

P.A.B. No. 11
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
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During these last many PABs, I trust that something has been happening to your own case. I am trying to bring it along on a self-auditing basis. All techniques I have been giving you since we started in these sessions can be self-audited.

You will find, however, as you self-audit things, that a very basic law is at work. This law consists of THE ENTIRE PROCESS OF THOUGHT IS AN EFFORT TO OBSERVE SOMETHING WITHOUT LOOKING AT IT. You will find yourself, if you self-audit, dramatizing this by preferring those techniques which deal with thoughts and concepts rather than those techniques which specialize in looking. Thus, I dare say, you will have avoided doing the Six Steps to Better Beingness and will probably have done Viewpoint Processing in preference. Let me assure you, however, that the Six Steps to Better Beingness are on a higher level than any process which merely processes thoughts.

There is another law involved which explains this matter of not wanting to look which we will take up in PAB No. 12. In this present PAB we will set forth what the thetan is trying to do.

WHAT THE THETAN IS TRYING TO DO

With all the books of philosophers before you, with all the religions of the world to consult, with all the closest scrutiny of Man and his involved behavior, it would still be difficult to guess what the thetan is actually trying to do. Indeed, one would be more prone to believe that the thetan is entirely idle and is not trying to do anything; for, such is the complexity of behavior resulting from the extreme simplicity of the original effort that the entire activity is lost in a maze of complexity.

The thetan is trying to do something very simple: he is trying to put up mock-ups of his own; that is really all he is trying to do. But in order to do this, he comes in conflict with other thetans and he finds that his effort is complicated to the degree that these thetans, putting mock-ups in front of him, seek to obstruct him, even when they only want these mock-ups admired. Thus the thetan's activity enters its second step, which is to nullify or divert mock-ups placed before him, which is to say his viewpoint, by other thetans.

As soon as he enters this activity of trying to destroy or divert mock-ups placed before him, he runs into the first levels of subterfuge. These consist of the various emotions by which people seek to convince him that his activities in shunting their mock-ups aside are very bad. Of course he himself has begun this subterfuge in trying to put up mock-ups of his own. He is trying to convince others that when they destroy his mock-ups, they are doing something very vicious and wicked to him.

After a few failures in getting mock-ups of his own which persist and failures in destroying or diverting mock-ups which are thrust in front of his face, he conceives the idea of being multiple. He becomes more than one viewpoint or he teams up with other

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thetans and these, together then, seek to put up mock-ups which persist. These are fought back against by other groups of thetans and so on up the dynamics. This, in effect, is the basic game all of us are playing. This is adequately proven out by processing.

The field of least certainty is the observation of what others are trying to do to others. This, then, becomes aberrative. One doesn't quite know what the rest of the world is doing or thinking. And this becomes complicated because others pretend to be the friend of the thetan, only to betray him. As soon as this occurs he begins to watch very closely the behavior of other thetans' mock-ups in order to gauge what is happening to them so as to prevent things from happening to himself.

With these three things—the thetan trying to put up mock-ups of his own which persist, trying to divert the mock-ups of others, and trying to observe what others are doing to others—we have what we call a “bracket” in Scientology.

The processing of this activity is of the simplest kind. You will find, even on an occluded case, that there is a zone beyond the occlusion where the preclear can put up a mock-up. The worst cases will not be able to see it, but they will know that they have put a mock-up out there. In view of the fact that the basic impulse of the thetan is simply to put a mock-up out there which will move and which will persist, we have as our most certain—if by far not our shortest process—that one given in *Self Analysis in Scientology*. One simply has the preclear go on putting mock-ups out there until the preclear at length can put them up in excellent order and condition.

One can enter this in a little more complex vein and have the preclear receiving before him mock-ups which “others” have put up and destroying these mock-ups. It will be found at first that the preclear has a very hard time destroying mock-ups which so appear before him, even though he himself is putting them there for others. After a while he will be able to divert and destroy these mock-ups at will and his tone will improve as a result.

No matter how much complexity may enter into this, no matter how many lines of thought, how many values of knowledge or evaluations occur, at any given instant the basic impulse of the individual is to create something and maintain it while preventing the mock-ups or creations of others from interfering with his activity. The best test of this process is its workability and it is found that the process is extremely workable.

Very few auditors have the patience to sit through a couple of hundred hours of *Self Analysis in Scientology*. They are prone to assign it as homework or to avoid it. However, remember it is the very best process which we have, for it exactly parallels what the thetan is trying to do.

As the auditor processes this on the preclear, the preclear will begin to notice various things, which is to say he will put up three mock-ups, one after the other, and will find that the third mock-up is much weaker than the first one he put up. This is because he believes that the first two have been destroyed and thus his impulse to put up a mock-up is lessening. One alters this simply by having him put up more mock-ups.

Additionally, this process feeds energy into an energy-starved bank.

By using this process in company with the other five steps of Six Steps to Better Beingness and with SOP 8, results are enormously speeded. But remember, whatever else you know, you would be able to make clears simply if you persisted with the process given herein and which is detailed at some length in *Self Analysis in Scientology*. Perhaps with this understanding and evaluation of what the thetan is trying to do, you may care to go more deeply into this, even on your own case, to using *Self Analysis* half an hour a day.

IMPORTANT ADVANCE

Change Step 6 (Opposite Poles) of SSSA to be done as follows:

Get a point before, above, etc. the preclear to say **“You will be ridiculed”** and have the preclear say **“Nothing there.”** Then have the preclear say to a point as before **“You will be ridiculed”** and have the point say **“Nothing there.”**

In “Wearing Heads” have the preclear put on various heads and have others take them off and hold them away. Then have the preclear take various heads off (mock-up) people and have him hold them away.

The reason for this change is my observation that everyone suffers from contracted space. This inferred that they were most afraid of expanded space. Expanded space (held out anchor points by others) gives the emotion of ridicule and this change when I tested it on preclears brought the highest tone rise observed for a single quick process. People are afraid of ridicule—they prefer the serious attitude of betrayal. Ridicule includes scorn.

This technique can be employed using brackets and all pronouns.

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