for use in self clearing to find errors for correction or for use as a general cleanup.

The instructions for using this are in chapter 27.

1. Is there an ARC Break (upset)

2. Is there a Present Time Problem

3. Has a Withhold Been Missed

4. Was a process overrun

5. Was a process left incomplete

6. Was the process misunderstood

7. Was processing in an area continued past a major release point

8. Was the process un-runable or not yet ready to be run

9. Did you change the process in the middle

10. Were you distracted while running the process

11. Trying to process while tired or hungry

12. Trying to process over drugs or alcohol

13. Trying to process over out-rudiments

14. Has anything been invalidated

15. Has an evaluation been enforced

16. Has anything been protested

17. Has anything been suppressed (repressed)

18. Has there been a wrong indication

19. Are you looking for something that isn't there

20. Has a mistake been made

21. Is there too much charge in the area

22. Is there something that you are non-confronting

23. Are you withholding anything

24. Have you committed an overt

25. Has there been a false accusation

26. Has something been misunderstood

27. Did you lose track of what you were doing

28. Were you afraid to find out something

29. Is somebody actively suppressing you or preventing you from making progress

30. Is there a listing error

31. Trouble with interiorization

32. Skipping over things too quickly

33. Too much in restimulation
34. Has there been a cut or ignored communication
35. Does some achievement need to be acknowledged
36. Do you have a vested interest in failing
37. Is your attention stuck on something
38. Was there nothing wrong in the first place

APPENDIX C:
CofS EQUIVALENTS

There is a vague correspondence, at least as far as the topics addressed, between some chapters of the book and the current bridge used in orthodox Scientology.

If you examine these in detail, the analogy breaks down. Even chapter one uses advanced OT drills and the specific steps do not correspond.

There is no CofS equivalent for many of the processes in this book. But this list of corresponding levels will aid in relating the theory materials used in professional training.

The underlying concepts of the advanced OT drills used throughout the book and the general approach taken are best understood by studying the tapes of the first through ninth Advanced Clinical Courses of 1953-4.