

THE SECOND TERMINAL

Numero 29

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Entrepreneur

The following article is not derived totally from Hubbardian Scientology. I do feel, however, that it is fully consistent with it. It is the result of theta perception, knowingness, lookingness. It is para-scientological.

THE BLACK AND WHITE OF IT

With this subject, we are having truck with the most fundamental fundamental of fundamentals. In fact, it goes back to the factors. It is a delineation of the nature of the viewpoints and dimension points, therein referred. In dealing with the complexities of the utter simplicity of the title, I feel a bit like the seventh grade schoolboy who wrote the 200 word theme, entitled, "The world and all of its contents."

Just as any physical universe solid can be described in terms of chemistry or physics, so, all that is, is discernible in terms of Black and White. The purpose herein is but to but sketch the subject. It is my intention to present particulars in future issues. Without this, we do not understand the true nature of ourselves and others-- including that preclear sitting there.

So, to begin at the beginning.....

The Levels of Black And White

The possible ways of describing these levels, as a scale, are manifold. It is most apt to say that it is a manifestation of the Factors, extending thru the game and below it. Each of these levels was first seen, then later understood. Perception of the higher levels is most often available-- if at all-- in a conceptual nature.

1. First White. This is the "Light" referred to in section 8 of the Factors. It is individuation at the level of creativity. It is an as-ness created in a moment which is eternal relative to any MEST time continuum. It is that which the Prime Thetan, at the original level of individuation, considers himself to Be. It is live, crystalline, scarcely describable in terms of the physical universe. In a sense, it should not be listed, as above, as it is at the level of postulation, above any of the considerations relative to black and white.

2. First Black. As Ron mentioned in the 1952 Phoenix Lecture Tapes, the first thing a Thetan does is to look for, or create an opponent. This is the level of Lucifer. It is the highest level of agreed upon solids, the setting up of a true, ethical game. The Thetan IS Loyalty (2nd Term. #17) This is the knowing setting up of unknowingnesses, the level of Games Loyalty. From our present viewpoint of "black is bad, white is good" it seems wicked to place a black side way up here so high. So sorry folks, I am afraid that that is the way it is. Giving the devil his due is not just a trite epigram. If you do not like this-- hold on tight, your inning is coming up. It looks similar to a polished smoky quartz, or an apache tear.

3. Second White. Now, actually, the first level is a Pan-Determined one. This is the level of the Thetan, as Theta-Determinism, as a player in the game. It is this contest of Theta and MEST, as it is waged in a high ethical game which has been referred to by Ron in "The Science of Survival. This is the identity the Prime Thetan considers himself to be, in-- in our case-- the physical universe.

This is the level of the Gods, as referred to in QAHSPI. ( This is a "Bible" a history of the White Side. It seems concurrent with my own lookingness-- as far as I have looked. Original edition published by Ray Palmer, Amherst Wisc. \$10.). As with each of these levels, there is quite a range within them. The width of this range is greatest at the median levels. Should the game get at all serious, the opponent is resisted to the extent, that after too many losses, the being tends to flip, become the other side. It is perceived as a pure, beautiful "Wedgewood China" white.

4. Second Black. At the higher games levels, the games were played, just for the fun of playing them. As those in the range above went further and further downscale, they have done so, and particularly, do so, as they resist the level immediately below them. This is the entrance point of selfishness. The purpose is control. The identity tries to Be by being that which he can control, dominate. It is handled later, as Marcab. It includes the big, rough, unscrupulous space captain, and the harvester of souls. It is perceived as a shiny "anthracite" black.

5. Third White. This could be called the "Guardian Angel" level. It is an increasing beingness without doingness. After the big, bad space captain, or space pirate becomes gluttoned on overts which are mostly DEDs, he endeavors to flip from big, bad wolf to peaceful sheperd of mankind, to help them, protect them from big, bad wolves. In doing so, he feels quite sacred, holy. This level actually is pro-survival for bodies. It was this whiteness which was used in healings as per Issue #25. It is a bit harsher white than 3. above, with less transparency. Embodied beings operate on this level to a high degree-- if their bodies are to survive.

6. Third Black. This is the level of compulsive doingness without beingness, on the bottom side; compulsive control on the top side. It includes compulsion to control, particularly any being having any spiritual abilities, as they feel that they might as-iss their game of physical universe and they have closed terminals with latter, on an identification level. They are great little old defenders of status quo. They cannot tolerate an original thought from another. This description could go on and on-- but it won't. It is perceived as a sort of tarry blackness.

7. Fourth White. This is the religious, churchianity level of Thetan abnegation. It is the glary, harsh electronic implant white which distinguishes it. It is below all games, below compulsions, is surrendery, selflessness. Its only drive is to "make everybody like me."

8. Fourth Black. This lowest blackness is the black of the entity or "scarehead." It is filthy looking gucky stuff. It is a level of hiding, but all the vicious ones on the top of this range will attack if discovered. These are below the ability to have a physical body. It extends down to the blackness which infests and threatens this planet, unless it is converted into MEST solids. (Genesis 6, verses 6 to 13.)

These levels could be described in terms of levels of attitude, such as responsibility, knowingness, freedom, but I hope that this is enough for you to get the general idea.

There is nothing which occurs in an auditing session which does not have a physical manifestation-- in some time continuum, which can be perceived, and used to help the preclear. This is one of many that can be developed, if the development of such abilities are but addressed.

Marcab (black), Celieta (middle- gold or bluish gray), Caprasolaeonata  
(white)

These are the names of major space games, which are now operating, in the section of the galaxie, at least. They are typical of the three "horizontal" divisions, each of which runs way upscale and way downscale. I did not recover any of them. Ron, and Blanche Pritchett have been telling us about Marcab, or Marcap for some time. Mitzi Watkins found Celieta, and John Leonard called my attention to Caprae....

There are many more such games way out there, some bigger, some smaller. There are subdivision, games within these games. There are games that are gradiently black, white. We use these three only because they are cardinal, typical and familiar.

Just as life forms are in association with one of the eight levels outlined, they are also, perhaps gradiently, dramatizing some locus in one of these games or blended between them-- like light grey, or dark grey. Each type should be audited in a different manner. Locating a preclear relative to these games is just as important as it is to know where he is on the tone scale.

I shall endeavor to present manifestations of the three games in as fair a manner as I can-- not necessarily orderly, because of the combersomeness of the material. The degree of fairness is limited by the fact that I am basically Celieta, and I may slant it a bit that direction. This is difficult to avoid, as in order to describe the black and white, it is most effective to do it in terms of extremes-- which are imbalances. But, please remember that there are infinite gradients in between. There are no extremes in Celieta, except in terms of resistance, not-ianess of both of the extremes.

Marcab

When we, in physical bodies, perceive blackness, it appears to us as something to be resisted. And we do resist it. If we did not resist it, it would vanish. Just about the first process that Ron gave us in Scientology was Black and White Processing. In this, the preclear sought to place his awareness on the white in his field, not resisting the black, as flows. When this was done, the black vanished, and the preclear felt much better. This is still an excellent process, if the preclear is still in the level of flows, as it reduces his compulsive resistance to the third and fourth level of Black.

So, when we think of blackness, we think of these lower levels of compulsive control-- unless we ARE basically dramatizing the Marcab game. In this case, we voraciously schlupp it up. Marcab does dramatize control thru the presentation of something to resist. We are aware of this only as bad control, but actually this extends way up scale, includes good control as well.

It does extend way up scale, as ethical order in the playing of the game of physical universe. Unless we thoroly understand this, we are likely to continue resisting this lower blackness, and make no progress upscale, ourselves. We will make progress to the degree that we are able to BE any lower level of blackness or whiteness.

High on the scale, Marcab is good games, interest, aspiration, adventure, in participation with the other two. Ref. Axiom 25. These differences begin at the first falling away from the co-existence of static. At this point, the games are known, agreed upon. As in any good game there is a close affinity for, a high reality upon, and good communication between opponents.

The length of the game is determined, and the game is ended upon the completion of the cycle. Those of higher capability are given the role of player, those of lower, assistant player, and those of still less understanding perform function and duty. Everybody has a lot of fun, as the rules, penalties, and other appurtenances to the game are known.

As the game deteriorates, and the element of wins, rather than the fun of playing become more and more important, the game gets more serious, and the interposition of distance becomes greater, the opponents become less real, and communication deteriorates. There is less granting of beingness to opponents, and consequently, the ethic level of the game falls.

From the beginning, the black side has taken the viewpoint of the game itself, while the white side remains at and defends its viewpoint as that of a Thetan-- or Theta itself. The rules and other agreements become violated, and the middle game of Celieta acts as a check against this in a regulative manner.

As the game further deteriorates, and the opponents become enemies, Marcabites use more and more force against Caprae, which maintains itself thru retention of the ability to postulate. Celieta tend to side in with the weaker, in order to keep balance.

With almost absence of communication, except thru Celieta, the Marcabites play real, rough force games in the physical universe, while Caprae creates "heavens." Marcab drifts toward more and more doingness without beingness, while Caprae seeks more and more beingness without doingness. There are wars between Marcabites, and there are wars between Marcab and Caprae.

As the Marcab game goes downscale further and further, it becomes more and more a force, betrayal, overwhelming doingness. The gaining of power becomes more and more paramount at the expense of ethics. The deteriorated game becomes more and more important. Fun and the players in the game are of less and less account. Almost every action is a DED, and this was the accepted and agreed upon routine in a Marcab society. No one expected you to trust or to be trusted.

A most important part of this was their industry in the entrapment of those of ethical quality. On most everybody's track is the destruction of beautiful "heavens" by an influx of something like snakes, bats, spiders, etc. The trick was to find some beautiful, perfect civilization, where all was love and tranquility, mock up something gruesome swooping down upon them. This strikes terror, utter and futile resistance-unreality. It succumbs, and the inhabitants are taken into black side slavery.

The laws of the jungle seem to extend thruout all space. The law seems to be: Thou shalt not become too black or too white. When a Marcab game gets too black, Celieta destroys them.

The drive of the individual in Marcab is selfishness-- the subversion of all other dynamics to his first dynamic. His favorite trick is gaining his ends thru implantation thru trickery, in order to cut down the abilities of an opponent-- or rather enemy-- so that they could then be controlled, or at least, induced to leave the scene. This has been done in any part of the past track you would care to look. It is being done today, and undoubtedly will continue to be done in the future.

Many of these have been religious type leaders, who really did preach good, elevating knowledge. But the adherents did not watch out for the hooker, and the next thing they knew was that they were under the control of

a slavemaster. The only defense against this is the complete maintenance of your own, Theta-Determinism.

### Capraeolaeonata

The essential of Capraeolaeonata as it goes downscale is; more and more inhibition. On the top side, it like Marcab is a good, ethical game. But the purpose of Caprae is to Be That, Theta, not become inturbulated in and with the solids of the games. As it descends, it goes more and more out of agreement with the physical universe reality. Finally, we have total escape mechanism of the Eastern mystics, and others. But ethics run true, right down the line.

As previously mentioned, it is a matter of less and less doingness, with more and more attention on beingness, alone. It is the dramatization of not-issness. It is also a heroic, but vain endeavor to remain ourselves as Thetan, despite the lies, betrayals, aberrations of MEST.

There are practically no Caprae people in Scientology. Scientology is doingness, in practice-- is far too violent for a gentle and timid soul. They are to be found in those esoterisendeavors which "will do something for them."

Actually, this is not necessary that it be so. It is entirely possible to create a good Scientology which will meet these people's realities, and be able to help them. But, this will indeed require a softer touch than is now extant. There are only a few people among them, who are-- to begin with-- willing to help themselves. This, also, must be audited up.

As, again, in reference to axiom 25, we reach the level of identity, there is but little difference between Marcab and Caprae. They both surrender to other-determinism.

### Celieta

All of us have played all three games to a more or less degree. And that is just what I mean-- a MORE OR LESS degree. Some of us have spent our trillenioms bouncing heavily from black to white, back and forth. Others seem to have individuated on one side, remained mostly there, with occasional sallies to the other side. Others, like myself, seem to have played the middle or Celieta game, with short visits to both sides-- the result of too much resistance to, or identification with. The interesting thing about Thetans is that they are all different.

A distinguishing feature about a Thetan operating in the Celieta game is that he knows no master between himself and the Supreme Creator. He knows no self-created master, and no sectarian god. The Marcabite, in descension, applies force against all dynamics, except the first. The Caprae..an not-isses all dynamics except the eight. The Celiestan, as he goes down scale, declines relatively evenly on all dynamics.

High on the scale, the Celiestans are the real makers of games. The other two play in them. In the median range, they are the regulators of the games. They endeavor to balance them, if the others get too white or too black. Both the black and the white, a bit lower, become identified with the game to the extent that they will not end it after the cycle of action has run out. Most often, they clobber each other, when a game has decayed, but very often, it is necessary for Celiestan to do it. This is not a set pattern, at this low state, however, as it was the black side which clobbered the decayed Toleo game, as referred to in previous issues.

Playing the Celieta game, in this universe, is both difficult, and uncomfortable. Both of the other games are really there to clobber you.

Further, a Celietan is a person who generally has trouble getting a high degree of certainty-- I mean like a solid stable datum to hide behind. That Marcab cop over there is really certain that, mister, he is the law. Any other certainty beyond this is immaterial to him. Mrs. Jones sweetly tells you that her church is the ONLY church, that everybody who is not a member will go to hell.

It is, however, one heck of a lot of fun being a Celietan-- if you can get by with it. I do not think that I would have gotten by-- if it were not for Scientology... and incidently, by and large, Celietans make the fastest progress. They are less encumbered.

### Auditing The Three Games

If Ron really wants to clear the world; or, more realistically, if he wishes to clear those whom it is expedient to clear, separate processes, as mentioned above, will have to be developed for those playing in each of the three games. Overt-withold, for example, is effective directly in proportion to the amount of time that a person has spent in the Marcab game. I know of two cases where overts were meaningless, but it was really a chore to get a motivator out of the preclear. Most of the trials in Scientology are run on those who are Marcab, or at least marcabbish-- gee, I almost said, marcabbage.

Another point is this: can a person who is solidly in the black side or the white side attain a stable level of clarity? I wonder.

\* \* \* \* \*

An excerpt from a letter from Mr. R. H. Johns, a gentleman, whom at this writing, I have never met-- but hope to soon.

"For the past two and a half years.....I have been working more or less on the idea... Namely searching for the simplicity in this thing called living, and I have come up with a few things I'd like to kick around if you do not mind. Surprisingly, most of it goes along with what Ron is putting out..... My whole line is based on this point: what is the one goal all people hold in common? I have asked myself this question over and over and I keep coming up with the same answer each time. Right or wrong, here it is---- We want to enjoy ourselves, to have fun and feel good. It is pretty obvious, I know, but we are looking for the obvious; are we not."

"Now look at all of the things that have come out of that one little item. First of all, what is a rock, and a rock chain? Bet they are this. A rock is a very enjoyable incident and the chain is nothing more than failed attempts to re-experience that pleasure. Do you see, we once had the fun of doing something, and we did that thing again, naturally for the same pleasure. But, this time, altho we did the same thing actionwise, something was missing. As we sat back waiting for the pleasure to come in, nothing happened. Something, the exhilaration, was not quite the same as before: so I'll try it again--- and again--- and again--- ugg. Chain."

Now, all along, as I know so well in my own case, the thought never dawns on us that the pleasure did not come from the action but from the fact that we were doing it. Really, anything is enjoyable if we do it as ourselves.

The real tie up later is not because of what was in the rock, but in our failure to get the pleasure of the rock back..... And believe me, I know what everybody has been looking for in marriage, and it is sad that so few are getting it. It is for the reason above. The pleasure does not come

simply because two people are living together. All too often, we see people tryingt to gain that richness, fullness and beauty that should be there thru the things they see that those who have a real marriage possess--- house, money, friends, social position, etc.

See what I mean?..... Forthe first time, I am beginning to realize what it is to be had on all of the dynamics, and what it is I must really do to have it. It leave me with a nice feeling. At least, I know that there is hope, and that I can build this thing, being myself, a little more each day. That in itself is fun, for I know that I am doing it, and no one else is doing it for me---- they really could not, could they?

Another product of this question is on this thing of symbols, termin- als and valences. I have a word for those thing and it's-- Looks alike----. I put that label on those things I find myself doing only because it looks like they are things that will give me pleasure and enjoyment..... Never happen.... Happiness, richness, fullness, beauty or what have you, cannot be found in something just because you own it, or from the fact that you are doing things the way Uncle Huger did them. It comes from being one's self and nothing more. The only reason we are not being ourselves right now is because we run so hard after the "looslikes."

This was written before Mr. Johns received issue #27, but has somewhat the same theme. Many others have written similarly; to the effect that if we are to succeed, we will do so to the extent that we assist others to have more fun out of life, so that they will be able to do what they want to do not reactively just take something that looks like something else that did not hurt us-- was safe.

Earlier this year, I visited the home of a Washington physician, and just about the happiest, friendliest family I have ever met. Several years ago, he had read Scientology books, took an intensive from a real high toned gal, who was not even fully trained. She audited him with a light touch, and he was so delighted that he abandoned his practice down south, came to Washington to take the course. What he found was so different; force, "no real livingness, no one there seemed to be having any fun, everything real serious." So he finished, got a job as a government doctor.

The loss of a man (and family) like this, to Scientology, I believe, is tremendous. He wrote that he liked what he had read in the 2nd Terminal. I avow my purpose to be that others like him will not be lost. There should be a Scientology for everyone with the Theta capabilities to receive it-- not just for Marcabs. I am delighted, however, to see how many ex-Marcabs there are in Scientology. Says I-- the too black game and the too white game is for the canaries.

It may that what we should have is a separate Order in Scientology-- The Order of Celietans. Most every similar groups have separate Orders contained within them. Want to join?

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Should anyone wish auditing with a light touch, I, at this date, have time available in June, in the East. After the July Congress, I will be heading out west. Will be able to work you in.

If there should be someone you know who might be interested in 2nd Terminal, send me their name, and I will send them the last few issues.

Earlier issues simply are not available, at present. Plan on re-running them-- when I can. Am toying with the idea of putting them out in book form. Anybody interested?

Subscription price: \$2 per epoch, 13 issues; \$5 per eon, 51 issues.

29- 8

POEBEATRY BY TOLMAN

Robert, that is, HCA

Like it was this way, Cat--  
Some years ago I was feeling lousy and bad  
Like I do now. Only it was worse, see?  
So I looked up a head shrinker  
And I went up to see him  
Only I was talking square talk then.  
I said, "Doc, I've got all these wierd  
Compulsions and obsession plus I hate myself,  
Hate my life and feel real bad."  
He said, "Details," "Details," so I talked  
Out a cool chart for him.  
Finally the wild hour ended and I said,  
"Doc, what's the matter with me,  
What can I do, what am I?"  
Then he leaned back, lit up a reefer  
And the Freudsman's verdict came.  
Like he opened his mouth,

"Crazy, Man, Crazy!"

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