

THE JOURNAL OF SCIENTOLOGY

Issue 16-G [1953, ca. mid-June]

Published by
The Hubbard Association of Scientologists, Inc.
Philadelphia, Pennsylvania

This is Scientology The Science of Certainty

L. Ron Hubbard

FOREWORD

For nearly a quarter of a century, I have been engaged in the investigation of the fundamentals of life, the material universe and human behavior. Such an adventure leads one down many highways, through many byroads, into many back alleys of uncertainty, through many strata of life, through many personal vicissitudes, into the teeth of vested interests, across the rim of hell and into the very arms of heaven. Many before me have made their way across these tumultuous oceans of data, where every drop of water appears to be any other drop of water and yet where one must find THE drop. Almost everything I have studied and observed has been evaluated otherwise somewhere, at some time, in relation to this or that.

What equipment must one have to venture upon these wastes? Where are the rules-books, the maps, the signposts? All one perceives when he peers into the darkness of the unknown are the lonely bones of those who, reaching before, have found their hands empty and their lives destroyed. Such a thing is a lonely drama; one must cheer one's own triumphs and weep to himself his despair. The cold brutality of the scientific method fails far back, almost at the starting point. The airy spirallings and dread mysteries of India, where I drank deep, lead only into traps. The euphoria of religion, the ecstasies of worship and debauchery, become as meaningless as sand when one seeks in them the answer to the riddle of all existence. Many have roved upon this unmapped track. Some have survived to say a fraction of what they knew, some have observed one thing and said quite another, some looked knowing and said naught. One engaged upon such a quest does not even know the answer to that most important question of all: Will it be good for man to loose upon him, all in a rush as an avalanche, the knowingness of eternity?

There are those who would tell you that only a fiend would set you free, and that freedom leads at best into the darkest hells, and there are those to inform you that freedom is for you and not for them, but there are also men of kind heart who know how precious is the cup and drink of wide, unbounded ways. Who is to say whether man will benefit at all from this knowledge hardly won? You are the only one who can say.

Observation, application, experience and test will tell you if the trek has been made and the answer found. For this is the science of knowing how to know. It is a science which does not include within it cold and musty data, data to be thrust down the throat without examination and acceptance. This is the track of knowing how to know. Travel it and see.

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THE FACTORS

(Summation of the considerations and examinations of the human spirit and the material universe completed between 1923 and 1953 A.D.)

1. Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.
2. In the beginning and forever is the decision and the decision is TO BE.
3. The first action of beingness is to assume a viewpoint.
4. The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.
5. Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.
6. The action of a dimension point is reaching and withdrawing.
7. And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.
8. And thus there is light.
9. And thus there is energy.
10. And thus there is life.
11. But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.
12. The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.
13. The dimension points are each and every one, whether large or small, *solid*. And they are solid solely because the viewpoints say they are solid.
14. Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.
15. The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.
16. The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.
17. And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.
18. It is the opinions of the viewpoints that some of these forms should endure. Thus there is survival.
19. And the viewpoint can never perish; but the form can perish.
20. And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.
21. From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.
22. And there are universes.
23. The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld—the physical universe.

24. And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.

25. Thus comes about death.

26. The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.

27. There *is* beingness, but Man believes there is only becomingness.

28. The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.

29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.

30. And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so give to Earth a culture of which we can be proud.

Man

23,1953

Humbly tendered as a gift to

by L. Ron Hubbard, April

THIS IS SCIENTOLOGY

Scientology is the science of knowledge. It contains many parts. Its most fundamental division is Scientology itself and Para-Scientology. Under Scientology we group those things of which we can be certain and only those things of which we can be certain. Knowledge itself is certainty; knowledge is not data. Knowingness itself is certainty. Sanity is certainty, providing only that that certainty does not fall beyond the conviction of another when he views it. To obtain a certainty one must be able to observe. But what is the level of certainty we require? And what is the level of observation we require for a certainty or a knowledge to exist? If a man can stand before a tree and by sight, touch or other perception know that he is confronting a tree and be able to perceive its form and be quite sure he is confronting a tree, we have the level of certainty we require. If the man will not look at the tree or, although it is observably a tree to others, if he discovers it to be a blade of grass or a sun, then he is below the level of certainty required and would not be able to grasp Scientology. Some other person, helpfully inclined, would have to direct his perception to the tree until the man perceived without duress that it was indeed a tree he confronted. That is the only level of certainty we require in order to qualify knowledge. For knowledge is observation and is given to those who would look. Things about which there is observational difficulty, such as mirror mazes, items hidden in smoke, objects guessed at in the dark, are outside the boundaries of Scientology.

In order to obtain knowledge and certainty, it is necessary to be able to observe, in fact, three universes in which there could be trees. The first of these is one's own universe; one should be able to create for his own observation in its total form for total perception a tree. The second universe would be the material universe, which is the

universe of matter, energy, space and time, which is the common meeting ground of all of us. The third universe is actually a class of universes, which could be called "the other fellow's universe," for he and all the class of "other fellows" have universes of their own. A complete clarity on all three universes would be well above any goal attempted even in Scientology, and it is not necessary that one be as certain as this of three universes before one can be certain of Scientology, for certainty of Scientology requires only the same order of certainty one would have to have to know he was confronting a physical universe tree.

Para-Scientology is that large bin which includes all greater or lesser uncertainties. Here are the questionable things, the things of which the common normal observer cannot be sure with a little study. Here are theories, here are groups of data, even groups commonly accepted as "known." Some of the classified bodies of data which fall in Para-Scientology are: Dianetics, incidents on the "whole track," the immortality of Man, the existence of God, engrams containing pain and unconsciousness and yet all perception, prenatals, clears, character, and many other things which, even when closely and minutely observed, still are not certain things to those who observe them. Such things have relative truth. They have to some a high degree of reality; they have to others non-existence. They require a highly specialized system in order to observe them at all. Working with such uncertainties one can produce broad and sweeping results: one can make the ill well again, one can right even the day which went most wrong; but those things which require highly specialized communication systems remain uncertain to many. Because Dianetics is placed in this category does not mean it is disowned; it means simply that it is a specialized thing based on theory which, no matter how workable, requires specialized observation. It does not mean that Dianetics will cease to work, but it means that Dianetics is not easily or quickly forwarded into a complete certainty. Yet Dianetics is more of an exact science than many which have before borne that name; and Dianetics is an intimate part of Scientology, for it is through its special communication processes that the data was won which has become Scientology.

Also under the heading of Para-Scientology one would place such things as past lives, mysterious influences, astrology, mysticism, religion, psychology, psychiatry, nuclear physics and any other science based on theory.

A doctor, for instance, may seem entirely certain of the cause of some disease, yet it depends upon the doctor's certainty for the layman to accept that cause of the disease. Here we have a specialized communications system. We may have an arduously trained observer, a highly mechanistic observation resting upon a theory which is not, even at this late date, entirely accepted even in the best circles. That penicillin cures certain things is a certainty to the doctor even when penicillin suddenly and inexplicably fails to cure something. Any inexplicable failure introduces an uncertainty, which thereafter removes the subject from the realm of an easily obtained certainty.

Hypnotism, no matter how certain the hypnotist may be that he is effective on some people, is a wild variable and, even in expert practice, is a definite uncertainty. The use of drugs or shock produces such variable results that they class far down a gradient scale which would begin with a fair degree of certainty and which would end with almost no certainty of any kind.

We have here, then, a parallel between certainty and sanity.

The less certain the individual on any subject, the less sane he could be said to be upon that subject; the less certain he is of what he views in the material universe, what he views in his own or the other fellow's universe, the less sane he could be said to be.

The road to sanity is demonstrably the road to increasing certainty. Starting at any level, it is only necessary to obtain a fair degree of certainty on the MEST universe to improve considerably one's beingness. Above that, one obtains some certainty of his own universe and some certainty of the other fellow's universe.

Certainty, then, is clarity of observation. Of course above this, vitally so, is certainty in creation. Here is the artist, here is the master, here is the very great spirit.

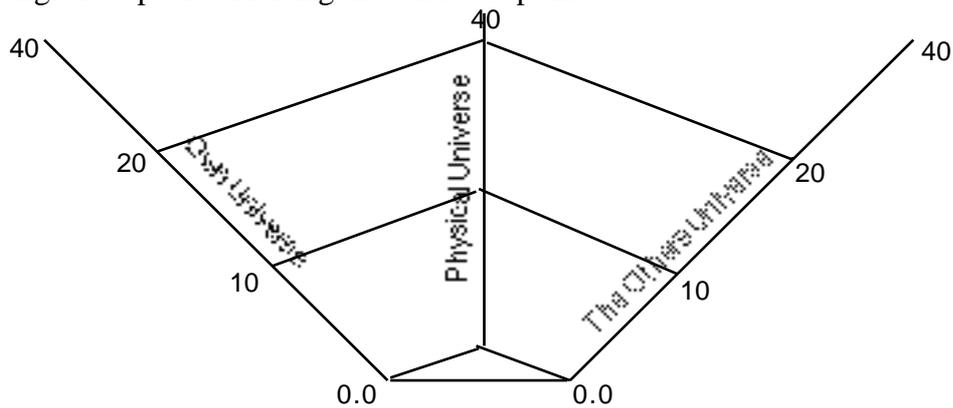
As one advances he discovers that what he first perceived as a certainty can be considerably improved. Thus we have certainty as a gradient scale. It is not an absolute, but it is defined as the certainty that one perceives or the certainty that one creates what one perceives or the certainty that there is perception. Sanity and perception, certainty and perception, knowledge and observation, are then all of a kind, and amongst them we have sanity.

What will Scientology do? It has already been observed by many who are not that doubtful thing, the "qualified observer," that people who have travelled a road toward certainty improve in the many ways people consider it desirable to improve.

The road into uncertainty is the road toward psychosomatic illness, doubts, anxieties, fears, worries and vanishing awareness. As awareness is decreased, so does certainty decrease; and the end of this road is a nothingness quite opposite from the nothingness which can create. It is a nothingness which is a total effect.

Simplicity, it would be suspected, would be the keynote of any process, any communications system, which would deliver into a person's hands the command of his own beingness. The simplicity consists of the observation of three universes. The first step is the observation of one's own universe and what has taken place in that universe in the past. The second step would be observation of the material universe and direct consultation with it to discover its forms, depths, emptinesses and solidities. The third step would be the observation of other people's universes or their observation of the MEST universe, for there are a multitude of viewpoints of these three universes.

Where observation of one of these three is suppressed, hidden, denied, the individual is unable to mount beyond a certain point into certainty. Here we have a triangle not unlike the affinity, reality, communication triangle of Dianetics. These three universes are interactive to the degree that one raises all three by raising one, but one can raise two only so far before it is restrained by the uncertainty on the third. Thus, any point on this triangle is capable of suppressing the other two points and any point of this triangle is capable of raising the other two points.



THE TRIANGLE OF CERTAINTY OF AWARENESS

This drawing could be called the scale of awareness. It is also the scale of action and the cycle of action. The numbers represent entirely arbitrary levels which yet can be found to mean levels of predictable attitudes. It would be found that humanity at this time hovers in terms of awareness at the level of 2.0, slightly above or slightly below; here is scarcely any awareness at all compared to the awareness which is available. It is very puzzling to people at higher levels of awareness why people behave toward them as they do; such higher level people have not realized that they are not seen, much less understood. People at low levels of awareness do not observe, but substitute for observation preconceptions, evaluation and suppositions, and even

physical pain by which to attain their certainties. In the field of Zen Buddhism there is a practice of administering a sudden blow by which is obtained a feeling of certainty. Here is a relatively false certainty—the certainty of impact, although all certainty actually is derived below the level of 10.0 from prior impact for its conviction. After a brutal accident or operation under anaesthetic, it can be observed that individuals will sometimes react with an enormous conviction which yet does not seem to be based upon any fact. A certainty has been carried home to them in terms of a physical impact. This, then, is not a self-determined certainty and the self-determined certainty carries one into high echelons. The mistaken use of shock by the ancient Greek upon the insane, the use of whips in old Bedlam, all sought to deliver sufficient certainty to the insane to cause them to be less insane.

Certainty delivered by blow and punishment is a non-self-determined certainty. It is productive of stimulus-response behavior. At a given stimulus a dog who has been beaten, for instance, will react invariably, providing he has been sufficiently beaten, but if he has been beaten too much, the stimulus will result only in confused bewilderment. Thus certainty delivered by blows, by applied force, eventually brings about a certainty as absolute as one could desire—total unawareness. Unconsciousness itself is a certainty which is sought by many individuals who have failed repeatedly to reach any high level of awareness certainty. These people then desire an unawareness certainty. So it seems that the thirst for certainty can lead one into oblivion if one seeks it as an effect.

An uncertainty is the product of two certainties. One of these is a conviction, whether arrived at by observation (causative) or by a blow (effected). The other is a negative certainty. One can be sure that something is and one can be sure that something is not. He can be sure that there is something, no matter what it is, present, and that there is nothing present. These two certainties commingling create a condition of uncertainty known as “maybe.” A “maybe” continues to be held in suspense in an individual’s mind simply because he cannot decide whether it is nothing or something. He grasps and holds the certainties each time he has been given evidence or has made the decision that it is a somethingness and each time he has come to suppose that it is a nothingness. Where these two certainties of something and nothing are concerned with and can vitally influence one’s continuance in a state of beingness or where one merely supposes they can influence such a state of beingness, a condition of anxiety arises. Thus anxiety, indecision, uncertainty, a state of “maybe,” can exist only in the presence of poor observation or the inability to observe. Such a state can be remedied simply by eradicating from the past of the individual, first the conviction that the matter is important, next the conviction that it is totally unimportant, next all the times when he was certain of the somethingness and then all the times he was certain of the nothingness. One merely causes the individual to observe in terms of the three universes.

We face, then, two general types of mind. One is an analytical thing which depends for its conclusions upon perception or even creation of things to perceive and bases its judgment on observation in terms of three universes. This we call the “analytical mind.” We could also call it the spirit. We could also call it the “awareness of awareness unit.” We could call it the conscious individual himself in the best of his beingness. We could call it the mathematical term *thetan*. Whatever its name we could have precisely the same thing, a viewpoint capable of creation and observation of things created which concludes and directs action in terms of the existing state of three universes, as they are observed directly.

The other type of mind resembles nothing if not an electronic brain. It receives its data in terms of conviction, delivered by force. It is directed by and reacts to hidden influences rather than observed influences and is, to a large extent, the reverse image and has reverse intentions to the analytical mind. This we call the reactive mind. It is an actual entity and it operates in terms of experience and theory. It sets up thinking machinery around uncertainties and the course of its thinking is downward. It seeks to direct and dictate out of pain and the effort to avoid pain.

The primary difference between these two “minds” is that one, the analytical mind, is without finite duration, and the other, the reactive mind, is susceptible to death.

These two minds are a certainty since they can be observed by anyone, even in himself. He knows he is aware of things around him, and he knows that he has definite desires which are perfectly reasonable and he knows, if he is a homo sapiens or animal, that internal commands and compulsions, even those which tell him to eat and tell his heart to beat, are not directly within his control.

All thinking can then be divided for our purposes into thinking based upon direct observation and conclusions from observation, and thinking which has to know before it can be or observe. Analytical thought can be called analytical thought because it directly observes and analyzes what it observes in terms of observations which are immediately present. The reactive mind concludes and acts entirely on experience and with only a fragmentary regard to things present which could be observed. The reactive mind begins and continues with uncertainties; and, where the course of the analytical mind is progressively upward, the course of the reactive mind is progressively downward.

The reactive mind comes into being as a servant of the analytical mind, and is set up by the analytical mind to work upon and store data about the basic uncertainty that there might be something and there might be nothing. The reactive mind then continues in growth and from the servant, if the analytical mind does not observe it, tends to become the master.

The goals of the two minds are not separate goals. The reactive mind is a makeshift effort on the part of the viewpoint to perceive things which it believes to be unperceivable except by comparison of uncertainties. Both minds are seeking to persist and endure through time, which is to say, survive. The analytical mind can, unless it becomes too uncertain and by that uncertainty has set up too many reactive mechanisms, persist indefinitely. The reactive mind pursues the cycle of life span.

The analytical mind seeks by creation to cause an effect; the reactive mind seeks by duplication, borrowing, and experience to cause an effect. Both minds, then, are seeking to cause an effect, and this is their entire motivation for action.

Each of the three universes seeks to persist indefinitely. Each is continuously caused, and each is continually receiving an effect. Each has its own adjudication of what it should receive as an effect and what it should cause.

Time itself consists of a continuous interaction of the universes. Each may have its own space; each has its own particular energy.

The urge of any of these three universes towards survival is subdivisible for each of the three universes into eight dynamics. There are, then, four groups of eight dynamics each: the eight dynamics of one's own universe, the eight dynamics of the physical universe, the eight dynamics of the other's universe, as well as the eight dynamics of the triangle itself.

These dynamics could be subdivided as follows: the first dynamic would be that one most intimate to the universe which could be said to be the dynamic urging the survival of self. The second dynamic would be that one of the persistence of admiration in many forms in one's own and the other's universe. This admiration could take the form of sex, eating, or purely the sensation of creation such as sex and children. In the physical universe it would be that light emanation similar to sunlight. The third dynamic could be said to be that dynamic embracing persistence of groups of objects or entities. The fourth dynamic would concern itself with an entire species. The fifth dynamic would concern itself with other living species and would embrace all other living species. The sixth dynamic would embrace, in terms of survival, the space, energy, matter and forms of the universe as themselves. The seventh dynamic would be the urge to survive of the spirits or spiritual aspects of each universe. The eighth dynamic would be the overall creativeness or destructiveness as a continuing impulse.

Each impulse is concerned wholly with systems of communication. Communication requires a viewpoint and a destination in its most elementary form, and as this grows more complex and as it grows more "important," communication grows more rigid and fixed as to its codes and lines. The reason for communication is to effect effects and observe effects.

Each of the three universes has its own triangle of affinity, reality and communication. These three things are interdependent one upon another and one cannot exist independent of the other two. Affinity is the characteristic of the energy as to its vibration, condensation, rarefaction, and, in the physical universe, its degree of cohesion or dispersion. Reality depends upon coincidence or non-coincidence of flow and is marked mainly by the direction of flow. It is essentially agreement. Communication is the volume of flow or lack of flow. Of these three, communication is by far the most important. Affinity and reality exist to further communication. Under affinity we have, for instance, all the varied emotions which go from apathy at 0.1 through grief, fear, anger, antagonism, boredom, enthusiasm, exhilaration and serenity in that order. It is affinity and this rising scale of the characteristics of emotion which give us the tone scale. The tone scale can be a certainty to anyone who has seen other beings react emotionally, who has himself felt emotion, and who has seen the varied moods of the physical universe itself. The periodic chart of chemistry is itself a sort of tone scale.

There is a downward spiral on the tone scale and an upward spiral. These spirals are marked by decreasing or increasing awareness. To go up scale one must increase his power to observe with certainty; to go down scale one must decrease his power to observe. There are two certainties here. One is a complete certainty of total awareness which would be at 40.0 on the tone scale, and the other is a certainty of total unawareness which would be 0.0 on the tone scale or nearly so. Neither end, however, is itself an absolute for the analytical mind, and the analytical mind can go below 0.0 of the reactive mind. However, these two classes of certainty are very wide in their satisfaction of the qualifications of a certainty. Because the two extremes of the scale are both zeroes in terms of space, it is possible to confuse one for the other and so make it appear that total awareness would be total unawareness. Experience and observation can disabuse one of this idea. The scale is not circular.

The characteristics and potentiality of the top of the scale or near the top of the scale are unbounded creation, outflow, certainty, going-awayness, explosion, holding apart, spreading apart, letting go, reaching, goals of a causative nature, widening space, freedom from time, separateness, differentiation, givingness of sensation, vaporizingness, glowingness, lightness, whiteness, desolidifyingness, total awareness, total understanding, total ARC.

The bottom of the scale and the vicinity around it includes death, inflow, certainty, coming-backness, implosion, letting-come-together, pulling together, holding together, withdrawing, effect goals (ambition to be an effect rather than a cause), contracting space, no time or infinite time in a moment, connectingness, identification, identity, receivingness of sensation, condensation, blackness, solidification, noawareness, no understanding, no ARC.

These various characteristics or intentions are observable for any dynamic and any universe.

Between these two extremes is the mean of action where complete freedom to do any of these things of the top or bottom of the scale is exercised. Therefore, somewhere between 3.5 on the tone scale and 36.5 there is action.

The above conditions of top and bottom of the scale, of course, reach away from the extremes and toward each other.

As awareness becomes more fixed, intentions become less flexible in action. Communications systems become more rigid, more complex and less susceptible of alteration. One alters these communications systems, however, by raising or lowering certainty on the three universes.

The principal difference between the analytical mind in a state of awareness itself, and the reactive mind, is that the analytical mind, highly aware, knows that it is not the thing but is the viewpoint of things. Of this it can be very certain as it increases in awareness.

The reactive mind conceives itself to be the thing.

The analytical mind is in a state of becoming without reaching the point of being. The reactive mind conceives itself to be in a state of being and so resists becoming.

Perception is accomplished by the analytical mind in a high state of awareness by its own outflow and inflow or by its receipt of inflows which it can outflow. The reactive mind perceives by inflow only, and makes complete recordings of the inflow.

The analytical mind is capable of developing its own energy. It is the energy of the analytical mind which empowers the reactive mind, but the reactive mind can be empowered as well by the energy of other minds and by the life energy contained in any living thing. Thus the reactive mind can become the servant of all things, it can believe it is anything, it can believe it is owned or has the identity of anyone, regardless of whom it was created to serve. The analytical mind serves itself in a continuing knowledge of serving itself, but it serves as well and knows it serves the other two universes.

The analytical mind extends from its points or observes points extended from it and thus conceives space. Space is only the viewpoint of dimension. The dimension depends upon those points which give it boundary. Within these dimensions called space, the analytical mind can create energy and form and thus, by change of form, beget time.

Whether created by or within any one of the three universes, flow of energy is accomplished by setting up a terminal and flowing toward it from a viewpoint a stream of energy or by setting up two terminals and causing a flow between them. Each universe could be said to be a two-terminal universe, but flows can be set up on a basis of more than two terminals. The basic unit of any universe in terms of energy is two. This, however, does not restrict or qualify the number of viewpoints which any universe can have. A physical universe, however, is observably a two-terminal universe and a two-point universe, and it is also observable that the other two universes set up almost invariably two terminals or more and utilize two viewpoints each.

Very low on the scale in terms of awareness, the analytical mind conceives itself to be the reactive mind and so does not act or perform to put out dimension points so as to get space, and does not generate for its own accountability energy. It does, however, always generate energy whether it admits it is doing so or not.

The concern of two viewpoints is attention. Each viewpoint is apt to be curious about or desire the attention of another viewpoint. The most valuable part of an attention interchange is admiration. Admiration is a special particle. It is a universal solvent. It is the very substance of a communication line, and it is that thing which is considered desirable in the game of the three universes. Admiration goes into the interplay of the universes in the form of made-up objects or even in the form of bodies. These made-up objects could be called "creative pictures." These, as they become more complex in form, take on the aspect of a life of their own and become animated beings.

Two viewpoints setting up terminals to be viewed by the other viewpoint demand attention one from the other and will invent all manner of "reasons" to command the continuing attention of the other viewpoint. One of the primary methods of operation is to make one's object or action of object so strange that the other viewpoint cannot look away. Another is to make the object or action of object so artistic or colorful or interesting that the other viewpoint cannot look away. Another method is the command by force for attention. Another method is to inhibit the attention so as to invite it solely to one's objects. One can plot this as a cycle of demand for attention with curiosity below 40.0, desire below that, enforcement down to as low as 1.5 on the scale, and inhibition at 1.1 on down. The lowest methods of this scale are quite observable amongst men, and the primary operation, very low on the scale, is inhibition of attention elsewhere. By cutting the communication lines of another viewpoint, an effect is created on the other viewpoint by which that viewpoint fixes with whatever emotion (since any attention is better than no attention) upon the products or objects of that one who cut the communication line. There are many methods of cutting communication lines. A common one could be summarized as "It's too horrible over that way for you to look." Viewpoints are thus given the understanding that they are surrounded by horrible things which they have never perceived and which, indeed, have never existed but which are said to be there so that they will be forced to give attention.

Hidden influences are the commonest methods of enforcing attention. Of course, any analytical mind is itself a hidden influence since it cannot as itself be perceived. Only its energy and objects can be perceived. Thus comes about the worship of the hidden influence, the fear of the hidden influence, the neurosis about hidden influences.

The goal of seeking attention is to receive the particle admiration. One creates effects simply in order to create effects, but he is given the bonus of admiration when he creates sufficient effect or, what is most important, when he demands, commands and is able to effect admiration by duress.

It might be said that there was no eating until one was so furious about not being admired that one slew as a punishment. The tiger, walking through the woods with his beautiful stripes, it could be humorously offered, would never have eaten a thing and would not be eating today if some monkey had not chattered insults at him instead of admiring him. The tiger compelled the admiration of the monkey by pinning him down and eating him up. It can be observed that the eating of living flesh or live cells delivers a kind of admiration to the taste, and it can be observed that under torture, duress of all kinds, the tortured one will suddenly, if degradedly, admire his torturer.

Energy pictures which we call "mock-ups" are created things which themselves contain admiration. It could be said that these are prior to bodies.

The acquisition of admiration by pain, by eating, or by devouring something that belongs to somebody else was later succeeded by a better communications system which would prevent eating on such a rigorous scale. This thing was sex, which is an interchange of condensed admiration particles which forwards new bodies into being. So far as the body of homo sapiens is concerned, its desire not to be eaten has been answered evidently by sex, and sex performs the function of continued survival of form. Thus, so long as one has the symbol of sex to offer, one feels relatively secure and when he does not have that symbol to offer, one feels insecure.

But of this evolution of admiration and of evolution itself, we have no high degree of certainty as we first begin to observe, and it is offered here as an explanation of why it is a thing we do not particularly need and a thing of which we will or will not gain a future certainty as we go up the scale of awareness. Many things are non-existent low on the scale. Many things are uncertain on the scale at low levels, which become high level certainties up on the scale; but this certainty only depends on the positiveness of observation or the positiveness of observation which says the thing does not exist. It is not the purpose of Scientology to present an uncertainty and then demand that it be accepted, for here is the gradient scale of a process by which one can become more certain. If there be immortality or even the lack of necessity on the part of the analytical mind to be a specific object, then one will find it out in due course as he is processed. If they do not exist, again one will find it out. This would be a matter of progressive observation. Where a thing exists in the form of an uncertainty it has a tendency to plague the reactive mind, for the reactive mind itself deals only with uncertainties and its convictions are based entirely on blows and pain.

A very basic uncertainty comes about on the subject of applause. High on the scale one performs for an effect and knows that it is an effect, whether or not there is any attention or admiration, which is to say applause. A little lower on the scale, one desires a nod or the actual substance of admiration. If it does not come, he is not concerned. But even lower on the scale the individual actively invites and requests applause. Lower than that, he becomes angry in the absence of applause. Lower than that, he exhibits fear, grief, and apathy in the lack of applause. Apathy is the realization that there will never be any applause for any effect.

That which is not admired tends to persist, for the reactive mind does not destroy. One can become fixed upon producing a certain effect simply by insisting that it be admired. The longer it is not admired, the longer one is likely to persist in demanding that it be admired, which is to say exhibiting it, until at length it breaks down scale to a lower level and he realizes it will not be admired, at which time he becomes the effect of it. Here one has become the effect of one's own cause. Here is the psychosomatic illness which began as a pretended infirmity in order to create an

effect. Perhaps it was once applauded but not sufficiently, and after a while was not applauded at all, and one was forced to applaud it himself and believe it himself and so it came into existence and was for him a certainty. This, too, is the course of responsibility which degenerates into irresponsibility. At the top of the scale one knows that he is causing the effect. Lower on the scale he says he is not causing the effect (even though he is causing the effect, only *he* knows he causes it). Even lower on the scale he does not take the middle step; he causes an effect and instantly believes that something else caused the effect rather than himself and that he is the effect of the effect.

One can see cause and effect working in terms of viewpoints. If one has not been applauded for many things, one will begin to take the position of the audience. One does the trick, creates the thing, and then goes out front, sits down over the whole theatre and applauds it, for one can be a knowing viewpoint from many places. This is often the case with a writer who is seldom confronted by his readers. Indeed, most editors are so low toned that they cut off all the admiring letters of a writer and leave him to wonder. As other things influence the writer, he goes down scale to a point where he believes the things he writes are not admired, and so he has to go out and sit in the audience. This is the first step to becoming the effect of his own cause. After a while he thinks he is the audience. When he does this, he is no longer the writer. Thus with the painter, thus with anyone.

The little child is quite bent on causing effects and getting things admired. He is continually being evaluated in terms of what is to be admired.

Evaluation is the reactive mind's conception of viewpoint. The reactive mind does not perceive, it evaluates. To the analytical mind it may sometimes appear that the reactive mind has a viewpoint. The reactive mind does not have a viewpoint, it has an evaluation of viewpoint. Thus the viewpoint of the analytical mind is an actual point from which one perceives. Perception is done by sight, sound, smell, tactile, etc. The reactive mind's "viewpoint" is an opinion based on another opinion and upon a very small amount of observation, and that observation would be formed out of uncertainties. Thus the confusion of the word "viewpoint" itself. It can be a point from which one can be aware, which is its analytical definition, and it can be somebody's ideas on a certain subject, which is the reactive definition.

Because the analytical mind and reactive mind in men can become confused one with the other, one is most prone to assume the actual perception point of that person who has most evaluated for him. Father and mother, for instance, have evaluated about art, habits, goodness, behavior, badness, how one should dress, what manners are, to such a degree that the child has no choice, it seems to him, but to assume their "points to look from," and so we will find the child observing things as his father or mother would observe them and even wearing his father's glasses or his mother's glasses as he grows older. He has confused evaluation with actual perception. Where he has been told that he is bad looking, ugly, ridiculous, unmannerly, crude and so forth by somebody else continually, his reactive mind (which, like a prostitute, cares nothing for its master and serves anyone) eventually causes him to lose his viewpoint of himself and he sees himself not by observation but by evaluation as something undesirable. Of course, he would rather be something than nothing. He has, indeed, a horror of being nothing. So it is better to be something ugly about which he is guessing than to be nothing at all, and so he persists and continues as he is. Furthermore, because he has been talked to so much about talking, about looking, about perceiving in general, he has gotten the idea that his communications system is unalterable. His whole business of living actually is a communications system with the motivation of causing effects. Thus the lower he is on the tone scale the more he persists without change except downward.

The characteristic actions of the energy produced by the analytical mind are summarized above in terms of the top and bottom of the scale. However, the most important of these seem to be reaching and withdrawing. In the MEST universe, we have start, stop, and change as the characteristics of motion. The analytical mind, however, with its dimension points, is more concerned with reaching and withdrawing. This

is the way it perceives. It can control by creating or using energy such as that in the physical universe, and it uses this energy to start, stop, and change other energy. But in itself, its handling-of-dimension-points direction consists of reaching and withdrawing. Compulsive reaching, compulsive withdrawing, bring about many odd and interesting manifestations.

The sensation of pain is actually a sensation of loss. It is a loss of beingness, a loss of position and awareness. Therefore, when one loses anything, he has a tendency to perceive less, for there is less to perceive. Something has withdrawn from him without his consent. This would be the definition of loss. This brings about eventually a condition of darkness. This could also be called an ARC break. If he has lost something, the guilty party is probably in the other two universes. It is either the physical universe or another's universe which has caused the loss. Thus he has less communication since he is unwilling to communicate, which is to say, put out things in the direction of something which is going to take them and carry them away without his further consent. This brings about a reduction of the desire to be aware which is the reduction of affinity, reduction of agreement (reality) and the reduction of communication in general. In a moment of severe disappointment in one's fellow man, the universe around him actually grows dark. Simply as an experiment, one can say to himself that he has the only viewpoint there is, that all other viewpoints are simply mocked up by him; he will get an almost immediate diminution of lightness around him. This is the same mechanism as the mechanism of loss. The result of too much loss is darkness.

Another mechanism of the darkness and unawareness settling over a person is brought about by the loss of a viewpoint which has greatly evaluated for one. One has had a mother or a father who overevaluated about everything, and then this parent or guardian or ally in life, such as a teacher, died or inexplicably disappeared. One was depending for actual looking, seeing, hearing, upon the continued existence of this individual. Suddenly that individual goes and all becomes dark. After that one is not able to perceive one's own universe, for one was most of the time actually perceiving the lost person's universe, and now that universe is no longer there, which gives one the idea that he has no universe to perceive. This even dims his perception of the physical universe, of course, because of the interdependence of the triangle of the three universes.

When one has had an insufficient amount of admiration from sexual partners, the physical body, which depends mainly upon sex for its sensation and continuance to almost as great a degree as upon eating, will actually begin to change viewpoint to the other sex. Thus we find some older men becoming as women, some older women becoming as men. Thus we get the failure of the androgen and estrogen balances and the resultant decay of the body. Here in the matter of sex, one finds reaching and withdrawing rising to considerable magnitude. The reactive mind operating the body conceives itself to be withdrawing and does not know from what it is withdrawing, for it perceives itself to be under the compulsion of reaching and does not know for what it is reaching. In terms of processing, it is withdrawing from or reaching toward sexual partners. When it withdraws a great deal, or when it has been withdrawn from a great deal, the reactive mind conceives the body to be covered with blackness. This resolves in terms of sex and eating. It should be fully understood, however, that this is the resolution of the problem of the body and this resolution is employed only when the analytical mind cannot be brought itself into an immediate height of awareness, using SOP 8. When one addresses the body itself, and only the body, one addresses the subject of sex and the subject of eating in terms of reaching and withdrawing. The particular processes used on this are called Matched Terminalling or Double Terminalling. This is done in the following fashion. Even when the individual cannot create forms of his own, he can at least create two ideas in front of him. He can put a form with an idea or an idea itself facing another idea out in front of him, both of them exactly alike, "withdrawing from sex" "reaching toward sex." He will very often find other terminals he did not create suddenly appearing. When he has run withdrawing, those things he puts up will be black and the object from which it is withdrawing will

be white. He should get the idea that the whitish object is reaching and the blackish object is withdrawing. He should then run this identical terminal as though it is being put up by somebody else not himself, again with withdrawing for blackness, reaching for greyness. And then he should run it as though somebody is putting it up for somebody else other than himself. These three causations of putting up this identical idea facing itself are himself, another for him, and others for others. This is called Matched Terminalling. Double Terminalling simply puts up two pairs of matched terminals. The pairs may each be of two different things but each pair contains one thing the same as the other pair; in other words, husband and wife is one pair and husband and wife is the other pair. These, parallel, give one the two-terminal effect necessary for a discharge. One will find that these terminals discharge one against the other. However, this is a physical body technique and it is limited in use. If one becomes very ill in doing it, he should turn to what is called later on an unlimited technique; or he should do the next to the last list in the book *Self Analysis in Scientology* and do it over and over, or he should simply go straight through Short Eight. It has many remedies. This Matched Terminalling for oneself, others for oneself, and others for others on the subject of reaching and withdrawing on sex, can of course be considerably expanded as a technique. It can have in it compulsion to reach, compulsion to withdraw, compulsion to reach while somebody else is withdrawing, compulsion not to reach, and it can be addressed in terms of all those complexes and things which Sigmund Freud observed empirically while investigating in his practice.*

Sigmund Freud observed, even as you may have observed, that a person's concern and trouble with his body commonly began at the age of puberty, and that a cure of his ups and downs did sudden changes at those points where he was defeated sexually, where his sexual impotence ceased and where it increased. Dr. Freud unfortunately developed no fast or deeply workable techniques to resolve problems posed by these observations, mainly because the selection of sex as the prime motivator was not the selection of the basic mechanics of beingness. However, the brilliance of Freud's theories and his extrapolations from a limited amount of data, and his courage in standing before a whole world and declaring that an unpopular subject was the root of all evil, has no parallel in history. The complexes he mentioned, each and every one, are discoverable in the mind by direct observation or electropsychometry and are resolvable in the body by the technique of "Matched Terminals in Brackets" which is the proper name for the above.

Where the level of the case is Step IV or Step V or below in SOP 8, it is necessary to free the analytical mind of the grip of the body. The analytical mind cannot withdraw. The body is most swiftly reduced to compliance by running the second dynamic. This is very far from the end-all of processing, but it is the fastest method I have developed for remedying occlusion or accomplishing exteriorization in low step cases. In sex and eating, the body desires to be an effect most strongly and in these things one does find the strongest desire on the part of the body in terms of immediate accessibility. The analytical mind, on the other hand, can create its own sensation, but it has become dependent upon the body. Even so, it is that part of the beingness which desires to give sensation rather than receive it. Thus one has the conflict of desire to give sensation crossed with the desire to receive sensation on the part of the reactive mind. The body's desire to receive sensation is so strong that an extremely powerful and persistent uncertainty ("maybe") develops, and the primary conflict of the analytical mind and the body's reactive mind comes about. I cannot help but give forth my own admiration to a man who, working without prior art, without electropsychometry, without nuclear physics, without any broad observation of primitive tribes or ethnology in general, separated from his conclusion by every convention of his age, yet hit upon and set forth with the weight of logic alone, the center of disturbance in the human body. He did not live to see his theory completely validated. He was deserted

* L. Ron Hubbard studied Freudian psychoanalysis under the tutelage of Commander Thompson (MC) USN, who was one of Freud's star pupils. Commander Thompson studied under Freud himself in Vienna to introduce to the United States Navy the theory and practice of psychoanalysis, and was sent to Vienna for that purpose.

by his students, who began to write fantastic theories, completely unworkable and far from the point, which yet were better accepted. In discouragement, at the end of his career, he wrote a paper called "Psychoanalysis, Terminable and Interminable." Freud, with no method of direct observation, spoke of prenatales, birth trauma, and verbally, if not in writing, of past existences and of the continuing immortality of the individual. No praise can be great enough to give such a man, and the credit I give him for my own inspiration and work is entirely without reservation or bounds. My only regret is that I do not know where he is today to show him his 1894 libido theory completely vindicated and a Freudian psychoanalysis delivered beyond his expectations in five hours of auditing.

The analytical mind can be processed directly, and it improves simply by changing its mind about things. But so long as it believes itself to be closely dependent upon the reactive mind and the body, it cannot change its opinions. These opinions, however, are not simple shifts of mind. They are changes of experience. The analytical mind must discover that it can perceive, that it can perceive accurately in three universes, that it does not need to be dependent upon the body and that it can handle any reactive mind. This is done by increasing its powers of perception, increasing the number of viewpoints it can assume, and increasing its ability to locate spaces, actions and objects in time and space, and by increasing its ability above that to create space, energy and objects. This is done by drills and by the procedures of the first three steps of SOP 8.

It should not for one moment be thought that one is trying to perform by the gradient scale of increasing certainties in Scientology all the tricks and exhibitions of which the ancients speak. We are not even vaguely interested in moving physical universe objects, throwing lightning about, or in creating solids which can be seen by others. We are only interested in the rehabilitation of the analytical mind to a point where it can handle any reactive mind, whatever its proximity to that reactive mind. We are not interested, in other words, in the objective reality from another viewpoint of the capabilities of the analytical mind in performing various types of tricks. Whether it can do these things or not do these things falls into the realm of Para-Scientology, for it is completely beyond the ability to be certain where the analytical mind is not processed well up and where the observer is very low on the tone scale. We are not trying to achieve the certainty of mysticism, necromancy, or, to be blunt, the Indian rope-trick. We are trying to make sane, well beings.

The analytical mind, when it is in close proximity to the body, is unwittingly continually restimulating a reactive mind which, some say, evolved through very difficult and savage stages. Just as Freud said, the suppression in the mind is the suppression of things so bestial, so savage that the preclear undergoing professional processing is extremely shocked. Almost anything, and almost any impulse, including a thirst for pain and a desire to create any kind of effect, no matter how bad, will manifest itself while processing the reactive mind. Cannibalism, purely for sensation, so as to get the last remnants of admiration of the tortured and dying being, becomes a subjective certainty to the preclear who undergoes processing and has to have his reactive mind addressed before he can be himself, which is, of course, his analytical mind. The more suppression this reactive mind gets, the more it restimulates its beastliness. The analytical mind is basically good. It has suffered from this proximity to the reactive mind. It is no wonder that Plato wrote as he did in an essay about the conduct and behavior of man. It is no wonder that states are completely convinced that man is a beast and must be held in check at pistol point. The wonder is that, in a civilized world, so few crimes are committed. Our desire is to reach the basic goodness of the individual and bring him into a level of activity where he does not have to do terrible and gruesome things in order to produce an effect. There are various levels as one goes up scale where these manifestations seem to be the all and everything of existence. One becomes completely downhearted at the thought that one goes upscale simply to get to a point where he can kill and maim and hurt with impunity. One's feelings of honor, ethics, all his finer beingness, is revolted at the idea that this is, in actuality, life. He should say instead that this is life in a stupid conflict of uncertainties. The goal is not

to get above such things and ignore them. The goal is to achieve the basic decency which is inherent in all of us.

Although I have given you here “Matched Terminal Brackets” on the subject of reach and withdraw, with particular attention to sex, you must understand that this is a professional auditor’s technique. The first three steps of SOP 8, when they can be done, can be done by alert, interested people. From Step IV down, a professional auditor is not simply desirable, he is completely necessary. This technique which I have given you here turns on, when one runs its compulsive aspects, particularly when one runs *must* reach and *can’t* reach, the emotion which we see in sanitariums which is called insanity. And although the turn-on is brief and temporary and would wear away in about three days, an inexperienced auditor could become quite frightened. Simply by carrying on with the technique or by getting back to unlimited techniques or by taking *Self Analysis* with its next to last list, these things could be remedied; but these techniques walk on the rim of hell where they are addressed to cases below the level of IV. If the test subject or the preclear cannot make space, which is to say Step III of SOP 8, let a professional auditor have him. The professional auditor, by using “Matched Terminal Brackets” of reach and withdraw with attention to sex, will be able to exteriorize this analytical mind and turn on its perceptions. This is skilled work, however, and is a little too shockingly intimate to the seamier side of life for tender hands and tender minds.

Even the operation of wasting which is contained in expanded GITA is capable of turning on a vast amount of illness and somatic on the part of the preclear. Expanded GITA is a limited technique, which is to say it can be audited perhaps only for ten minutes, and at the most for 50 or 60 hours, without finding the preclear on the downgrade. One has to turn to an unlimited technique such as contained in Short Eight if the preclear becomes too ill trying to waste things.

Just because an unlimited technique is labelled unlimited, is no reason why it is a faint technique. These unlimited techniques are extremely powerful. They’re very simple, but again, when one of them becomes too strong for the preclear, it is necessary to turn to something simpler and easier.

Simply getting the idea in two places, the idea, so to speak, facing the idea “There is nothing,” will turn on a sick sensation in many preclears. This fear of being nothing is very great. He will be anything rather than nothing.

A safe technique is that technique which always—I repeat, always—deals in things of which the preclear is certain. When one deals with uncertainties, one is dealing with circuits. One can use double terminalling, which is to say, two pairs of matched terminals, of the preclear being certain of things. One never runs things or puts the preclear up against things of which one is uncertain or of which the preclear is uncertain, if one wishes the preclear to come on up the tone scale. As an example of this, on any object, thing or idea, on any psychosomatic ill or any numb portion of the body, one has only to run “There is something there, there is nothing there.” Have it saying, “There is something here, there is nothing here.” One can do a complete bracket on this, having the numb or painful or injured area saying, “There is something here, there is nothing here,” having it then say, “There is something there, there is nothing there,” having the preclear say about the area, “There is something there, there is nothing there,” and then the preclear about himself, “There is something here, there is nothing here.” This makes a complete bracket. This turns on and off interesting somatics. A professional auditor could get the somatic or numb area to get the feeling it is reaching while the preclear is withdrawing, the preclear reaching while it is withdrawing, and bring about a change in any somatic.

As one is dealing with communications systems, one must realize that communication depends upon certainty of despatch and receipt, and certainty of what it is that is being despatched and received. Thus one does not deal in uncertainties. There is something, there is nothing, are, of course, observable certainties because one is topscale, the other is bottom-scale. One does not say what the something is and, of course, nothingness needs no qualifications.

In the case of the person who has been and is trying to become again, one should run out by concepts the former successes, the triumphs of that person and the times

when he was absolutely certain he had failed. One does this with double terminals or "Matched Terminal Brackets." This is a professional technique.

It was mentioned to me by Meredith Starr, one of the great mystics from Cyprus, that Jung had once had a great experience and had sought ever since to recover it. He gave this as another man's opinion of Jung. This gives you some clue as to what happens to someone who has a great triumph. He ever afterwards is not seeking to duplicate the triumph, he is seeking the triumph itself. This puts him back on the time track. This is particularly applicable to old people. One hangs, then, on to certainties. The certainties are important. The uncertainties are important only in their production of psychosis.

It is possible to take a sick animal and rehabilitate his idea that he is dangerous by dodging every time he strikes out, no matter how faintly, at one. It is possible to rehabilitate an individual who is very low on the tone scale merely by coaxing him to reach out and touch the material universe and, touching it, to be certain that it is there, and having touched it, to withdraw the touch and to be certain that he could withdraw.

Certainty is a wonderful thing. The road toward realizing what certainty is has led these investigations through many uncertainties. One had to find out what was, before one could find out what could be. That work is done. It is possible to take large groups and, using Short Eight, to bring them, each and every one, into higher levels of certainty. And bringing them into higher levels of certainty brings them into higher levels of communication, communication not only with their own bodies but with others and with the material universe. And as one raises that level of awareness, one raises also the ability to be, to do, to live.

Today this world suffers from an increasing incidence of neurosis brought about by a dependency upon mechanical things which do not think, which do not feel, but which can give pain to those that live. It suffers with an overdose of agreement that there is only one universe. So long as it believes that there is only one universe, that there is only one universe to study, to be studied, only one universe to agree with, it will continue to seek the lowest end of the scale, which is to say, that point where all universes become one universe. Where the triangle vanishes to a single point it vanishes completely, and where one studies but one corner of the triangle and ignores the other two corners of the triangle, and agrees only with one corner of the triangle such as the physical universe, one will tend toward that point where that corner of the triangle is coincident with the other two corners, and this is death.

The curse of this world is not actually its atom bomb, though that is bad enough. The curse of this world is the irresponsibility of those who, seeking to study but one universe, the physical universe, try to depress all beings down to the low order of mechanically motivated, undreaming, unaesthetic things. Science as a word has been disgraced, for the word science means truth and truth means light. A continual fixation and dependence upon only one universe while ignoring the other two universes leads to darkness, to despair, to nothingness. There is nothing wrong with the physical universe; one should not cease to observe the physical universe, but one certainly should not concentrate upon it so that he can agree with it and its laws only. He has laws of his own. It is better, far better, for the individual to concentrate upon his own universe than to concentrate upon the MEST universe, but this in itself is not the final answer. A balance is achieved in the three universes and certainty upon those universes.

All control is effected by introducing uncertainties and hidden influences. "Look how bad it is over there, so you'll have to look back at me." Thus slavery is effected solely by getting people to fix on one thing. That one thing in this case is the physical universe. Science, so called, today produces machines to blow your nose, produces machines to think for you, produces every possible argument as to why you should consider your body frail and unexpendable. Science, under the domination of capital, creates scarcity. It creates a scarcity of universes in fixing one upon one universe only. Those things which are scarce are those things which the individual has lost his faith in creating, in having. An individual who cannot create has to hold on to what he has. This leads him into holding on to what he has had. Where he has had a certainty in the past that something existed, he begins to grip it closer and closer to him; his space

lessens, his beingness lessens, he becomes less active. The reactive mind that cannot create children, has lost its hope of creation. It then can influence the analytical mind into believing that it can no longer create. The analytical mind creating artistically in the MEST universe and not in its own universe at all, and not in other people's universes that it can recognize, goes down scale until it meets on its own level the reactive mind. And here at this level we find the enslaver, the person who makes things scarce, the fellow who uses his ethics, so called, to enforce his crude judgments and to make things out of beings that could be men.

Here, where the reactive mind and the analytical mind have come into a parity, we have the only effect that can be produced—the effect of pain. Where we have an active desire for pain masking in a thousand guises, where every good impulse high on the scale is turned into a mockery, here we have crime, here we have war. These things are not awareness. These things merely act on a stimulus-response mechanism. Up scale is the high, bright breadth of being, breadth of understanding, breadth of awareness. To get there all one must do is to become aware of the existence of the three universes by direct observation.

STANDARD OPERATING PROCEDURE 8

STEP I—Ask preclear to be three feet behind his head. If stable there, have him be in various pleasant places until any feeling of scarcity of viewpoints is resolved. Then have him be in several undesirable places, then several pleasant places; then have him be in a slightly dangerous place, then in more and more dangerous places until he can sit in the center of the Sun. Be sure to observe a gradient scale of ugliness and dangerousness of places. Do not let the preclear fail. Then do remaining steps with preclear exteriorized.

STEP II—Have preclear mock up own body. If he does this easily and clearly, have him mock up own body until he slips out of it. When he is exteriorized and knows it thoroughly (the condition of all exteriorization) do STEP I. If his mock-up was not clear, go to STEP III immediately.

STEP III—SPACATION. Have preclear close his eyes and find upper corners of the room. Have him sit there, not thinking, refusing to think of anything, interested only in the corners until he is completely exteriorized without strain. Then do a spacation (constructing own space with eight anchor points and holding it stable without effort) and go to STEP I. If preclear was unable to locate corners of the room easily with his eyes closed, go to STEP IV.

STEP IV—EXPANDED GITA. (This is an extension of Give and Take processing.) Test preclear to see if he can get a mock-up he can see, no matter how vague. Then have him WASTE, ACCEPT UNDER DURESS, DESIRE and finally Be Able to TAKE or LEAVE ALONE each of the items listed below. He does this with mock-ups or ideas. He must do the sequence of WASTE—etc. in the order given here for each item. He wastes it by having it at remote distances in places where it will do no good, being used or done or observed by something which cannot appreciate it. When he is able to waste it in vast quantities the auditor then has him accept it in mock-up form until he no longer is antagonistic to having to accept it even when it is unpleasant and great force is applied to make him take it. Again, with mock-ups, he must be able to bring himself to desire it even in its worst form; then, by mock-ups of it in its most desirable form he must come to be able to leave it entirely alone or take it in its worst form without caring. EXPANDED GITA remedies contra-survival abundance and scarcity. It will be found that before one can accept a very scarce (to him) thing, he has to give it away. A person with a milk allergy must be able to give away, in mock-up, enormous quantities of milk, wasting it, before he can accept any himself. The items in this list are compounded of several years of isolating what factors were more important to

minds than others. The list lacks very few of the very important items, if any. Additions to or subtractions from this list should not be attempted. *Viewpoint, Work and Pain* should be heavily and often stressed and given priority.

Waste, Have Forced Upon, Desire, Be Able to Give or Take, in that order, each of the following: (Order of items here is random.) *Viewpoint, Work, Pain, Beauty, Motion, Engrams, Ugliness, Logic, Pictures, Confinement, Money, Parents, Blackness, Police, Light, Explosions, Bodies, Degradation, Male Bodies, Female Bodies, Babies, Children Male, Children Female, Strange and Peculiar Bodies, Dead Bodies, Affinity (Love), Agreement, Beautiful Bodies, People, Attention, Admiration, Force, Energy, Lightning, Unconsciousness, Problems, Antagonism, Reverence, Fear, Objects, Time, Eating Human Bodies, Sound, Grief, Beautiful Sadness, Hidden Influences, Hidden Communications, Doubts, Faces, Dimension Points, Anger, Apathy, Ideas, Enthusiasm, Disagreement, Hate, Sex, Reward, Eating Parents, Eaten by Mother, Eaten by Father, Eating Men, Eaten by Men, Eating Women, Eaten by Women, Start, Broken Communications, Written Communications, Stillness, Exhaustion, Women Stopping Motion, Men Stopping Motion, Changing Motion Women, Changing Motion Men, Changing Motion Babies, Changing Motion Children, Starting Motion Men, Starting Motion Women, Starting Motion Children, Starting Motion Objects, Starting Motion Self, Omens, Wickedness, Forgiveness, Play, Games, Sound, Machinery, Touch, Traffic, Stolen Goods, Stolen Pictures, Homes, Blasphemy, Caves, Medicine, Glass, Mirrors, Pride, Musical Instruments, Dirty Words, Space, Wild Animals, Pets, Birds, Air, Water, Food, Milk, Garbage, Gases, Excreta, Rooms, Beds, Punishment, Boredom, Confusion, Soldiers, Executioners, Doctors, Judges, Psychiatrists, Alcoholic Liquor, Drugs, Masturbation, Rewards, Heat, Cold, Forbidden Things, God, The Devil, Spirits, Bacteria, Glory, Dependence, Responsibility, Wrongness, Rightness, Insanity, Sanity, Faith, Christ, Death, Rank, Poverty, Maps, Irresponsibility, Greetings, Farewells, Credit, Loneliness, Jewels, Teeth, Genitalia, Complications, Help, Pretense, Truth, Lies, Assurance, Contempt, Predictability, Unpredictability, Vacuums, White Clouds, Black Clouds, Unattainables, Hidden Things, Worry, Revenge, Textbooks, Kisses, The Past, The Future, The Present, Arms, Stomachs, Bowels, Mouths, Cigarettes, Smoke, Urine, Vomit, Convulsions, Saliva, Flowers, Semen, Blackboards, Fireworks, Toys, Vehicles, Dolls, Audiences, Doors, Walls, Weapons, Blood, Ambitions, Illusions, Betrayal, Ridicule, Hope, Happiness, Mothers, Fathers, Grandparents, Suns, Planets, Moons, Sensation, Looking, Incidents, Waiting, Silence, Talking, Knowing, Not Knowing, Doubts, Fac One, Remembering, Forgetting, Auditing, Minds, Fame, Power, Accidents, Illnesses, Approval, Tiredness, Faces, Acting, Drama, Costumes, Sleep, Holding Things Apart, Holding Things Together, Destroying Things, Sending Things Away, Making Things Go Fast, Making Things Appear, Making Things Vanish, Convictions, Stability, Changing People, Silent Men, Silent Women, Silent Children, Symbols of Weakness, Symbols of Force, Disabilities, Education, Languages, Bestiality, Homosexuality, Invisible Bodies, Invisible Acts, Invisible Scenes, Accepting Things Back, Games, Rules, Players, Restimulation, Sexual Restimulation, Space Reduction, Size Reduction, Entertainment, Cheerfulness, Freedom for Others to Talk, Act, Feel Pain, Be Sad, Thetans, Personalities, Cruelty, Organizations. TRY FIRST: *Healthy Bodies, Strong Bodies, Good Perception, Good Recall.**

WARNING: Should your preclear become unstable or upset doing this process take him to STEP VI. Then return to this list.

COMMENT: The mind is sufficiently complicated that it can be expected to have computations on almost all the above. Thus there is no single clearing button and search for it is at the dictate of a circuit, the mechanism of circuits being to search for something hidden. Thus, your preclear may begin to compute and philosophize and seek to find the “button” that will release all this. All this releases all the buttons so tell him to relax and go on with the process every time he starts to compute.

NOTE: Running the above will bring to the surface without further attention the “computation on the case” and the service facsimile. Do not audit these. Run EXPANDED GITA.

STEP V—PRESENT TIME DIFFERENTIATION. EXTERIORIZATION BY SCENERY. Have preclear, with his body's eyes, study and see the difference between similar real objects such as the two legs of a chair, the spaces between the back, two cigarettes, two trees, two girls. He must see and study the objects. It is not enough to remember the objects. The definition of a CASE V is "no mock-ups, only blackness." Have him continue this process until he is alert. Use liberally and often.

Then exteriorize by having the preclear close his eyes and move actual places on Earth under him, preferably places he has not been. Have him bring these up to him. Find two similar things in the scene and observe the difference between them. Move him over oceans and cities until he is certain that he is exteriorized.

Then, preferably while exteriorized, have him do STEP I.

This case has to know before he can be. His viewpoint is in the past. Give him present time viewpoints until he is a STEP I by the methods given for STEP V.

(COMMENT: PRESENT TIME DIFFERENTIATION is a very good general technique and resolves chronic somatics and improves tone.)

Assume other people's viewpoints as a drill—not what they think about things, but as they look at things in the material universe. Attempt to be in the location of a leaf, blade of grass, car head lamp, etc., and view the universe.

STEP VI—A-R-C STRAIGHT WIRE using next-to-last list of *Self Analysis in Scientology* which asks preclear to recall something really real to him, etc. Then use the lists in *Self Analysis*. This level is the neurotic. It is identified by the preclear having mockups which will not persist or which won't go away. Use also PRESENT TIME DIFFERENTIATION. Then go to STEP IV. At any drop in tone, return case to STEP VI.

STEP VII—PSYCHOTIC CASES. (Whether in or out of body.) The psychotic appears to be in such desperate straits that the auditor often errs in thinking desperate measures are necessary. Use the lightest possible methods. Give case space and freedom where possible. Have psychotic *imitate* (not mock up) various things. Have him do PRESENT TIME DIFFERENTIATION. Get him to tell the difference between things by actual touch. Have him locate, differentiate and touch things that are really real to him (real objects or items). If inaccessible, mimic him with own body, whatever he does, until he comes into communication. Have him locate comers of the room and hold them without thinking. As soon as his communication is up go to STEP VI, but be very sure he changes any mock-up around until he knows it is a mock-up, that it exists, and that he himself made it. Do not run engrams. He is psychotic because viewpoints in present time are so scarce that he has gone into the past for viewpoints which at least he knew existed. By PRESENT TIME DIFFERENTIATION, by tactile on objects, restore his idea of an abundance of viewpoint in present time. If he has been given electric shock, do not process it or any other brutality. Work him for very brief periods, for his attention span is short. *Always* work psychotics with another auditor or a companion present.

NOTE: *All steps for all cases. If in doubt as to condition of case, test with STEP VI.*

NOTE: An operating thetan must also be able to manufacture particles of admiration and force in abundance.

APPENDIX NO. 1 TO SOP 8

(Any alterations in SOP 8 will appear in appendices, as they are expected to be minor and to make no radical change in the design of the steps in general.)

STEP I—The Operating Thetan must be able to manufacture and experience to his complete satisfaction all sensations including pain in mock-up form, and all energies such as admiration and force. It will be found that some STEP I cases will not be able to manufacture admiration particles.

STEP II- Be very careful not to make a lower step preclear, while still in a body, mock up his own body too long. Any mock-up will appear if it is simply put there often enough and long enough—providing the preclear doesn't spin in the process. The long-term manufacture of mock-ups of one's own body and of admiration may not produce quite the results expected—communication lines which should remain shut may open with bad results. These lines that are shut appear like hard, black cords to the preclear.

There are two types of techniques in general, POSITIVE GAIN and NEGATIVE GAIN, as defined in the above text. POSITIVE GAIN Can Be Administered in Unlimited Amounts Without Harm. NEGATIVE GAIN techniques such as the reduction of engrams and locks, double-terminalling, black and white, are often limited in the length of time they can be given. After a few hundred hours of early type auditing the case could be found to slump. Thus we have in POSITIVE GAIN the unlimited technique which improves the analytical mind. In NEGATIVE GAIN we have a *limited* (in terms of the time it can be audited) technique. In SOP 8 the following steps and processes may be audited without limit: STEP I, STEP III, STEP V, STEP VI, STEP VII. The following steps are limited and should not be audited many hours without changing to another type (unlimited) for a while, after which the following steps could be resumed: STEP II, STEP IV.

The following steps can be used on groups: STEP III, STEP V part I and part 2, STEP VI, STEP VII.

APPENDIX NO. 2 OF SOP 8

CERTAINTY PROCESSING

The anatomy of maybe consists of uncertainties and is resolved by the processing of certainties. It is not resolved by the processing of uncertainties.

An uncertainty is held in suspense solely because the preclear is holding on so hard to certainties. The basic thing he is holding on to is "I have a solution" "I have no solution." One of these is positive, the other is negative. A complete positive and a complete negative are alike a certainty. The basic certainty is "There is something" "There is nothing." A person can be certain there is something; he can be certain there is nothing.

"There is something" "There is nothing" resolves chronic somatics in this order. One gets the preclear to have the center of the somatics say "There is something here" "There is nothing here." Then he gets the center of the somatic to say "There is nothing there" "There is something there." Then the auditor has the preclear say toward the somatic "There is something there" "There is nothing there." And then he gets the preclear to say about himself "There is something here" "There is nothing here." This is a very fast resolution of chronic somatics. Quite ordinarily three or four minutes of this will resolve an acute state and fifteen or twenty minutes of it will resolve a chronic state.

This matter of certainties goes further. It has been determined by my recent investigations that the reason behind what is happening is the desire of a cause to bring about an effect. Something is better than nothing, anything is better than nothing. If you will match terminals in brackets "There is nothing" you will find that a lot of your preclears become very ill. This should be turned around into "There is something."

The way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father. In other words, two of each of anything, one facing the other. These two things will discharge one into the other, thus running off the difficulty. By bracket we mean, of course, running this with the preclear putting them up as himself to himself; as though they were put up by somebody else, the somebody else facing the somebody else; and the matched terminal again put up by others facing others.

The clue to all this is positive and negative in terms of certainties. The positive plus the negative in conflict make an uncertainty. A great number of combinations of things can be run. Here's a list of the combinations:

The button behind sex is "I can begin life anew" "I cannot begin life anew," "I can make life persist" "I cannot make life persist," "I can stop life" "I cannot stop life," "I can change life" "I cannot change life," "I can start life" "I cannot start life."

A very effective process: "Something wrong—" "Nothing wrong—" "with you, me, they, my mind, communication, various allies."

A very basic resolution of the lack of space of an individual is to locate these people and these objects which you've been using as anchor points, such as father, mother and so forth, and put them into matched terminal brackets with this: "There is father" "There is no father," "There is grandfather" "There is no grandfather." In the compulsive line this can be changed to "There must be no father" "There must be a father." One takes all the allies of an individual and runs them in this fashion.

The basic law underneath this is that a person becomes the effect of anything upon which he has had to depend. This would tell you immediately that the sixth dynamic, the MEST universe, is the largest dependency of the individual. This can be run out, but then any dynamic can be run out in this fashion. "There is myself" "There is no self" and so on up the dynamics. "(Any dynamic) is preventing me from communicating" "(Any dynamic) is not preventing me from communicating" is intensely effective. Any such technique can be varied by applying the sub-zero scale as found in *Scientology 8-8008* which is also to be found in an earlier issue of the *Journal of Scientology*.

One runs any certainty out because he knows that for this certainty there is an opposite negative certainty and that between these lies a maybe, and that the maybe stays in suspense in time. The basic operation of the reactive mind is to solve problems. It is based on uncertainties about observation. Thus one runs out certainties of observation. The most general shotgun technique would have to do with "There is sex" "There is no sex," "There is force" "There is no force." This could be run, of course, in terms of matched terminal brackets or even as concepts, but one must not neglect to run the overt act phenomenon, which is to say getting somebody else getting the concept.

The processing out of certainties would then embrace "I have a solution" "There is no solution." These two opposite ends would take care of any individual who was hung on the track with some solution, for that solution had its opposite. People who have studied medicine begin by being certain that medicine works and end by being certain that medicine doesn't work. They begin by studying psychology on a supposition that it is the solution, and finish up believing that it is not the solution. This also happens to superficial students of Dianetics and Scientology; thus one should also run "Dianetics is a solution" "Dianetics is not the solution." This would get one off the maybe on the subject.

We are essentially processing communications systems. The entire process of auditing is concentrated upon withdrawing communications from the preclear as predicated on the basis of the body and that the preclear cannot handle communications. Thus "The preclear can handle communications" "The preclear cannot handle communications" is a shotgun technique which resolves maybes about his communications.

An intensely interesting aspect of Certainty Processing is that it shows up intimately where the preclear is aberrated. Here is the overall basic technique. One runs "There is—" "There is not—" the following: *Communications, Talk, Letters, Love, Agreement, Sex, Pain, Work, Bodies, Minds, Curiosity, Control, Enforcement, Compulsion, Inhibition, Food, Money, People, Ability, Beauty, Ugliness, Presents*, and both the top and bottom of the Chart of Attitudes, positive and negative in each one.

Basic in all this is the urge of the preclear to produce an effect, so one can run "I can produce an effect upon mama" "I cannot produce an effect upon mama," and so forth for all allies, and one will resolve the fixations of attention on the part of the preclear. Thus fixations of attention are resolved by Certainty Processing, processing out the production of effect.

One can occasionally, if he so desires, process the direct center of the maybe, which is to say doubt itself, in terms of Matched Terminals. This, however, is risky for it throws the preclear into a general state of doubt.

The key to any such processing is the recovery of viewpoints. "I can have grandfather's viewpoint" "I cannot have grandfather's viewpoint" and so on, particularly with sexual partners, will prove intensely interesting on a case. "There are viewpoints" "There are no viewpoints," "I have a viewpoint" "I don't have a viewpoint," "Blank has a viewpoint" "Blank has no viewpoint" resolves problems.

One should also realize that when one is processing facsimiles, he is processing at one time energy, sensation and aesthetics. The facsimile is a picture. The preclear is being affected by pictures mainly, and so "There are no pictures" "There are pictures" forwards the case toward handling pictures, which is to say facsimiles.

A person tends to ally himself with somebody whom he considers capable of producing greater effects than himself, so "I, she, he, it can create greater effects" "I, she, he, it can create no effect" should be run.

When one is processing, he is trying to withdraw communications. Reach and Withdraw are the two fundamentals in the action of theta. Must Reach and Can't Reach, Must Withdraw and Can't Withdraw are compulsions which, when run in combination, produce the manifestation of insanity in a preclear.

"I can Reach" "I can't Reach," "I can Withdraw" "I can't Withdraw" open up into the fact that remembering and forgetting are dependent upon the ability to reach and withdraw. You will find that a preclear will respond to "You must" or "You can," "You must not" "You cannot," "There is" "There is not" forgetting and remembering.

The only reason a person is hanging on to a body or facsimile is that he has lost his belief in his ability to create. The rehabilitation of this ability to create is resolved, for instance, in a person who has had an ambition to write, with "I can write" "I cannot write"—and so forth. The loss of this creative ability made the person hang on to what he had. The fact that a preclear has forgotten how to or no longer can himself generate force makes him hold on to stores of force. These are very often mistaken by the auditor for facsimiles. The preclear doesn't care for the facsimile, he simply cares for the force contained in the facsimile because he knows he doesn't have any force any more.

It should be kept in mind that reaching and withdrawing are intensely productive of reaction in a preclear. But that preclear who does not respond to *Reaching* and *Withdrawing* and *Certainty* thereon, is hung up in a very special condition: he is trying to prevent something from happening. He also prevents auditing from happening. He has lost allies, he has had accidents, and he's hung up at all those points on the track where he feels he should have prevented something from happening. This is resolved by running "I must prevent it from happening" "I cannot prevent it from happening," "I must gain control" "I must lose all control."

Blackness is the desire to be an effect and the inability to be cause.

"I can create grandfather (or ally)" "I cannot create grandfather (or ally)" solves scarcity of allies. "I want to be aware" "I want no awareness" is a technique which is basic in attitudes. Run this as others, in Matched Terminal Brackets or in EXPANDED GITA.

Certainty there is a past, Certainty there is no past; Certainty there is a future, Certainty there is no future; Certainty it means something else, Certainty it does not mean anything else; Certainty there is space, Certainty there is no space; Certainty there is energy, Certainty there is no energy; Certainty there are objects, Certainty there are no objects.

SHORT 8

This is a short form of STANDARD OPERATING PROCEDURE 8 of *Scientology 8-8008*. It can be used on any preclear without any survey of the case and

will not get him into any difficulties and should resolve his various computations. This can also be used on groups. Just do the lettered steps in order.

(A) Next-to-last list in *Self Analysis*, *Remembering Something Real* etc., until auditor is certain preclear has and can do so easily. In a group ask for a show of hands the moment something real is recalled. Take those hands that went up in a couple of seconds and use them for the rest of this. Take the no-hands or slow hands as a special group under somebody else and simply drill them on this step until their speed is well up. Then put them back into the main group, or keep all in one group and so on.

(B) Examine and compare two similar MEST objects or spaces and tell the difference. Keep this up for at least 20 minutes. It can be kept up for hours with astonishing case improvement.

(C) Run *Wasting Healthy Bodies*, then *Accepting Them Under Duress*, then *Wasting Them*, then *Accepting Them Under Duress*. Do this for 20 minutes or an hour until preclear or group shows signs of relief or amusement.

(D) Run next-to-the-last list of *Self Analysis* for five minutes.

(E) Run DUPLICATION. This process is the basis of making facsimiles. Have preclear or group look at a MEST object, then have him or them mock up a mock-up similar to it but beside it. Have the MEST object and the mock-up compared to tell the difference. Some people get none of the duplicates for quite a while but will eventually. Some start making much fancier objects of the same sort. In any result, keep this up for 20 minutes.

(F) Have preclear or group close eyes and locate the corners of the room behind them and keep interested in those corners and not thinking for several minutes.

(G) Have preclear or group move MEST scenery under them individually but at the command of the auditor. The scenery is, preferably, that not before viewed by the preclear or preclears. Don't let them invalidate what they see. This is Exteriorization by Scenery. Keep up for 20 minutes.

(H) Do next-to-last list of *Self Analysis*. Five minutes.

(I) Examine and compare two present time objects.

(J) Have one of the members go to the window and look out of the window. Have the remainder of the group assuming his viewpoint to see what he sees out of the window. Do this for ten minutes.

(K) Start at beginning again and use list over and over. What they waste each time through can be changed to work and anchor points. Avoid pain with this Short 8. Run "healthy bodies" for it instead.

SOP 8 is a professional auditor technique which deals with the problems of the reactive mind. SOP 8 from Step IV down and including Step IV is a professional auditor technique. Short Eight is done by someone who has been trained, preferably by a professional auditor. It can be done on a group no matter how large. Self Analysis in Scientology is a group technique aimed at the rehabilitation of one's own universe so as to bring it up to a level of comparability with one's observations of the MEST universe, and can be delivered to groups of children or adults by a person trained only through the text of Self Analysis in Scientology. Associates have courses in group auditing which are given free of charge and which consist of six hours of tape lectures by L. Ron Hubbard on the administration of Self Analysis in Scientology and the general techniques of group auditing.

THIS IS SCIENTOLOGY, SCIENCE OF CERTAINTY, was written especially for the *Journal of Scientology* by L. RON HUBBARD and contains a summary of his work for the use and interest of the general public.

[The above text starting from "STEP IV—EXPANDED GITA", page 390, up to "APPENDIX NO. 1 TO SOP 8", page 392, was reissued as HCO B 7 May 1972, *Expanded Gita*.]