

## **AUDITING TECHNIQUES: HOW FAR SOUTH?**

A lecture given on 5 February 1957

[Start of Lecture]

Thank you.

And this is the 5<sup>th</sup> of February, 1957, and the twenty-fourth lecture of the 16<sup>th</sup> ACC. And this lecture becomes very factual on the subject of exact processes and more or less finishes off the process series I have been giving you.

I'm going to take up, now, the exact processes which have been found highly efficacious as we come up the line with any preclear.

It is required, first and foremost, that a preclear have perception of some portion of existence before he can be audited. Now, that existence may include only an engram - - may include only an engram, but nevertheless, there must be some perception of something.

Without a perception of something, we do not find auditing possible. When we say a perception, of course, we can take in all fifty-four perceptions, but it would require a considerable agility on the part of an auditor to audit somebody who only had a sense of smell. Perhaps someday someone wishing to become very complicated can pick up all those cases who could not respond any better than, perhaps, a sense of smell.

To give you an example of how low I mean, take a case which is in a coma. How do you treat a case that is in a total coma? You can treat such a case. You treat it with tactile. You establish a signal system with the case whereby they squeeze once for yes and two for no -- something to this degree.

Now, how do you work them up to that? You have this case in a hospital, fractured skull. Case is expected to pass to the... I think today they don't go to the great beyond; they go to the local cemetery. I think that's as far as anybody goes in this modern so-

ciety, according to it. But they're about to kick the bucket. They're in a coma. What would you as an auditor do?

You would use tactile, and you'd establish gradually your existence on a tactile. You would not feel, merely because the person was not acknowledging you, that you were not being received by the person. You would not make this mistake. That is the mistake which witch doctors, phrenologists, the old auto-da-fé psychiatrist -- all of these people -- have made consistently and continually, and I'm sick of the mistake. Because you don't answer up and say „*Yessir! Yessir!*” in a very bright tone of voice, you're dead, see?

The whole society has made this mistake. Thus, all of the technology connected with being a thetan, all the technology of life itself, has gone begging on this one datum. The erroneous datum is „*If they don't answer, they're dead.*” You got it? That is the erroneous datum. Now, don't you as an auditor fall for that datum, because you will at once lose all your lower-level cases, and that'll be quite a few cases before you get through. So burn that one in with a branding iron, will you please?

Just because you have been trained to respond, don't expect the preclear to answer up at all times. Because a large percentage of those times, you have been received and he has not said so, but you have been received. You get that? You as an auditor have been received by the preclear, but he didn't say so.

Now, don't you be in such poor communication that you require a proof! Don't go around requiring a proof, like one of these stumblebum medicos or pill-rollers, see? Don't be so doggoned anxious to sit on Axiom 10, see? Don't be obsessive about it. That's all it is. Get the idea?

The person has to say, „*Yes, I heard you,*” see, „*Oh, yes. Oh, is that who you are? Oh, yes, yes, huh-hm.*” Don't expect that from your preclear all the time. See, that is merely a dramatization of Axiom 10. You follow me? Because you said something, do not expect a proof of an effect. Which is to say, because you've said something, don't expect somebody to answer up. You got that?

You can tolerate not being answered. It won't kill you! Your existence and a proof of your liveliness is not required to that degree on Earth. Nobody has to prove it to you you're alive. You know you're alive. That's enough.

So we got this guy in a coma. There he is in a coma. And we say, „*Now, I'm going to try to help you out.*” Got ahold of his hand, see. „*Going to try to help you out.*” Talk to him. Go and see him every day, same hour, touch him by the hand. Tell him over and over, „*Now, any time you want to say no, you merely have to squeeze my fingers once. Any time you want to say yes, just squeeze 'em twice.*” And make your hand available to be squeezed. And you will work him up to, on that gradient scale, actually being able to respond, if you yourself don't have to be responded to. Have you got that?

Don't go on the old saw, then, „*If he doesn't answer, he's dead.*” Don't go on the old saw „*If he doesn't answer, he hasn't received,*” because that does not happen to be logical nor real. He did receive something.

Of course, that even dramatizes down at bullet level. You shoot somebody and he dies. He didn't answer, either, but he sure received. Got the idea? You see that? You see, there is an analogy, right there.

So you take the case in a coma, the psycho, any such person -- don't check them off merely because they don't answer up and go into session at once; you're not that impatient. Because the funny part of it is, you are received. And the lower they are, the heavier you're received. There is nothing up defending them. You go straight through.

So on any lower-level case (even a no-effect, it-didn't-have-any- effect-on-me), watch what you say. If you want to make an effect, you will make an effect, that's for sure. But you can make a controlled effect and you don't have to make a random effect. You can control the effect that you make. And on a no-effect case, your remark is going in like a dagger.

Now, think how it must go in on a person who is anaten, unconscious, in a coma. Now, right in this unit we have had an example of, just as I told you, somebody auditing the preclear, and the preclear kept right on doing the process but was not capable during that period of actually responding to the auditor, but knew what the auditor was saying and did continue to do the process. You see that? Preclear did do it, right here in this unit.

Some of the cases which have their mock-ups totally off and have a black field or an invisible field, go anaten the moment that you begin to do Subjective Remedy of Havingness. You have them mock something up and shove it in, mock it up and shove it in. All right. Now, on an invisible case, you have them mock up invisible objects and shove them in. You have a black case mock up black objects and shove them in, and then eventually throw them away. But you'd better run that „*Mock it up and push it in. Mock it up and shove it in,*“ and so on, right straight on through the inevitable anaten which will occur. It will occur. This I can tell you. They go dahh.

Years ago I didn't understand, exactly, this phenomenon. We called it dope-off, boil-off, and so on. What was it? Actually, boil-off passes into a completely comatose situation only when the auditor begins to believe the person is out of communication and no longer attempts communication. And then boil-off and dope-off are confirmed. But up to that point every auditing command that is being uttered is going in like a thrown boulder, and the person is doing it.

Now, I have turned [on] the mock-ups on a number of people with a Subjective Remedy of Havingness, when they were totally invisible or totally black cases. I had them mock up some invisible mass and shove it in, a black mass and shove it in. It's quite interesting. Turned their mock-ups right up bright. Of course, I had to do a lot of other things. After I'd remedied their havingness, why, then I had to make them get a picture and, you know, mock up a picture. And then we'd find the pictures were only a quarter of an inch high. You know, made little, tiny pictures like this. And gradually persuade them to get other kinds of pictures, a little bit bigger, and then eventually go over to the other side of a Remedy of Havingness which is, actually, to get them to throw something away.

Now, some people can mock things up and throw them away before they can mock them up and shove them in. Personally, I wouldn't let anybody do it. It may not be harmful, but I wouldn't let somebody do it.

I have read auditing reports where auditors let them do it. They could mock it up and throw it away, but they couldn't mock it up and push it in. And so the auditor had them mock it up and throw it away, and mock it up and throw it away, until they could mock it up and push it in. Evidently some auditors have gotten away with this, but I myself would not attempt to. Because I know how damaging it is to a preclear to let something go away merely because he can't keep it from going away.

So, I'm not laying down any kind of a didactic law concerning this, but I'm telling you that I wouldn't do it, but that it has been done. All right.

So, here's a Subjective Remedy of Havingness on invisible objects. Here's a Subjective Remedy of Havingness on black objects. Clearing up the field, but only through the zone of unconsciousness. And all during that period of unconsciousness, the preclear -- in the first case which I addressed this to, by the way -- went all the way through the period of anaten, did it every time, every auditing command. There wasn't a twitch; there wasn't the wobble of an eyeball. Body, thetan, everything, see, just doped off to a point of where a fractured skull was nothing, you know? And at the end of the auditing session the Remedy of Havingness had been effective. Preclear didn't know anything about the session.

Preclear has had mock-ups ever since. I checked the preclear off a year after I did this. Still had mock-ups, on bright and on full. And I said -- just for our record, I said (this was the fifth time I'd mentioned it) -- „*Do you remember the session when we turned on your mock-ups?*“ Remembered one about three, four days afterwards, whereby we'd had an elephant walk away. But didn't remember this other session. It's been buried, gone, dead ever since.

Now, one of these days somebody is going to run this case on Then and Now Solids, and this auditing session is going to show up, and they're going to say, „*When the devil did this happen?*“ Got the idea?

But there was nothing aberrative about the session. Why? Because my auditing department was carefully maintained at optimum. I did everything I was supposed to do. I didn't vary the command one iota. It didn't matter that the preclear had actually spilled out of the auditing chair and was lying on the floor for about three-quarters of that session. I kept right on auditing the preclear with the very best, accepted, school-textbook procedure. Got it?

So therefore, your cases start much further south than any lot of healers that have ever been on Earth suspected was possible. Your case starts with forty-two days unconscious in the hospital, no response of any kind.

Now, you're going to get real impatient with a psycho. A psycho is actually anaten, too, but the body keeps flying around in circles. And the body won't light, and that's very upsetting.

I wonder what would happen if somebody suddenly sat down and attracted the attention of a psycho, one way or the other, and from that moment on gave nothing but a Remedy of Havingness series of auditing commands, carefully explained. What would happen? I don't know. It's never been tried. But we must presume that a person who is conscious enough to be psychotic must be above somebody with a totally obliterated psyche, according to all past inspections.

The first time this was ever done, it was done by a chap in Elizabeth, New Jersey, who was very distracted by having his little boy hit by an automobile. And he was afraid the little boy wouldn't gain consciousness. So at the moment the little boy went unconscious, lying there on the pavement, he made him run the engram of the accident. And he ran the engram of the accident all the way out, each time the little boy getting a little more conscious through the run. And he ran it all the way out until it was gone, and there was no effect by reason of having been hit by a car, although the little boy was dying. How low a level of response, then, do you require as an auditor to effect auditing? Now, that is a study that you can make, and that is a study you would have to make. But you would only make this study successfully if you got over your anxiety to be replied to. Now, are you so little assured of your own livingness, beingness and placedness that somebody else has to tell you you're there? No.

You have to know you're there well enough so that you don't have to be told, and at that time you can tolerate a no-response. Therefore, a preclear can answer slowly or not at all, without throwing you into the soup. Therefore, life can react to you broadly, enormously or not at all, and you will still be able to sit and contemplate your navel with the greatest of aplomb. You understand this?

It's that anxiety for a reply that licks living beings. And let's not let that anxiety for reply lick you as an auditor. And therefore, you can go way downscale for cases and be effective. Now, how far you can go south is up to you.

This is something of which you would have to make a study. Quite interesting.

All right. Now, some perception is required, but we have already learned in Dianetics that some perception is always present right up to the moment of actual death exteriorization and separation. There is some perception. But there even might be a connected perception on some via or another pursuant to that death separation. So that maybe even as much as minutes later -- I don't say hours or days, merely because I have never experimented with this in this lifetime -- you could probably whistle a thetan back, and have him pick the mock-up up and straighten it up.

That has been done by Scientologists, so that in some European areas people are looking at them with sudden awe. They're saying, „*Well, something has happened here,*“ and they're not able to understand that any understanding could reach this far. It's too big a gap. So they merely assign miraculous qualities to the practitioner, and he basks in them.

He doesn't mind this. I asked this fellow in southern France -- „*Why don't you tell these people that you are not raising the dead?*“

„*Ha-ha!*“ he says, „*What, ruin my reputation?*“

So I don't say that you could walk up to the tomb of Alexander and bring Alexander back into the tomb and have him knock the dust together again and resurrect. See, I don't say that you could do this. But I don't say you can't.

I hope that gives you some idea of how far south. That ends the first section of this lecture.

All right. Now we will go into the next section of this lecture.

And that is, the first process that you would actively engage upon, that you would call a process, would be communication. And that communication would normally be an outflow from you to a person. And that communication should register with the person in such a way as to increase any extant ability.

The analysis of any technique is, does it discover an „*almost ability*“ and improve it? A person has to have some shadow of an ability before it can be improved. Therefore, if you want to bring somebody totally alive, we would say he'd have to have some shadow of life in him in order for this to happen.

In other words, if an individual wants to know how to read better, he had better have some shadow of being able to read. See, that is a necessary adjunct.

Now, don't try to increase abilities which are not present! -- because you will lay dinosaur eggs. We say the process is too high for him. So the other thing we can say about that is don't try to increase abilities that are not there. The process is too high for him. He doesn't have the ability to do it, and somehow or another we put him through the manual of arms of doing it... Well, who's doing it?

Look, are you so weak that you can't make two bodies do 8-C at the same time? Maybe you're kidding yourself Maybe you're saying „*Well, the only body I can make do 8-C at one time is my own body, directly, and the preclear by auditing commands.*“ You kid yourself, however.

You can take anybody that's that far south, and your ability to handle his relatively automatic unconscious state is much greater than you think! And you can have him look at walls and walk over to walls and touch walls and leave walls and sit down and stand up and... It's the most marvelous thing you ever saw.

Not only that, you can do it for fifty, seventy-five or two hundred hours without changing its comm lag. What is your comm lag in doing 8-C? Well, we presume it's pretty near zero. Naturally, your preclear's ability is pretty near zero, because you will run your own comm lag in the preclear on such a process. He will do it as fast as you would do it if you were being audited. If he can't do it at all he cannot defend himself from doing it. He can't defend himself from doing it, so he does it!

That's what I mean -- when he is fairly anaten, what you say to him, what you do to him, goes in like a dagger; it hits him like a boulder! It has such effectiveness that you can actually walk him around, and he doesn't know he's walking around.

Now, he didn't have the ability to go over and confront walls and touch walls, withdraw from walls; but somehow or another you swindled him into doing it. But you never swindled him into doing it, you made his body do it! In other words, the ability didn't exist and wasn't there, and you did it.

And I'd be very proud of you if you could consciously and knowingly take another body, and while you, in your body or near your body, sat in a chair, walked another body around the room and had it touch walls and walk across the ceiling and do all sorts of things. I think this was very fine, and I'd say, „*That's swell. Don't ever enter a circus or I'll yank your certificate.*“ I'd think that'd be fine; I'd think that was very nice, and so forth. But I wouldn't call it auditing. I'd call it double management. Do you understand that?

Now, auditing is the process of getting the preclear to do something. And we know what the preclear is. See, it's a living being called a thetan that does not have mass, wavelength, actual location, position. It's a thetan. Does have certain capabilities. And if you do not magnify his capabilities and get him to do it, your final result is you would be running Earth, or maybe the MEST universe and all beings in it; and you'd be God; and people would burn joss and incense to you. But I don't like joss sticks. You see that? And everything else in the universe would be totally asleep, utterly anaten. You got it?

Yes, you could overpower and overwhelm things to this degree. You don't have to shoot a man to have him be still. Why not just be able to have him be still? You don't have to go to war and buy atom bombs and hang stars on pretty uniforms, and so forth, to get somebody else to lie quietly, or to be dead or to be anaten or to quit. See? You could do this in lots of ways.

You could get everybody to stand up like a bunch of scarecrows, dead still, if you could really hold things still. But they'd be asleep. They would have no self-determinism. You'd be living in a graveyard. And while many military men love to live in graveyards, I don't. It's a peculiarity. Put it down to taste.

But I am not so deficient in havingness with regard to live people that I've got to have everybody dead! And I hope you, to some degree, are in that frame of mind, too. And if you are in that frame of mind, then you will audit the preclear, and bring him back to life by finding some ability which he can perform and improving it.

Now, that is your first step of obnosis: you observe the obvious. The fellow can sit in a chair. That's about all he can do. Fine. Improve his ability to sit in a chair.

That's silly, but it's true. It's a technique. The fellow can almost sit in a chair. He walks into the room and he kind of waits for you to indicate which chair he should sit in. But he fumbles in the direction of a chair and he actually puts his body down in the chair and from there on he's blank! He can't do anything else that we can find out. He

doesn't answer up, he doesn't get our contacts, he doesn't do anything. But he can sit in a chair. Obnosis.

Don't list the disabilities of preclears and don't audit at them, because they can't be improved and still improve the preclear. Find his ability and improve it. Don't bother with what's wrong with him.

Let's just take the next person who walks down the street. I could bring him in here, and I could show you engrams and locks and secondaries and upsets and phobias, show misreactions. I don't care what he'd be. He might be in pretty good shape, but I could show you ten thousand things wrong with him!

And if diagnosis is the discovery of wrongness, then don't diagnose. Observe. What is the preclear's ability? Improve it.

Preclear can sit in a chair: How would we make a technique out of that? Well, we'd get two or three chairs, and we would have him get his body out of a chair and put it in another chair, and get his body out of that chair and put it in another chair. And what do you know, the fellow would get better. He would suddenly realize that he himself was putting the body into the chair and getting the body out of the chair, that he was doing something, that he was then in cooperation with somebody, which is to say in communication with somebody. He's in cooperation; he is not a mannequin.

And that's his first big step forward. His first big cognition, even if he doesn't articulate it, is „*I'm not a mannequin. I'm not a puppet. I actually did that myself*“

Remember this old gag of flopping the hands? Do it every few congresses when I see everybody bogging. See them bog a little bit, have them flop their hands and then ask them „*Who's doing that?*“

„*Figured it out!*“ and he says, „*Look it!*“ The guy says, „*I am. Ha! I did that! Ha, ha! Hey, what do you know! Oh! (pant-pant!)*“

Watch people do this someday. That cognition is summated under this heading: „*I am not a mannequin. I did it myself. I am moving something; I am not being moved.*“ So you would have him put his body into chairs and take his body out of chairs, until he realized that he was putting his body into chairs and taking it out of chairs.

Now, let's go downstairs and realize that a person who is exerting a small amount of pressure on the hand with his hand -- as a person who is (quote) „*totally comatose*,“ and has been unconscious for days or weeks -- that the first cognition in that case is „*Somebody can reach me or talk to me who is not an enemy.*“ That's his first cognition. So the cognition of an ability in that case is merely an ability to recognize another presence.

Now, that is the ability that you find there, and that is the ability that you improve. So there's a lower ability than this. That is the ability you improve: „*There is an otherness.*“

So, we have running through all auditing the cognition of otherness coupled with the cognition of selfness. And we have the cognition „*I am not a puppet*“ running along with „*There is somebody there.*“ Thus we have „*Look at me. Who am I?*“ Eventually the guy says, „*I know who you are. You're an auditor. You're a practitioner of some sort. Yeah, I know*“

*who you are. Oh well, yeah, I know who you are. You're..*“ And eventually he says, *„Well, you're my auditor.*“ And all the time he's coming up the line on the cognition of otherness.

So this first cognition of *„I can do it“* or *„I made it happen“* -- which is to say, *„I can be cause“* -- couples with the idea (on the preclear's part) that there is an otherness. So we've got cause-distance-effect. And the trouble with the preclear is that cause is everywhere else and effect is nowhere. And what have we established? We have established the communication formula on two-way communication, and that's all we've established.

There's selfness. which is source point, and then there is otherness, which is a receipt point. And then we establish *„I can tolerate or elect a receipt point right where I am, and elect a cause point right there where the auditor is,*“ see?

In other words, there's two cause points here and two receipt points here. There is, then, beingness other than selfness. There is, then, an additional dynamic beyond the first. So we start them climbing the dynamics, and so on.

So naturally, communication is a fundamental. You accomplish all these things with communication. That is why communication weaves through all auditing like thread through a carpet. Because we're always establishing this selfness and otherness, otherness and selfness, interchange amongst. Do you see that?

So, here is your preclear. You're improving his awareness all the way along the line. But the awareness of otherness and the awareness of selfness keep improving. *„I did it“* means *„I can be causative,*“ which is a specialized awareness of selfness, but is a route by which it can be obtained.

So let us see here -- let us see clearly -- that our goals in auditing are not esoteric. They are awfully, awfully, uncomplicatedly fundamental. *„He's there and I'm here.*“ That's very fundamental.

And you can ask him to be aware of too much. Let's take somebody out of a government office and let's say to him, *„All right. Give me the name and address of everybody in the next block.*“

He'll say, *„I can't do it!“*

And you say, *„Well, that's too bad. There must be something wrong with you.*“ What kind of an auditing session would that be? Just give him a complete flunk. Show him an impossibility. And then say, *„To obtain this impossibility is absolutely necessary for your future survival.*“ Well, this is the other strain that goes on auditing.

People go around saying, *“An Operating Thetan ought to be able to do this, that and the other thing and across the boards. And if you can't do this, you're not in very good shape.”* Look, there are very few people alive today on Earth, who, when they sit down, actually put a body in a chair. And unless you know something about the gradient scale of the regaining of ability, you'll never achieve any ability for the preclear. It's done by gradient scales. It's done by wins. It's done by progress, by steps. It isn't done by big jumps to failure. So you find in him something he can do and improve it.

Now, in the raising of children, we find out that a wise parent observes what the child can do. And many parents do do this. It's an old, old formula. People who aren't parents at all -- they have lost sight of this, too. But usually a person who is anywhere near sane as a parent looks at a child and finds out what the child can do, and then permits the child to pursue that course in his various professions. And of course, he has a happy child. Why? Because life becomes an auditing session from beginning to end. The fellow is always improving his ability in a process or a line of activities which he could perform in the first place.

And this is what is known as „*talent*.“ It's an existing ability which can be improved. So you're actually looking for the preclear's talent. His talent may be limited to sitting in a chair. Now, you let him find out that he can sit in a chair, and you've improved his talent. Because in the final analysis, talent is interchangeable for aliveness. Talent is a highly specialized aliveness. That is all it is.

So you're improving his aliveness. Therefore, you can improve any talent which he has and, in the final analysis, get more aliveness out of the person. He will come more to life. Do you see that? He will therefore wake up!

So it doesn't matter how many things are wrong with a preclear. There isn't a human being on Earth -- saint, sinner -- who doesn't have a hundred thousand things wrong with him. You could look on his backtrack and find so many things wrong with him that it's appalling that he's alive at all.

So why look for them? That is so obvious that it's too obvious. Find something he can do or almost do and improve it, and he will increase. Therefore, a technique is selected by the process of discovering what the preclear can do, and then permitting him to do that and improve it, and that is how you select a technique for any given preclear. Very easy sort of thing to do.

We find a preclear who turns on somatics doing a certain process is struggling up through some awareness that he is doing something. We must be improving something. He must be doing something or he wouldn't get such change.

Now, where you fall down are the Tone 8s. You never fail to heal a broken leg if you give your attention to it. You never fail to change a person's marital relationships if you give your attention to it in an auditing session -- although we couldn't care less. I think it should be a man's own business. I think it should be a man or woman's own business who he gets into trouble with.

But you never fail in these obvious categories. A person has certain tendencies or leanings which are quite destructive, and you decide that you'll change these around, see, and you'll change his mind on the subject. And you really never fail, even if you said, „*All right*“ (he's having marital trouble), „*mock up a woman and waste her. Mock up a woman and waste her. Mock up a woman and waste her. Mock up a woman and waste her,*“ or something on this order, see. You, after a while, change his mind about women. You couldn't miss. He'd change his mind on women. He'd get so he could tolerate them; wouldn't scream every time a waitress came up alongside of him or something.

You don't fail in these categories. You win so consistently that practically no preclear's game is safe anywhere near you. You're real good at this, see? I taught you that and I taught you well.

But let's look at the other side of this situation. Please, look at the other side of the situation. This circumstance of overrunning the preclear's ability has always fooled auditors, and is their failure point. Person did it easily, could do it easily; person's a Tone 8; person does it, da-da-da-da. Person says, „*Duh*,“ see? And you're walking the persons through all these processes. They do this, do that. And you say, „*Look how good this person is, you know?*“ Be some wide-open case; some screaming psycho. And all of a sudden, you say, „*You know, I've processed that person for...*“ I've heard you, you see, too many times -- you write me letters: „*I processed this person for two hundred hours, and there just doesn't seem to be much change.*“ You've all done this.

And the common denominator was that you just processed the preclear wide over his head. You, in your touching faith, your touching trust in your fellow human being, credited the fellow with a lot more on the ball than he ever had, and you let him fool you.

He could do this. Oh yes, he can walk over and touch walls. No comm lag. That's child's stuff, and so on. Boy, the guy that tells me 8-C is child's stuff -- ah, I generally start him on objects. You know? Move an object around, or something like that; give him some acquaintance with something. Not because I'm trying to make nothing out of him -- because he declared to me that he's doing a generality on „*Everything that I do has to be tremendously complicated.*“ See? He's told me at once the complexity-simplicity formula. „*That's child's stuff, I mean, walking over to walls. It's idiotic,*“ and so forth. He's told me at once that he's deep in the soup. He's swimming through vegetable soup. So I take it real easy with him. Real easy.

You can invent complicatedness in 8-C that he won't consider childish, which is quite amusing. You have him go over and touch the wall with his right hand, his left hand, and then carefully touch both shoulder blades to the wall, and then lift the right one and then lift the left one. Then step out from the wall three steps, and that's the end of it -- that particular sequence. And he'll do that with great attention. It's not at all therapeutic, except you do have him moving, and you are moving him, and he may come into some cognition that he'll move himself. But it's rather doubtful. It's too high a process at once. It's way out of sight.

So, the cases on which you fail are the cases that can introduce into your mind a greater belief in the case's ability than is warranted. Therefore I'm not asking you to find out how wrong they are or how right they are, but I'm asking you to be accurate, to observe properly and correctly, to look at what you are looking at, and see what you are looking at, and to understand and estimate, not over or under.

It is quite a dangerous thing to go through life with a total trust in all things living -- wow. It's a very dangerous thing in life to go through all life with a total distrust of all things living. Neither one is a proper estimation. It's something on the order of your estimation of effort.

If you think all doors must be battered down by your shoulder, you're going to do a lot of business with locksmiths. If you think all doors should open because you breathe upon them, you've been reading a book on magic which probably didn't have the right incantation in it. But in the final analysis, doors, whether you open them too strongly or too softly, don't open. That's the only thing you will finally discover. Doors open to the exact amount of pressure and effort necessary to open the door. In other words, it takes a proper estimation of the person.

And you err in another way -- and you err very definitely in another way -- in that you take the thoughts of a person as symptomatic of the abilities of a person. That you can do within a certain range, if you follow the Tone Scale very carefully, and so forth. But why try to look inside his head when there is a head there to look at? Observation of the obvious. You can see this person; you can observe this person do what this person does.

You ask them to do 8-C and they walk across to the wall and do 8- C in a certain way. Good heavens, can't you tell an inactive, unlive body when you see one? Do you follow me? Can't you look at a person, at his level of tensions and so forth, and can't you see these things as they are? Can't you look at a young singer going on stage and realize that you don't even have to look at her palms and find out how much moisture is exuding from her lovely palm to find out how much stage fright she's got? No, you should be better than that. Let the rest of the world be fooled. Why don't you look at the being and the being's possessions, since the body is only a being's possession. He takes the same care of his body as he takes of anything else.

Just look! Just look, and you'll see this young girl as she walks out there before an audience, or something like that, with her teeth clenched, and you'll see that glassy stare in the eye -- which is not very mystic, you know. You don't -- it's actually the eye does get fixed and dilated. Just look at how big the pupil is. You see? I mean, it isn't a bunch of signs and symbols that you have to be very careful to observe and catalog, and so forth. Just start looking! Don't look into their heads! There's nothing there.

If you audit life you are going to audit the possessions of life, and these include bodies and civilizations. And if the only thing you can see is an illness on a person, you're not going to observe that the person is unable to do anything about the illness. Do you see this? You see the illness.

Now, you of course can do something about the illness. You can do something about the illness. And so you, without too much awareness of „*other self*,“ and so forth, rub your hands together and say, „*Do this! Do that! Do something else!*“ -- bing-bang! -- and he hasn't got the illness anymore. Now he has to go out and commit suicide to make an effect, you see?

Well, why don't you look at the person and find out what that person could do about that illness. And once you do this, you will discover that he's got it because he can do no more than that about it. So you don't treat the illness or his ability to handle that illness, for the excellent reason that you're completely out of the range of that person's actual abilities! You are not in that band of abilities. You see?

You can say „*Well, he has to have it.*“ Well, you look at a person with an illness, and you could say „*Well, there's something else happening to this person in life.*“ That's true enough. You'd say, „*This person isn't able to lead a smooth life. He has an illness.*“ That illness is some sort of a prop. Possibly his ability was once great enough to cope with it. But he isn't coping with life; he isn't coping with that illness.

That's an observation of ability. Now you're looking at the being, you see. You're looking at what the being can do.

Well, if he can't cure himself up (bing-bang-thud!), what can he do? -- since you as an auditor ought to be in the frame of mind that one more illness more or less will not make or break mankind. It is not important. We're facing an era where the greatest majority of babies will probably all be born with either two heads or none -- the ultimate goal of the Atomic Energy Commission.

This is an inability to hold mock-ups together, an inability to make mock-ups. It's a bunch of things. But look at a society today, and we discover that it does not any longer have the ability to control its governing masters. Now, that is what we learn from all of this about the Atomic Energy Commission and radiation and fascistic tendencies on the part of the government and so on. We merely learn that society cannot do this, that it's above the society's level of action.

Therefore, if we wanted to audit the entire society, we would have to find something the society can do and make it do it better. Otherwise we'd exceed everybody's reality, don't you see? They wouldn't even know that the Atomic Energy Commission disappeared if we did an Atomic Energy Commission-ectomy. See, they wouldn't even know it had disappeared. Their awareness isn't up to that.

We could undoubtedly do something in that definite direction, but what would it do for the civilization at large? It would leave a hole in which a new Atomic Energy Commission ten times as bad could then appear.

In order to audit a civilization, you have to audit the ability of the civilization into a higher state of ability. And if you cannot do that, then you can't audit the civilization.

And in order to audit a preclear and get him to improve, you have to find something he can do and improve his ability to do that. And you're not healers. You're not going around to find a bunch of illnesses that people have and take them away from them so you can collect a few bucks. Leave that to the pill-rollers.

You want people who don't have to be sick. That is much different than you want well people. You can always make somebody well -- shove enough Wheaties down their throat. You get the idea?

What sort of a civilization is it where everybody has to have penicillin because they start to get a few bugs? Well, that's the sort of civilization, obviously, that has lost the ability to heal the body.

What, then, can the civilization do? What can the preclear do? He can do something. This we credit. How can he do something? Well, he is still maintaining a position on

Earth, known as a body, which still has some vague warmth to it. Now, what can he do?

And once you understand that, you won't miss anymore. You won't go haywire on a case. You say, „*All right. This case can mock things up.*“ All right. Have her mock something up. Have her mock something else up. Have her mock something else up. „*Boy, you make nice mock-ups. You do! You make nice mock-ups.*“ Preclear sits there and looks at them. Preclear says, „*I have a machine mocking things up.*“ Maybe it's a machine called an auditor.

Oh, I could show you that. I can make people see mock-ups with the greatest of ease. Of course, it's the easy way to do it -- easy way to do it. You just say, „*Hocus-pocus misto-chango,*“ give them a nice heavy eye flutter, and tell them they're looking at one. And you can even put the machinery into operation in that fashion so that they will mock it up and look at it just because you said so, if they're sufficiently anaten.

But are they in good shape after that's been done to them? No, they're not in good shape at all. You've not made anybody more able, therefore have not increased the general level of the civilization. You've not done anything except make another slave. And boy, you've got all the slaves you want.

I don't know why anybody'd want a slave in the first place. But I guess it's a matter of taste. Matter of taste one way or the other. There are mechanical slaves and all sorts of slaves. And every time you buy one and use one, you're always sorry for it later.

But machines and machinery, as it confronts this and that and the other thing and its interchanges and interactions, so forth, is all fascinating, so long as you don't have to have one. That's all right, you can have slaves. I mean, it doesn't matter. As long as you don't have to have a slave. As long as -- „*Good heavens, I don't know what I would do if we suddenly passed an Emancipation Proclamation, you know. What would we do? How would we run this plantation?*“ I don't know, plow it. Never occurred to anybody in the South to do that, and it never occurred to anybody in the North to suggest it to them. No, they had to have slaves. All right.

Now, if this is the case -- if the preclear's ability is to be promoted forward -- we find we would scoop up en route, then, almost every illness which he would have. He would let go of them as fast as he could let go of them. We would have to at once take care of that series of considerations which say he has to have something to do, he has to have something to fight, and so on. We'd have to improve his havingness on the subject of games, improve his considerations on how much games it'd be.

You would have to change it around until his considerations could change. You would not leave him subordinate to a great many things. Only leave him subordinate to the auditor.

All right. Now, I said that last seriously. I wasn't saying that jokingly. Your preclear could get to a point where he could mock up universes -- bang! He would still have an auditor. You got that? I mean, sure, but Scientology undoes itself. It undoes itself as fast as it's laid in. That's absolutely true. That's absolutely true. But in the real world you're not going to audit people up that high. They'll always have an auditor.

Now, the auditor you personally mock up and make alive to audit you is the exact route you start upon to go down the deep steps into the pit. You got the idea? I mean, you mock up some beingness or something, and you mock up all the life in it, and then you say, „*I'm not any longer responsible for that life in it, and now that life is going to audit me*.“ Oh, no you don't. That's not going to work out!

Any auditor you have, any auditor that can successfully audit you, has to be real, has to be alive, has to be capable of livingness. Do you see that? Has to be capable of livingness. Machines will never audit you; machines won't audit anybody. So we finally wind up with every preclear has an auditor. All right.

Now, the selection of techniques, then, depend on these considerations about which I've been speaking. And I can name the exact processes which follow this course all the way from the bottom to the top in very rapid order, very rapidly.

And those processes simply are any communication up to Hand Contact Mimicry with slowly increasing distances. See, first we have contact and then we just widen the gap there a little bit more. Now, you know how to do that.

Your next step up above that would probably be something like S- C-S, by which I mean Start, Change and Stop -- Start-C-S, we call it. And why would we do that? Well, that's to show the individual that he doesn't die in his tracks simply because some control occurs. And we put him into session a little closer with that. See, we've got him in communication with Contact Mimicry, and then we've moved up into Start-C-S. All right.

The next thing we do is sufficiently subjective -- sufficiently subjective -- that we cannot depend entirely upon the preclear's doing it well unless we have improved some sort of an ability to start, change and stop things on the preclear. We've got to have the preclear a little more thoroughly in control than we would have, in order to do the next one, which is simply Connectedness.

All right. From Connectedness we go upstairs to Two Objects. Of course, however, lying between Connectedness and that, we may have to identify objects, and we may have to start out with four or five objects to get enough complication in the thing. But the goal and the exact process is Two Objects, „*Keep it from going away.*“ Next is Two Objects, „*Hold it still.*“

Next is Objective Solids, any way you want to run it. Now, you can run that with an 8-C-type thing, like „*Look around the room and find something that's not too unreal to you.*“ And have the guy walk over to it and touch it. And when we do that we have him make it more solid. See how complicated the process could be if you wanted to make it so. You have him make it more solid. And then find something else, and do the same thing with it, and go over and touch it, and make it more solid; let go of it. Objective Solids -- we're trying to get him used to this notion now.

And now we're going to do something on Subjective Solids, which is to say, Remedy of Havingness or any other such action which would get him aware of Subjective Solids.

And the only reason we're doing Objective and Subjective Solids is to give him an objective reality on making things in the room more solid, and a subjective reality on making things subjective more solid. And one of the reasons why we would do Objective Solids with some 8-C would be to confirm the degree of control we had over the preclear. And get him in there with Objective Solids, Subjective Solids, and then have him do Then and Now Solids. And we would run Then and Now Solids.

Now, we've prepared the whole way, all the way along, and that will get him up there. Now, how much it takes on any one step is how much it takes to finish that step so that the next step can be engaged upon. And that means an awful long time in some of the lower-communication ranges, if you have somebody totally comatose. If somebody's been lying in a coma for three weeks you're going to have to go a long ways on that first step -- communication, tactile, contact, so forth.

All right. And the next one above Then and Now Solids is, of course, Then and Now Spaces. And above that is Create a Picture, which could be Create a Universe. What's the difference?

Now, you could create a universe and make it a little more solid, create a picture and make it a little more solid, and you would win all the way across the boards if you did that.

And that is about the scale of processes running from the „*almost zero*“ I first mentioned, straight up through to Operating Thetan, if you keep in mind these considerations I have given you during this lecture.

Thank you.

Thank you.

[End of Lecture]