

THE
Communicator

SUPPLEMENT No. II

NOVEMBER, 1952

THE COMMUNICATORS
PUBLISHERS

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THE COMMUNICATOR SUPPLEMENT NO. 1

Edited and Published

by

THE COMMUNICATORS
53 West Maple Avenue
Denver 19, Colorado

Price 50¢

October 1, 1952

THREE STEPS TO A THETA CLEAR

by

John J. Robinson

L. Ron Hubbard has defined a theta clear as a person who can leave his body at will and have perceptics while outside the body. This state has now been achieved by a number of people. The various aspects of the following steps have been developed by various people rather recently

The running of fixed or unfixed attention on various incidents and parts of the body is mentioned in these steps. These tend to unfix or occlude, respectively, the subject to which they are applied. They do NOT discharge facsimilies. However, they can be profitably applied to concepts, various sections of this tract, facsimilies, etc.

Introduction

It has been found in processing that most preclears have little or no awareness of their bodies except where there is a somatic or that part which they may be looking at or that part which is in contact with a solid or moving part of their environment. The first two steps in this process are designed to overcome this lack of awareness, to make a sharper delineation between the MEST body and the thetan, and to produce a greater emotional stability in the preclear. These are the goals of these two steps, and step three should not be attempted until they have been achieved.

The process here is simplicity itself. Have the preclear locate that part of the body which is the most real and then run the reality of that part. This will produce one of two results: either that part will become more real and expand to include surrounding areas in its realness or that part will become less real until it becomes less real than another part of the body. The second result is the most common. If this occurs, have the preclear run the reality of the most real part of his body until it becomes more real or the reality again fades away. Continue this process, always having the preclear run the reality of the most real part of the body. It is quite common that the entire body becomes fairly unreal. Then have the preclear run the reality of the least unreal part of the body. Finally a part will be located that increases in reality instead of decreasing. Usually this part will start to expand until the entire body seems quite real to the preclear. This is the first part of this step: to make the entire body quite real to the preclear.

Under no conditions should the auditor try to explain to the preclear what is meant by reality. This entire process is designed to strengthen and stabilize the reality of the preclear, and furnishing him with one only serves to destroy what little he has. The auditor should stick to such statements as, "What part of the body seems the most real to you now?" Any time the preclear argues with the idea of what is real he is stuck on a manic about reality strongly enough that it must be run. Some indications of this manic are: "Philosophically speaking...", "To me it means...", "What you are saying is...", etc. If the preclear says "I determine its existence", the manic is extreme, since no preclear at this time is able to demolish a chair, for example, by just denying its existence. In this latter case, have the preclear run his faith in the reality that he determines its existence.

Following is a list of sections of the body to be run. The first of these has been used for the above instructions. The procedure is the same for the rest, with one added feature: after each part has been run until the reality is quite well established, have the preclear run his faith in the reality of that section. This will either strengthen the reality or demolish it. If the latter happens, several things may have happened:

- a. The preclear had given away that part of the body.
- b. The preclear was running that section of the body of a past life body, not the present life body, i.e., an old facsimilie.
- c. The preclear was running a mock-up.

The auditor should question the preclear about who that part of the body belonged to, who the preclear gave it to, etc., until the preclear determines who he had previously postulated had that part of the body. Then run the preclear's faith that _____ owns it now. It may be that several people have been "given" the same part of the body. These must be run especially. When the preclear finally has a firm faith in the reality that he owns that part of the body, have him run the reality of the various parts of that section as described above. In case the preclear did not give that section of the body away, etc., then the auditor may ask him if he had run that section of the body from a past life, i.e., a facsimilie of a body. The auditor should know his preclear fairly well before asking such a question and be sure that it would not upset him. Never ask the preclear if he had run a mock-up. The entire operation is continued for each of the following parts until each is in high reality.

1. Part of the body the most real to the preclear. (See above).
2. Respiratory system.
3. Digestive system
4. Senses (Eyes, ears, nose, tongue)
5. Organs (Heart, kidneys, liver, etc.)
6. Glandular system (pineal, pituitary, thyroid, hyperthyroid, thymus, adrenals, pancreas, spleen, and genitals)
7. Muscular system (Both "voluntary" and "involuntary" muscles. Be sure to cover this system thoroughly. It is easy to miss such things as the eye muscles, facial muscles, scalp muscles, etc.)
8. Skeletal system (All 206 bones, including the marrow, etc.)
9. Circulatory system (Arteries, veins, and capillaries, as well as the lymphatic system)
10. Nervous system, including spinal cord and brain.
11. Skin and hair
12. Check entire body for any parts missed.

It is not uncommon to find an entire section of the body unreal. If this section does not belong to someone else and the preclear has faith in the reality that the body is his own, run the concept of "unfixed attention" on that section of the body. If this does not bring the section into view, have the preclear run the concept of the "beautiful sadness of not having that section real".

This step should cause each section of the body to stand out in its own realness. The next step should bring the reality of their interrelations to the preclear.

Estimated time for first step: 25 to 50 hours.

STEP II: Reality of the Body as a Whole

Step II is divided into two parts. Homo sapiens has been described as a hybrid: half physical and half spiritual. Recent discoveries in Scientology have shown that these have separate time tracks and that the "I" of the person is actually the spiritual part or a theta being (thetan). Step I and the first part of Step II are confined to the clarification of the physical body. The second part of Step II begins the division of the two and works on the attitudes of the thetan toward bodies in general and his own in particular.

PART A: Reality of Emotions and the Interrelations Between Various Sections of the Body.

Have the preclear run, in a manner similar to Step I, his reality and then his faith in the reality of the:

1. ...body as a whole in present time (Right NOW)
2. ...interrelationships between the various sections of the body in present time.
3. ...emotion of apathy (0.01 to 0.5 on the tone scale)
4. ...interrelationships between the various sections of the body when the body is feeling apathetic.
5. ...emotion of frenzy (0.625).
6. ...interrelationships between the various sections of the body when the body is feeling frenzied.
- 7 & 8. Same for the emotion of grief (0.75)
- 9 & 10. Same for the emotion of sympathy (0.9)
- 11 & 12. Same for the emotion of fear (1.0)
- 13 & 14. Same for the emotion of covert hostility (1.25)
- 15 & 16. Same for the emotion of anger (1.5).
- 17 & 18. Same for the emotion of overt hostility (1.75)
- 19 & 20. Same for the emotion of antagonism and resentment (2.0)
- 21 & 22. Same for the emotion of boredom (2.5)
- 23 & 24. Same for the emotion of conservatism (3.0)
- 25 & 26. Same for the emotion of happiness (4.0)
- 27 & 28. Same for the emotion of enthusiasm (6.0)
29. Have the preclear run "I'm dispersed throughout my body" until he feels he is again concentrated in his head.

PART B: Relationships Between the Preclear and his Body

Run these attitudes in present time. Facsimilies will automatically come up and recede again. If any incident persists for any length of time, run "fixed attention" on that facsimile. If it still remains, run it until it is reduced enough to leave it.

Take the preclear through the first five steps one at a time. Then have him run it as a curve, over and over, until it reduces. Similarly for the other groups.

1. Feel the beautiful sadness of your body needing other bodies.
2. Feel no-sympathy (a determined effort not to feel sympathy) toward your body for needing other bodies.
3. Feel sympathy toward your body for needing other bodies.
4. Making amends to your body for needing other bodies (propitiation).
5. Being your body and needing other bodies.

6. Feel the beautiful sympathy of needing your own body.
7. Feel no-sympathy toward your body because you need it.
8. Feel sympathy toward your body because you need it.
9. Making amends to your body because you need it.
10. Being your body.

11. Feel the beautiful sadness of your body controlling other bodies.
12. Feel no-sympathy toward your body for controlling other bodies.
13. Feel sympathy toward your body for controlling other bodies.
14. Making amends toward your body for controlling other bodies.
15. Being your body and controlling other bodies.

16. Feel the beautiful sadness of you controlling your own body.
17. Feel no-sympathy toward your body because you control it.
18. Feel sympathy toward your body because you control it.
19. Making amends to your body because you control it.
20. Being your body.

21. Feel the beautiful sadness of your body punishing other bodies.
22. Feel no sympathy toward your body because it punished other bodies.
23. Feel sympathy toward your body because it punishes other bodies.
24. Making amends to your body because it punishes other bodies.
25. Being your body and punishing other bodies.

26. Feel the beautiful sadness of you punishing your own body.
27. Feel no-sympathy toward your body because you punish it.
28. Feel sympathy toward your body because you punish it.
29. Making amends to your body because you punish it.
30. Being your body.

31. Feel the beautiful sadness of you being your own body.
32. Feel no-sympathy toward your body because you are it.
33. Feel sympathy toward your body because you are it.
34. Making amends to your body because you are it.
35. Estimated time for Step II: 20 to 40 hours.

STEP III: Reality as a Thetan

There has existed a great deal of confusion in the past as to the size, shape, and whereabouts of a thetan. This was due to a number of factors: previous facsimiles in re-stimulation, mock-ups, the desire of thetans to hide, and the ability of the thetan to be invisible to other thetans if it so desires. While a thetan in fair shape can be any shape, size, or position he desires, the thetan you are processing will generally be found between the two central boards in the head (in the center of the head between the temples) and approximately the shape of a medicine capsule about 1/2 inch long. Others in poorer shape will be so dispersed that it is impossible to place them. The full meaning, if there is one, of the size, shape and position of the thetan is not known at this time. It is known that the more concentrated a particular thetan becomes, the greater its power and the better its perceptics.

The goal of this step is to produce a theta clear, i.e., a thetan who can leave the body at will and have some perceptions of the place it is in. Though this goal can sometimes be accomplished by locating the thetan, directing it outside the body, and then working on concepts concerning its power and perceptics, this has been found unworkable for many preclears. Instead, the

process of delineation between the thetan and the body begun in Part B of Step II is continued by increasing the confidence of the thetan in himself, the removal of occlusion screens, and a more complete understanding of how it, as a thetan, works. There is no particular part of this step at which a person becomes a theta clear. As the preclear goes through this step, he will begin to perceive his energy flows, ridges, and screens. He will then find out that his facsimilies are stored in fairly definite ways at particular places throughout his head and adjacent to it. Finally he will find he can read other people's minds and facsimilies and be able to move in or out of his body as he so desires. As to reading minds: after the preclear has made known to the auditor his ability, the auditor should advise him to use a narrow beam for doing it and not a general wide beam with the concept, "I want to know...." The former eliminates the emotion and chaos that accompany the latter.

Outside of telling the preclear about pressor and tractor beams, force screens, and occlusion screens, the auditor should not inform him of the various manifestations to expect. Let him find out for himself.

There will be a period just before the preclear becomes a theta clear and for some time thereafter when the preclear will be quite violently restimulated. He will become quite sensitive in areas he was previously unaware of, his whole track will open up with the heavy, heavy incidents on it, and people will be hurling their service facsimilies in his face with all of their power. Have the preclear scan out each day just before retiring. If he becomes tired, dizzy, etc., for no apparent reason, have him find the "button" inside his head that has been restimulated. It will generally discharge immediately. The removal of force screens and letting inflows go through is one of the best ways to cut down restimulation.

Do not ask the preclear where he, as a thetan, is or to move outside his body. As you continue through this step, he will locate himself more and more of the time. Have him report when he feels dispersed, lost, etc. Again have him locate the restimulated "button".

Audit the electronics incidents which come up and persist in staying according to How to Audit and What to Audit (Revised), by L. Ron Hubbard. This process does NOT handle electronics, theta traps, Council incidents, etc. These can best be handled by "Black and White". This process does destimulate them to some degree.

A Code of Ethics has been suggested by one of the present theta clears and approved by others. It is as follows:

1. Never try to read the mind of another theta clear.
2. Never enter a body belonging to another theta clear whether the thetan is there or not.
3. Never take energy from another person for your own purpose without the consent of that person.

Because of the number of combinations to be made out of the following concepts, only the subject of the concept has been noted. Three groups have been worked out. All preclears should run all of the concepts of the second and third groups. Some of the first ten concepts of group I can be eliminated for the better preclears.

Group I

1. Going to school.
2. Our educational system.
3. Working for a living.
4. Into being human beings.
5. By being human beings.
6. By acting like human beings.
7. Wants (or desires) agreement.
8. Wants or desires companionship.
9. Needing but not getting help.
10. Needing and getting help.
11. Desiring but not getting help.
12. Desiring and getting help.
13. To protest.
14. Being an effect of.
15. Not being able to remember.
16. Not being able to handle facsimiles.
17. Failing to be able to do what is desired.
18. Being stuck in a body.
19. Having to use a body to move matter.
20. Having to use a body to communicate.
21. Feeling inferior.
22. Feeling superior.
23. Being tired.

Group II

1. Needs the agreement.
2. Needs the companionship.
3. To control.
4. To punish.
5. Into being.
6. For affinity.
7. For communication.
8. Their reality to match the reality.
9. To validate.
10. To invalidate.
11. To degrade.
12. Not being able to create through thought.

Group III

1. For a cause.
2. Because of ethics.
3. Not knowing.
4. To produce beautiful effects.
5. To promote faith.
6. Breaking promises.
7. Not being God.
8. By praying.
9. In singing hymns.

There are undoubtedly many, many other subjects which could be chosen. These, however, should suffice for most preclears.

The first time through the lists, use the action of "degrading"; the second time, the action of "validating" or "invalidating", and the use of efforts, emotion, thought, and aesthetics for the third through sixth times through, respectively. It is doubtful if it would be necessary to go through this list six times with any preclear previously taken through Steps I and II.

Now, for each of the concepts, apply it to "others doing it to others", "others doing it to the preclear", and "the preclear doing it to others".

Example: Action: Degrading; concept: to protect (Number 13, group I)

1. Others degrading themselves to protect themselves from others.
2. Others degrading themselves to protect themselves from the preclear.
3. The preclear degrading himself to protect himself from others.

Further extension of this could be made to the following, though this is usually not necessary:

4. Others degrading others to protect themselves from them.
5. Others degrading the preclear to protect themselves from the preclear.
6. The preclear degrading others to protect himself from them.

Note: Some of the above concepts are applicable to "others" and to the pre-clear only and not their interrelations.

Now have the preclear run his agreement and disagreement on both the beauty and ugliness of the concept. That is, for the first statement of the above example:

- a. His agreement with the beauty of others degrading themselves to protect....
- b. His disagreement with the beauty of others degrading themselves to protect....
- c. His agreement with the ugliness of others degrading themselves to protect....
- d. His disagreement with the ugliness of others degrading themselves to protect....

Have him alternate (a) and (b), then (c) and (d), then back to (a) and (b), etc., until the concept is reduced. Only a short indoctrination is necessary for most preclears to comprehend this type of running: If you are using an E-meter, have the preclear run (a) until the needle "sticks", then run (b) until it loosens and sticks again, then back to (a), etc., until there is little tone variation with either. Then do the same with (c) and (d); then back to (a) and (b), etc. If you are not using an E-meter but the preclear has black and white perceptics of his field, have him run (a) until the field turns black, then run (b) until the field turns from black to white to black again, then back to (a) again, etc., as before. If you are not using an E-meter and the preclear does not have any perception, have him "feel" or sense when the flow starts and stops. If he cannot do this, buy an E-meter or get another preclear.

* * * * *

Now a few words of wisdom to new theta clears from some that have already reached that state:

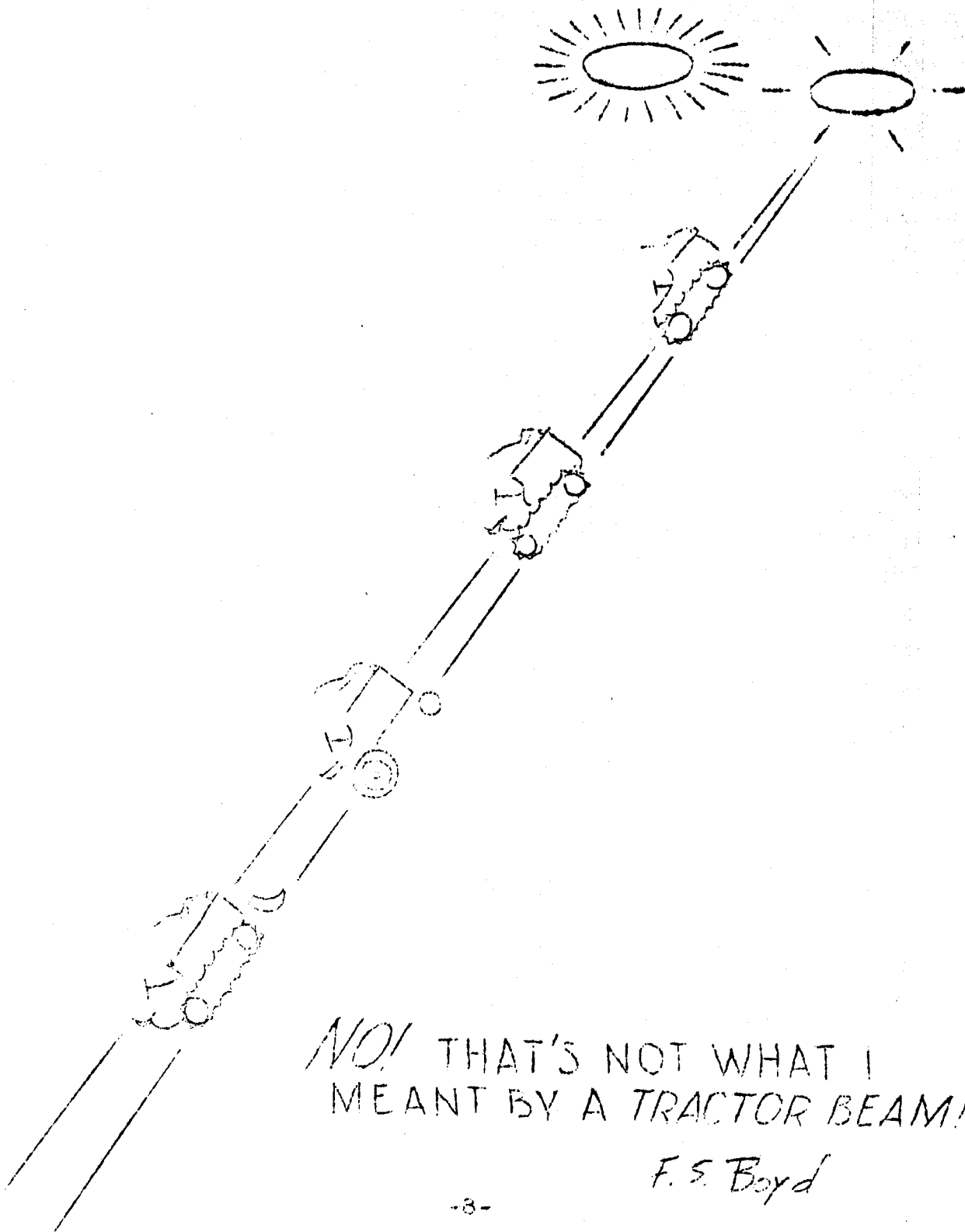
- a. When you put a tractor beam on people, you will get an inflow which will tend to flood your body with the emotion of another. Use a narrow beam instead of a wide one.
- b. Don't wander too far from your body at first.
- c. Don't get too close to other bodies until you have achieved quite a bit of power -- there is probably enough sympathy for bodies in general on your case yet to make you stick to another body for a while.
- d. Run out all invalidations from other people as to your state.
- e. Be prepared to feel diffused and unable to concentrate yourself at various times of restimulation.
- f. NEVER come into direct contact with another thetan.

* * * * *

Now to the auditor: As the preclear approaches the state of theta clear, be sure to run out all fear, anger, envy, jealousy, etc., connected with your pre-clear. The job of auditing a person to a state of theta clear when one has not reached that state can be very difficult. There is a tendency to throw a screen around the preclear's head which would make it almost impossible for him to get out. Watch for it.

Good luck!

THE TWO LITTLE THETANS



*NO! THAT'S NOT WHAT I
MEANT BY A TRACTOR BEAM!!*

F. S. Boyd

THE TRANSLATION HYPOTHESIS

by

Perry A. Chapdelaine, H.D.A.

It is redundant to state that life or human behavior cannot, in actuality, be broken up into component parts such as mind, brain, reactive mind, subconscious, etc. We do break human behavior up into parts when we attempt to communicate an idea about human behavior or life. This is useful for describing a HOW system -- so long as the communicators and communicatees have a full understanding of the communicating system and that this system is, by any name, but an analogy for conveying HOW to do it.

The following may, in fact, present a structural system. The words used are but analogs, dependent entirely upon two portions of communication -- what I think I am trying to communicate to you and what you think I am trying to communicate.

Some of the data pertaining to structure is a result of data presented to me by Ronald B. Howes and L. Ron Hubbard; the conclusions and analogical structure are not necessarily theirs.

The Translation Hypothesis is:

The human organism is an aggregate of cells. The resultant product of this aggregation is the mind. The brain is a switchboard for placing conclusions of the mind into effect on the cellular level -- or -- conclusions on the cellular level into effect on the mind.

The human organism learns by making itself like MEST or by making MEST like itself. We eat food -- the food is changed structurally to be like portions of us. We hear noises -- we change our structure to become like the original experiences which the noise stands for. The prime emotion by which this "making like" is accomplished is the manifestation which we have labeled FEAR (Not counter-fear: much of the false "clear" and false "theta-clear" state derives from the utilization of past accepted counter-fear as one's own fear -- thus reproducing some of the false awareness, false organic control, false abilities. The Chart of Human Behavior could be labeled, below 2.0, BEHAVIOR CHARACTERISTICS MOST OFTEN ACCOMPANYING THE MANIFESTATION OF PAST ACCEPTED AND RE-DRAMATIZED COUNTER-EMOTION.)

The brain cells change their structure to make it like another cell or group of cells which have had a previous experience. (Where is meaning found in life? What constitutes data -- physiologically, the early experience has been stored as a structural change or pattern within a cell or group of cells which, when needed, is brought into existence through the mind's influence on the brain switchboard or through the influence of the aggregate of cells through the brain switchboard on the mind.

The rate by which the brain cells can make like, that is, identify structurally, and make unlike, that is, un-identify structurally, is the time track. Or, as Hubbard says, "the rate of handling fac-similes.

Thought, emotion and effort are different manifestations of exactly the same thing -- we call this the human organism or life. Effort might be described by the noise, "action". Thus, thought, emotion and action are different manifestations of the same thing. You ask, "What is thought?" The best answer given is one of silence on the part of the answerer. Meaningless? Yes, it is unless you are finding meaning from the silence. The silence might be interpreted as, "Look around you. Observe, don't talk, because whatever noises you make is not what thought is." Or, you might answer, "Thought is motion"-- not an identity as this is what the noise, "Thought is motion" indicates.

To be even more didactic: Thought is effort is action is emotion is motion, but is not an identity with these things; rather a unity. So thought, emotion and action are a unity -- a oneness.

Structurally this means that one can, then, translate a mind thought into an emotion thought into an action thought. One can and does translate an aberration into a sickness or a sickness into an aberration -- all through the switchboard of the brain. And here is the difficult description: it is a full circle -- thought to emotion to action to thought to action to thought to emotion to thought, or any combination that you might care to make.

This translation can be felt after you begin to have some reality of what a control center is.

Now, somewhere in this translation is a something which can and often does take place. To communicate this something has been the goal of many, many great teachers such as Buddha, Christ, and, yes, even Hubbard. No one to date has been able to communicate it so that others can DO it at will. It has been described in many different word-noises. Some of these are: will it, do, let, accept, trust, faith, certainty, observe without effort, let your "E" do it, and many, many other word-noises of this description. Everyone knows what this is describing, since they are performing this something every moment of their lives. Further, after they do it for clearing, they recognize and know what it is and that they have always done it, BUT it has been impossible to date to communicate this something. And so people begin looking for rules to follow. Now the rules are, again, noises which you attach meaning to physiologically and thus have made part of yourself like the rules. This works fine -- until you reach the place where you must re-evaluate the rules. You ask, "Now what to I do?" But you are missing the point. It isn't WHAT do I do? It is only DO. And, suddenly, you find that this has been a description of what you have been DOING, even with the rules. For you might just as well have asked, "How do I make a portion of my cells like the rules which I have decided to follow?" Go ahead and

answer it if you can. Or ask someone to describe how he remembers his name -- yes, he just DOES it. And this is exactly the way you change yourself structurally or metaphysical-wise.

Going on, then, you are maintaining your sickness and aberrations with energies which might be described as emotions or efforts. Your problem is simply one of learning how you are maintaining these energies and how to no longer maintain them in this fashion. If the energy is manifesting and maintaining a sickness, you can translate this energy through the switchboard into an aberration. If the energy is maintaining an aberration, you can translate this energy into a sickness, OR, what is most important, you can translate either of these into physical action. And you can choose the kind of action that it can be translated into, as yawning, crying, laughing, etc. Yawning, laughing, crying, are not certain indicators of change, but change can be accomplished through the translation of maintained energies into physical actions. And, unfortunately, it is not done HOW, it is just DONE.

Now, how can you do this most effectively? (Rules again?)

Hubbard described it in 1950 in his DIANETICS: MODERN SCIENCE OF MENTAL HEALTH. He called the most effective technique Repeater Technique.

We now call this process, with different and more effective rules, Repeater Integration Processing, or RIP.

Repeater technique was given with very, very complicated rules to follow and a whole functional relationship of locks, engrams and secondaries. Further, many warnings were given about how its over-use would bog down cases, cause psychotic breaks, and so on. (Before you read on, it is recommended that your fear of these things happening be run off so that your position will be conducive to better understanding.)

It was true. With the rules we had then, the danger was real. Now, however, the following rules are all that is necessary for the most effective processing of your life.

1. Maintain as much awareness of the external environment as of your internal environment.
2. Roll the word, phrase, or concept, vocally, mechanically, without trying and without not trying to give the noise you are making meaning.
3. Observe the portions of your physiology and the subtle emotional tensions you are using to give meaning to the mechanical vocal noises you are making.
4. Don't try, and don't not try, to make anything happen -- OBSERVE. Be aware.
5. Observe HOW you give the noise meaning and then reproduce the physiological and emotional HOW again and again.
6. At the same time, LET the emotional energies release in the form of physical action such as laughing, crying, yawning, etc.

The amount of stored energies and your rate of handling these energies will determine the kind of physical action you will translate these energies into. Dope off, boil off, etc., derive from trying and consequently bringing up more energies than the direction of your focused awareness can handle. Very heavy charges can be run with only slight tiredness provided: 1. an equal amount of awareness is placed internally and externally, 2. you don't try and don't not try, and, 3. you LET, whatever that means.

Basically, the concepts of locks, engrams and secondaries and their interrelationships are not too important for this simple technique -- provided the above six simple rules are followed.

Examples:

Suppose you decide that an aberration of yours is displayed as the noise, "LOVE".

You then vocalize this noise. You should observe that, first it has meaning -- probably many meanings based upon a rational level. Then, as you continue uttering this noise mechanically, it loses meaning. It is just a noise. Then, at the point where it loses meaning, you restore meaning to it. To restore meaning you will observe -- provided you are following the above six rules -- that the restored meaning is derived physiologically from one or more locations within the body. These are control centers or epi-centers. Now, having observed this, all you need do is observe HOW this noise you are still uttering is made meaningful by these physiological reactions -- then, continue doing it.

One additional rule: this will fail if you are not persistent in its use. It may be necessary to make the noise and observe on the same noise for as long as four hours, or even more.

As you roll the noise, "love", other ideas will occur. If you are reasonably sure that another idea expresses, "Why, that's what I've always thought!" -- or "behaved" -- or "felt" do exactly the same with this noise which expresses your long-felt opinions. Then, as you do this one you will suddenly observe that it really wasn't yours -- it was mother or father. She or he always said that.

By association the persistent use of this technique (provided all rules are followed) leads to almost everything in your life.

Eventually -- through the observation of how you give meaning and how you have agreed to be affected by a certain noise pattern (the noise pattern which a portion of your physiological structure is set to reproduce -- or make like) you will -- by LETTING -- release the identification and then begin to align control centers directly.

Notes:

1. Observe an object in your vicinity. Be aware of it. Now, do more than be aware of it -- be aware of it continuously. You will

note that it takes no effort just to be aware of an object, but it does require effort to maintain a continuous awareness. The effort that you are using to maintain a continuous awareness is built from all the associated factors which you, as a stimulus-response mechanism, are using not to be aware. (Use in running or lock scanning? Related to Black and White? To find the answers, be aware of a facsimile continuously.)

2. Repeater Integration Processing is the first technique that will enable the preclear to differentiate between his RATIONAL thoughts and his IRRATIONAL thoughts -- the point at which the noise loses meaning and has meaning "kicked back" is the point of irrationality.

POINT OF VIEW PROCESSING

by
Clifton Amsbury

By labeling this set of techniques "Point of View Processing", I am aware that I am doing what has been done with other techniques, such as "Self-determinism Processing", for instance. For convenience I am attaching to the whole body of variant technique a label which neither describes the whole nor can be limited to this one style.

It is based on the idea that everyone is playing a conscious social role at all times, regardless of the extent to which it is admitted. "Why, yes," the non-dianetician says, "All the world's a stage and I guess we are just playing parts." He then immediately denies that he had any intentions at all of behaving according to the facsimile of a person with a nasty cold. He indignantly insists, "I didn't want this. I had nothing to do with it. It's just that I was out in the fog last night in my shirt-sleeves, and I always get a cold after I do that."

The particular aspect of "Point of View Processing" to be presented here is based upon the further idea that everyone is at all times using the entire tone-scale spectrum. In most cases only the portion from 0.0 to 4.5 will be immediately recoverable.

Several steps in the development of "Point of View" may be noted:

1. It has been noticed that even in the lowest tones there are pleasures and satisfactions being derived, which a rigid interpretation of the tone-scale would consider to be out of place.
2. It was also noted early that submission to control is a means of controlling.
3. A simple classification of aberrations was based on a definition of aberrations communicated by Perry Chapdelaine.

The definition: aberrations are those things which one does in order that one shall not be alone; even though one will never be alone anyway.

The classification:

Aberrations can be grossly grouped as follows:

- A. For integration with the society:
 1. "Approved" methods of controlling
 2. "Approved" methods of submission (which is also a means of controlling)
- B. Aberrations to stress that one has successfully avoided complete integration with society:
 1. "Slightly" divergent types of aberrations to attract attention as an individual.
 2. Negation and other rebellious types of aberrations, seeking to avoid or escape control by methods of controlling.

"Approved" in this instance means that an ally or rival "got away with doing it." The degree to which a socially approved aberration is practiced may exceed the degree which is generally approved. The mechanism seems to be, on the basis of observations, a postulate is formed that the "best" (most comfortable or least uncomfortable) way to survive is "such-a-way." Action is then taken on the basis of the postulate. If the action is not fully successful it may be re-examined, but ordinarily the postulate is inviolate, as THE MIND CONSIDERS ITSELF TO BE INFALLIBLE. Naturally, operating from a protected postulate, the action is considered to be perfectly sound, but it becomes obvious that the action is not being followed thoroughly enough, so the aberration is practiced more and more "logically". The aberee tries harder and harder, and socially approved limits may well be exceeded so that the aberration is no longer "acceptable" and all kinds of troubles follow. The "trying-too-hard" phenomenon is very obvious in nearly everyone.

It will be noted that all these types of aberrations are facsimile-dramatizations used to achieve control over people, other life forms, or things, but within a social structure. On the other hand, all the aberrations I have ever observed have occurred within a social structure of some sort.

4. Another step was taken with an examination of what is ordinarily considered to be meant by the word, "help". It is possible to use it in the sense of helping each other, of working together to accomplish common aims by mutually developed methods. "Helping", on the other hand, seems usually to be applied to "respectable" and "laudable" control-situations. Best reality on this can be obtained by running the emotion and counter-emotion on "helping" as suggested in "Act Eight" of the Handbook for Preclears.

The following classification of "helping" situations seems to cover them well enough.

- A. Use of "helpers" goals and methods upon the person who is chosen to be helped (Helper -- a person who decides to do the helping).
1. "Helped" resists (won't submit, wishes to retain independence and self-respect)
 2. "Helped" submits (c.f. "deserving poor" -- in such an arrangement the one aided loses independence)
- B. Use of "Helped's" goals and methods ("Helped" here means the person who intends to be helped; "Helper" here is the person chosen to do the helping)
1. "Helper" resists (conflict)
 2. "Helper" submits (in this there is not necessarily loss of self-respect unless the "helper" is openly enslaved, but lots of rationalization -- c.f. relationship between employer and employee).

The general point of view thus outlined reveals, for one thing, that it is equally fallacious to say an auditor produced a clear or that the clear did it by himself. The members of the auditor-preclear

team cooperate to achieve the result.

* * * * *

Point-of-View processing has endless possibilities, but the first fully developed aspect of it is all I will describe here. I am inclined to call this the "Chapdelaine-Patton Technique" because Perry pointed out a way to me and Marie Patton confirmed it later in my presence although she had no idea she was speaking to me when she did it.

Best reality in this technique is obtained if the first incident the preclear uses it on is one which involves considerable conflict and a control-submission situation with no idea on the preclear's part of "helping" or being "helped". Results appear to be better if the preclear has run some of the charge off the incidents previously, and it seems to be desirable that the preclear has no idea on the first trial just what is going to happen to him.

The first preclear on whom this technique was thus tried was asked at the end of the session what effect he thought this would produce upon his future processing and auditing. "Well," he said, "it might make me a bit more ruthless as an auditor." He stated, however, that it had not seemed to be ruthless when used on him. It may make a person less submissive and more honest with himself and others in his daily life. Some might even call this point of view "cynical". It is very enjoyable and satisfying. (I have been using it for years, and so have all of you.)

Spectrum Breakdown

When using this technique the first few incidents can be run pretty much by formula until it becomes natural to the preclear to incorporate the point of view into his attitudes. After that, specific use is not necessary, since the technique then belongs more to the preclear than to the auditor. The auditor may keep it in his mind and that of the preclear by suitable reference when it is deemed advisable.

The formula starts out like ordinary emotion and counter-emotion processing. Any results obtained here are all to the good, but this is only intended to get the preclear on the right road. When the emotion and counter-emotion have been thoroughly identified from end to end of the incident, ask the preclear if he'd mind doing something new. "How about running through this from the point of view that you're putting on a performance -- a highly successful dramatic performance. Assume you know exactly what effect you are going to produce in your antagonist and go ahead and do it."

Then run the other characters' emotions one by one from the same angle. They MAY be run first.

"Next conceive the entire tone-scale, or at least the first four or five tones, as divided into three parts: the satisfactions, the antagonisms (1.1 to 2.0), and the submissions (0 to 1.1). Now go

back and run that from the point of view of using the whole spectrum at once. Feel the suppression of the antagonisms (that's hate); feel the use of the submissions; feel the counter-emotion. When your performance succeeds however slightly -- when the counter-emotion mitigates, becomes less violent, changes course -- feel the satisfactions."

The preclear may say, "Pretty poor satisfactions!"

"Yes, but satisfaction is there, isn't it?"

"Yeah."

"Okay, use it, develop it, enjoy it."

Before this is run over, both the preclear and the auditor should be laughing heartily. If not, try it over again.

Then run the emotion of each other participant from the same point of view. Then run for postulates. This should not be too difficult, as the point of view IS the postulate as conceived and dramatized by the entire organism.

Satisfactions

A few words about satisfactions:

There may be many kinds and degrees of pleasure, or, as I prefer to call them for the purpose of this paper - SATISFACTIONS.

Some are very satisfying. Some are, in the words of the first surprised victim of point of view processing, "pretty poor kind of satisfaction." But it is there.

There is satisfaction in achieving a greater share of A R C than one was to have been allotted. There is satisfaction in "turning away wrath". There is satisfaction in being less uncomfortable than one was intended to be. There is satisfaction in putting on a "good" performance, even if the opposition didn't respond as intended. There is satisfaction in just surviving a tough and unmanageable situation -- in, as Hubbard says, "enduring".

I have no doubt that there is a very great satisfaction when one escapes into death from a situation which has grown very unsatisfactory. Personally, I'm getting too much satisfaction here to try it.

There is satisfaction in anticipation and there is satisfaction in triumph over others.

But the greatest satisfaction is in a job well done in harmonious cooperation to achieve with others a common reality, and that can reach very satisfactory levels.

Antagonisms

The usefulness of the lower tones may sometimes seem questionable. If we are equipped to draw satisfactions from all situations, why the seemingly more unpleasant levels?

"You can laugh or cry at any situation. It just depends on what you prefer to do about it", to paraphrase a very old quotation.

Similarly, every situation has elements not entirely satisfactory and whose total elimination would be desirable. As Hubbard stated in the first book, DIANETICS, "A clear will fight" if necessary. He is, however, a lot more judicious about turning up all the lower bands.

Antagonism is used to destroy a threat. The threat may be on any aspect of any one or any combination of the dynamics. The response may be considered "in present time", or may be the result of submission to an old facsimile. This brings up the range of emotions used for expressing submission.

Submissions

Pure soulstuff, existing of and for itself, might be conceived to have no need for submission. When any other factor enters, there becomes need for resolution of any points of less than perfect agreement. This involves degrees of submission to each other.

Trouble arises only when submissions are forced. Since such a situation is not entirely desirable, antagonisms must of necessity be appropriate also. In order to submit, the antagonism must be suppressed, which involves deferment rather than recognition of its appropriateness. This antagonism which is promised later satisfaction is hatred.

Circuits, Valences, and Entities

The point of view of considering the lowest tones to be submissions also explains the installations of command phrases. When submission is general, rather than selective, it makes little discrimination between the various elements of the situation and later makes little discrimination between the situation, its facsimile, and situations recalling the facsimile. This is an explanation of command and dramatizations which fits adequately materialism, idealism, or theism, single or multiple soul doctrines, and should satisfy everything but the rare case where higher ecclesiastical authority decided it to be true revelation or possession by God or devils. Here is the line of reasoning:

Premises:

1. There is a world of physical substance and other life outside oneself.

2. One perceives and interprets this world only from his sense-impressions of it.
3. These sense-impressions are not external things, but "mental" facsimiles.
4. All thinking consists of receiving, manipulating, evaluating, comparing, recombining such facsimiles.
5. The concepts one has of personalities, activities, society, proprieties, morals, etc., consist of agreed-to combinations of such facsimiles. (Some of them are not very reasonable.)
6. When one is constrained to submit or agree to any such pattern of facsimiles, he tends also to submit to (agree to, accept) all facsimiles associated with that pattern. (c.f. When one accepts a parent as an authority, he tends to accept uncritically all that parent says or does. When he accepts that a parent is unjust or unfair -- negates against him/her -- he tends to reject uncritically all that parent says or does.)
7. Portions of the pattern may be abstracted for agreement and the remainder rejected. (c.f. A child may reject the justice and effectiveness of parental punishments but accept the fact that parents, or parents of that sex, act that way. Then as a parent, the former child may follow the pattern of using punishment while doubting or denying that it is either just or effective. Nice frustration situation.)

Conclusions:

1. Such agreements may be likened to contracts giving these personality and action patterns authority so that in specified situations they may take control of one's thoughts, emotions and activities.
2. Such contracted patterns would in effect be other entities within one's mind from which one can be freed only by recovering, re-examining, and re-evaluating the original facsimiles from which the patterns and agreements were built up.
3. Since they operate without or despite a reasonable evaluation of the current situation, such entities are actually not sane.
4. Trouble will be found especially when contracts with different entities prescribing different patterns specify they shall go into action in similar circumstances. (c.f. The frustrated parent cited under premise 7)

This is, of course, a wonderful mechanism for "escaping" or denying past blame and future or current responsibility. If "I" didn't do it, "I" can't be ashamed. It is recognized legally (temporary insanity and blackouts) and practiced universally.

Rehearsal

One of the surprising revelations one may encounter is rehearsal. One returns to a time when one was a child, or even perhaps to just last week or last night. Usually it will be a time when one was alone; that is, others may be present but one will not have been participating with them.

One will be experiencing grief or antagonism or fear. One may be able to trace it to re-experiencing a definite facsimile or just to a generalization from a chain of facsimiles with similar emotions dominant. One experiments with points of view and suddenly one clicks into reality. This is a rehearsal! One is practicing submission to the facsimiles one is using. One is developing automatic response to circuits so that when an emergency arises there will be no fumbling or delay. If fear is the best way to control an older brother, fear is practiced. If apathy is the best way to control a parent, a perfect dramatic performance requires rehearsal!

Dramatics

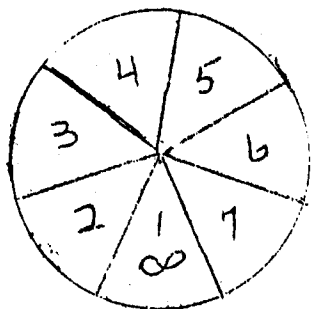
This naturally makes it harder to be dishonest with oneself. Analyzing counter-emotions from similar points of view will also make it harder for others to control us with such dishonest performances. It also reveals why "dramatization" is such a perfect word for the designation of such repetitions of facsimiles so keyed in.

Furthermore, I think that by this time you will be able to complete for yourself this section on what dramatics are, and are intended to be.

General

As mentioned under "Rehearsal", the general idea is that when processing, one experiments with points of view. The example given shows how a point of view once established can be used in running incidents. Similar types of incidents will likely have similar points of view, but at any time the preclear loses a sense of reality, experimentation will reveal the correct direction. Scanning and attitudes toward individuals can also be processed from points of view.

One of the most basic ideas, perhaps the first formally developed, was not mentioned earlier in this paper. Hubbard's representation of the time track as a two-dimensional strip composed of the 8 (∞) dynamics can be improved upon. A three-dimensional conductor not only brings all dynamics together at the center but allows of another symbolism. A cross section would look like this:



For "The Kingdom of God is within you."